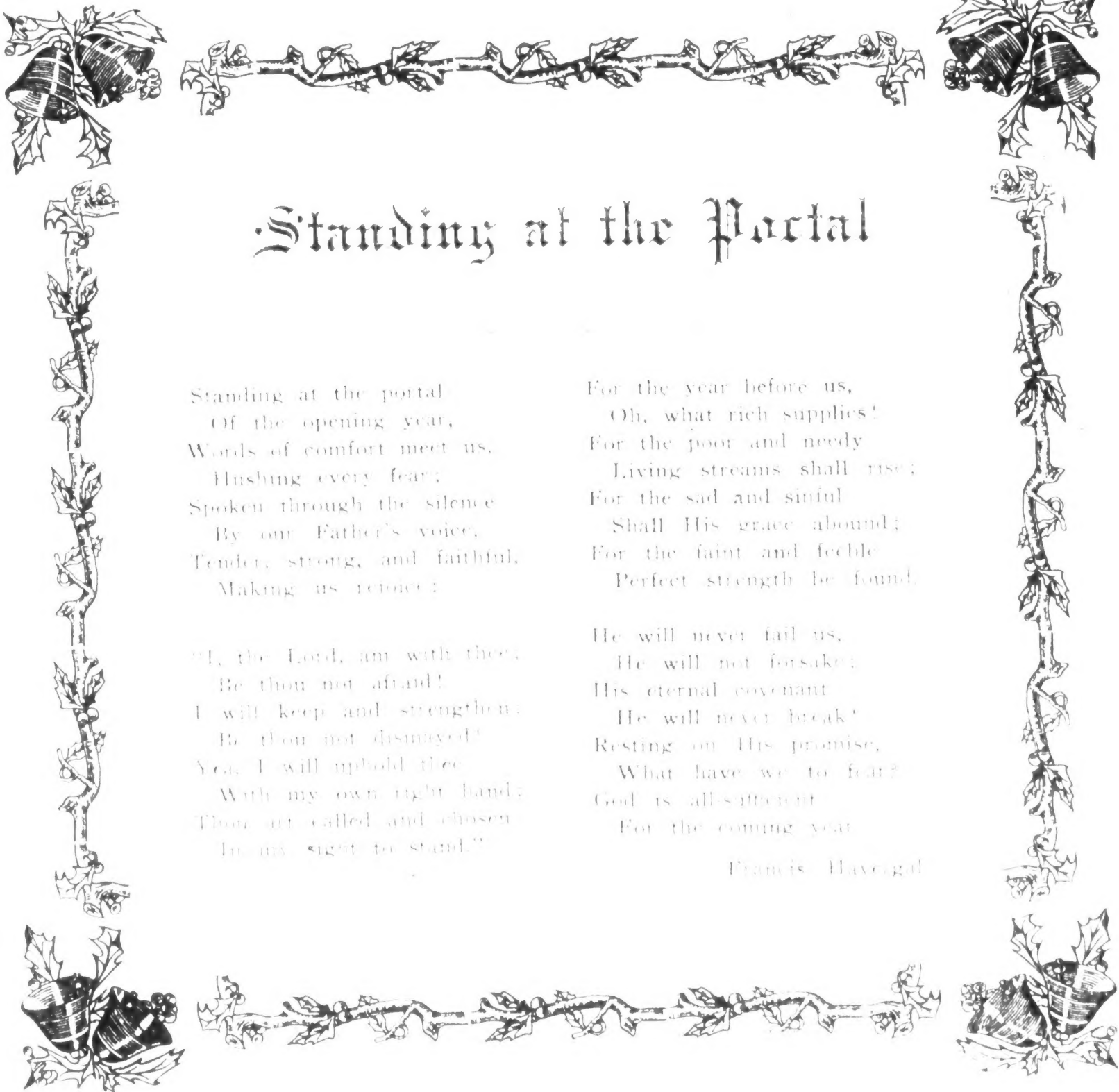


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CHRISTIAN MONITOR

JANUARY, 1923



Standing at the Portal

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear;
Spoken through the silence
By our Father's voice,
Tender, strong, and faithful,
Making us rejoice:

"I, the Lord, am with thee;
Be thou not afraid!
I will keep and strengthen;
Be thou not dismayed!
Yea, I will uphold thee
With my own right hand;
Thou art called and chosen
In my sight to stand."

For the year before us,
Oh, what rich supplies!
For the poor and needy
Living streams shall rise;
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break!
Resting on His promise,
What have we to fear?
God is all-sufficient
For the coming year.

Francis Havard

SELECT READING

ECHOES OF LIFE

The Peddler and His Pack

C. F. Yake

The other day a peddler stopped at our house and the report that Lady Marna had about his call when we reached home reminded us of the fact that he still holds a common interest with most of us, even tho he is a rare caller in these days of mail order houses. Seldom do you see the professional peddler any more with his pack upon his back, or two or three of them in a wagon, going about the country and selling his goods. And when you do see him he gives you a joyous thrill just about the same as the organ-man with his pet monkey does.

It all took me back to boyhood days when we lived beside the railroad in a little country home. How many were the peddlers that came that way—all different types and characters, but all holding a peculiar fascination for a boy. How curiosity was aroused to a high pitch when they came, and oh how we wished they would stop so as to be sure to get a peep into that mysterious sack. What boy wouldn't enjoy such an opportunity! And we were sorely disappointed when that opportunity was not granted.

Among the whole list that entered into our boyhood life, two stand out most prominently. One of these, a tall slender fellow with a wooden leg, we always looked upon with aversion. He never carried a pack but a basket, and he very seldom got a chance to step across the threshold of our door—but he always sold something, if it was only a pack of pins. We all disliked him, for he was an unkind fellow and became extremely angry when nothing was purchased from him. To keep his good will mother tried never to disappoint him, tho we were very glad indeed when he left.

We can see him now coming up the yard and in thru the lawn gate without any ceremony, just as if he were proprietor of all he stepped upon and surveyed. Limpity limp, limpity limp, and at a rapid gait at that, up the board-walk and on to the porch. And we can hear mother say, "There comes that ugly fellow again," as she'd go to the door and finally make her little purchase. And then out the walk he would go at the same gait and in the same manner. That fellow certainly made an indelible impression upon our mind that we shall never forget.

And the other fellow, Mose we called

him. A Jew he was, but always welcome at our house and hailed with delight. We first remember him coming with a pack upon his back and walking from one place to the other, and then as he prospered he increased his stock until finally his pack got too large and he came in a wagon with two or three packs. He most always planned to stay at our house over night, so he'd come just before supper time, unhitch his horse and put him in the stable, and unload his packs. After supper when the dishes were washed came the glorious time—the unpacking of the bundles, as we called them.

He'd first bring the largest one he had, set it in the middle of the dining room, and seating himself start to unbuckle the straps around it, while we youngsters would flop upon the floor round about—so close oftentimes that it required a few words of instruction as to where our proper place was. Then while the family gathered around on chairs he would start to show his goods—anything from shirts to mouth-organs—in this bundle.

The tray of sundries containing the lead pencils and mouth-organs and what not, was at the bottom layer of a bundle three feet high, and according to his salesman's enthusiasm and our way of thinking it would take about a yard of time to get thru that pile to the bottom layer, the only layer we cared about—quite a long time we assure you. So with patience somewhat akin to Job we would sit and wait and wait and wait until finally he'd reach the treasure box. What a time that was—trying to see at one glance what all the compartments of that box contained! And if we happened to behave real well and he had some good sales en route we would be sure to stand a good chance for a lead pencil—a delight to any boy to have a different one than just what was given him in school. But that was just part of our desire satiated—the mouth-organ was our ambition. How we would plead with mother to buy us one after we had tried out two or three of them, and then if we failed to influence mother sufficiently we'd try the generosity of Mose for staying over night. Sometimes we'd succeed, but more often not, for he was wise and if he knew that he could appease a boy with something less expensive he certainly would, so many times the

pencil would come our way only after we had put in our plea for a mouth-organ. But we soon got wise too and of course would make our plea big enough, knowing that we would fare lucky to get about a tenth of its value in the end. All in all it was a rare experience to have a dry goods store right at home in the dining room, and to have a friendly Jew for the salesman. The bartering was naturally one of the common things, and oftentimes rare bargains could be gotten.

And this peddler is still on the job, making his occasional fall and winter tours thru the country and calling at our house for the night. How we would delight to be there when he comes, just to rehearse some old time experiences. When we pass thru his town we never fail to have a friendly chat do we happen to meet, and one of the things he most always says with a friendly chuckle is, "I remember when you were a little babe, when I used to call at your house, and now you are big; can't hardly believe it."

* * *

Like a peddler with his pack Father Time will be coming to us with the New Year. And many are the treasures that he will show us as one by one he unwraps the bundle of days and spreads them out before us. What great things he has in store! Yes, his pack arouses our curiosity no less than the peddler's pack and we wonder what all each layer in that bundle

(Concluded on page 17)

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VERNON SMUCKER

Editor

DEPARTMENT EDITORS

J. R. SHANK, Carver, Mo., Y. P. M.

S. F. COFFMAN, Vineland, Ont., Bible Study

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No. 1

THE CLEMEN FAMILY

John Horsch

Chapter X

A Liberal Humanist

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

Hugo Walter, the son of the Landvogt of Willikon returned from Italy in the summer of the year 1521. For a number of years he had been a student in Italian universities. In all Roman Catholic countries the language of the universities was Latin, hence Hugo could pursue his studies in Italy without a thorough knowledge of the Italian language. He desired to study in Italy, the mother country of Humanism or the New Learning, as it was sometimes called.

By Humanism was understood principally the study of the Greek language and literature and the acceptance of Greek ideals. When in 1453 the Eastern or Greek Empire was conquered by the Mohammedan Turks, Constantinople being taken after a long siege, a number of Greek scholars went from that city to Italy. Enthusiasm for Greek education began to prevail in the land of the ancient Romans. The Greek and Latin classics were studied and were indeed more highly prized than the Scriptures or any Christian writings; hence this devotion to Greek ideas had a paganizing effect which is distinctly noticeable even at the papal court.

From Italy the New Learning spread over Germany and England, later also to France and Spain. Some of the noted Humanists were John Reuchlin and Ulrich von Hutten, of Germany, Thomas More of England and Erasmus of Rotterdam who was considered the greatest scholar of the age. These men did much in the interest of classical learning. They were more interested in learning than in Christianity and religion. In the great religious reform movement they nearly all either remained neutral or took sides against the Reformers. Erasmus rendered the cause of the Reformation a service by the publication of the Greek New Testament, in 1516.

The few years which Hugo Walter had

spent in Italy under the influence of the liberal Humanists, told upon the young man. He paid his friends, the Clemens, a visit and spoke with warmth of the preferences of the Italian universities, but presently the conversation turned upon religious topics.

"In Italy the cardinal doctrines of the Church have been discarded by many," remarked Hugo. "A number of prominent men do not believe in the specific teachings of Christianity. Although this is known to be a fact, they are left unmolested, since they do not hesitate to observe the prescribed religious forms, and have no thought of reforming the Church. Even Pope Leo X has shown favors to some of them. Many are under the impression that the Pope himself is an admirer of liberal Humanism. He is said to have spoken, on a certain occasion, of 'the fable of Christ which is of so great advantage to us.' The very fact that such things are believed about him, is significant."

"Is it not remarkable," said Henry, "that the Pope tolerates the unbelieving Humanists, while he does not for a moment think of granting toleration to those who accept the Bible for their authority and insist on the necessity of reforms?"

"It is only natural," remarked his father. The Pope fears those who aim at the downfall of the Papal power."

"As concerns me," ventured Hugo, "I think that there will be great changes in the creed and beliefs of Christendom. I believe some of us may live to see the time when Italian Humanism of the liberal type will spread over all Christendom, and belief in the Bible as a revelation from God will be a thing of the past."

Lydia Clemen, forgetting all about the knitting in which she was engaged, gave the visitor a startled look.

"And what, in your opinion, has unbelieving Italian Humanism—let us call it liberalism to be short—to offer to us in the place of Biblical Christianity?" asked Andrew Clemen.

"The new Humanism recognizes," said Hugo, "that there are laid down in the

Bible some excellent principles pertaining to religion and morality which should be retained. The fatherhood of God, for instance, is one of these principles. But liberalism rejects that which is supernatural and miraculous in the Bible."

"In other words," replied Andrew Clemen, "liberalism denies that the Bible is an authoritative statement of religious truth. It asserts that the natural light of reason is sufficient for the attainment of a knowledge of things pertaining to God and religion and eternal life, and that there is no need for a revelation of God in regard to these things."

"Quite right," remarked Hugo.

"Now," continued Andrew Clemen, "leaving the Bible out of consideration, for the time, let us ask the question, how much of religious truth can be established by reason alone. Let us ask first, what does human wisdom teach us about God?"

"I do not consider myself prepared to answer this question," replied Hugo, but it is clear to me that the God of liberal Humanism is not the God of the Bible."

"What do you mean, then, when you speak of God?"

"I mean the power which manifests itself in nature," said Hugo.

"You evidently recognize God only as a mere power of nature. But mere energy or power could have neither intention nor will; it could never act from a motive, but only from stern necessity. In that case, it is true, a miracle could never come to pass; there would be nothing above natural law and chance, in other words, there would be no God, and how could we be expected to believe in the fatherhood of God?"

"I have stated before that I do not believe in miracles," remarked Hugo.

"I beg to differ with this view," replied Andrew Clemen. "I believe that any one who will give this question sufficient thought will agree with me that in nature itself is found abundant proof of the possibility of the miracle. There have been a few scholars, I know, who have intimated that they believe man to be the result of development from a lower order of creation and that the first form of life upon the earth was a sort of plant life, from which all animal life, and eventually man, has developed. Now, even if this hypothesis were in agreement with the facts and were proven, it would not by any means explain away the miracle. Such a

development would indeed involve many miracles. Had there been, instead of Almighty God, a mere power back of that supposed living being—rather of the vegetable order—the animal world could never have developed from it, much less man himself. The dead matter which the earth before the appearance of life consisted of, was as devoid of mind or thought as the rocks of the Rigi. Nature can not have designed itself. Only an Almighty God can have set nature agoing. Above all the human soul, created in the image of God, is a proof of the possibility of the miracle."

"It would indeed be the most astounding miracle of all," continued Andrew Clemen, "if all living creation should have developed from one supposed living being—a plant, if you choose—by mere chance or energy, without being planned, designed, created. I for my part could not persuade myself to believe such a miracle as that, for it is an impossibility. How any normally constituted person can have sufficient credulity to accept it, is a mystery to me. Is not the fact that there are some learned men who believe such an incredibility conclusive proof that book learning and wisdom do not always go together, no more than learning and morality? Whether or not you believe in creation through development, a mere power of nature could not be the final cause of things. The existence of the universe and of man in particular is overwhelming proof that the final cause of things is an infinite personal Being—God."

"The next question, however," continued Andrew Clemen, "is, who is God in his relation to man? Is there, or can there be, a personal relation between him and individual man? The question is, in other words, Does God care for me individually, is he a God who will hear and answer my prayer and, most important of all, will he forgive my sin and enter into direct and personal relation to me? If this be not the case, then all this talk about the fatherhood is only a figure of speech, amounting to nothing but empty words. If God should propose to deal with humanity only, as it were, on the wholesale plan and not with man individually, there would be no occasion for religion, except as a matter of childish sentimentality, there would be no reality in it; it would exist only in the ideas of the individuals."

"Now, this all-important question as to the relation of the Divine Being to individual man, can not be solved by human wisdom, it can not be solved by man. God alone could, by revelation, solve it for man. And this, by the way, is not by any means the only vital question of this kind which could be disposed of by revelation alone. The immortality of the soul, e. g., which is of equal importance, is another of these problems. Human wisdom can not prove immortality."

"These things have not been and can not be properly established by philosophy or by any science. Only if there were

nothing supernatural about God nor about man and his salvation could human reason through natural agencies be expected to solve the most vital questions. It is obvious that an Infinite Being can not be comprehended by the finite mind of man.

"Now, if I would reject revelation, I should accept only that for which there is actual proof outside of revelation, that is to say, I should believe it impossible to ascertain the truth touching man and his destination—the most vital problems imaginable. Some of the liberal Humanists however, although they reject revelation and are unable to dispose of these fundamental questions by human wisdom, yet they attempt to keep up some sort of religious faith, being aware that man is naturally religious. But the foundation which they have for their belief is a poor one indeed; it is nothing more than men's own notions for which they have no proof whatever, and concerning which there is, therefore, the utmost difference of opinion among leading philosophers.

"Now a faith that is founded on a mere opinion may have a beautiful appearance, but in the time of test, just when you would expect it to be of benefit to you, it will turn out to be a mere supposition, concerning which there is, from your own view point, no certainty whatever. This sort of faith is a poor thing to have. It will never make a Paul, or a John, or a Peter, or a John Tauler, or a Peter Waldo; it will never make a martyr. The world is full of this sort of counterfeit faith.

"The most surprising thing about it all is, that the liberal Humanists think it more reasonable to take for a foundation their own unproved notions, than the revelation of God. They have much to say in favor of doubt, namely of doubt regarding the Word of God—not of doubt in their own opinions. Now I know from experience something about doubting. There has been a time in my life, when I was harassed by doubt, but let me tell you, the doubts touching the Christian truths have never done me any good whatever; although I am aware that by overcoming them, my faith became strong, as never before. He who entertains doubt in the revelation of God is in a bad way spiritually. It is obvious that a doubter is not a believer. The idea that he who loves is a Christian even if he be without faith, is a direct contradiction to the teaching of our Lord Jesus Christ. However, as concerns doubt in human authority—upon which both popery and liberalism are founded—any person who gives this matter sufficient thought will find himself overwhelmed by doubts of that sort.

"God can not have left mankind in the dark as to the most vital questions. He has come to man's aid by revelation. Revelation is the only proper basis for religious faith. God revealed himself to the Patriarchs and Prophets. 'When the time was fulfilled,' that is, to say at the earliest possible point of time, he sent the Christ,

to reveal to mankind the divine truth and to die for the sin of the world. We have the account of it all in the Holy Scriptures, the Word of God. Moreover God is ever willing to reveal himself in the life of every man. I know that the liberal Humanists deny the inspiration of the Scriptures, for, as a matter of fact, the inspiration is a miracle. However if God had sent the Christ to reveal the truth, but had failed to give an authoritative record of it to succeeding ages—what would it benefit the world that Christ was divine and infallible? It was only by a divinely inspired book that an authoritative statement of the truth could be transmitted to succeeding ages. If God accomplished the great work of redemption and revealed the conditions of salvation, he must have provided an authoritative record of it for succeeding ages.

"Those who say that the past dark ages have been ages of faith, are superficial students of history. They have been ages of belief in human authority—such as the Pope—but not of faith in the Word of God. The pretension of unbelief, that the Bible is out of date and will have to be discarded, is as old as the good book itself. These Humanists who repeat it have simply warmed up the old hash of centuries ago, which from time to time has been 'fixed over' and mixed with new seasoning to deaden the unbearable odor which naturally attaches to it. They pretend however that they do not want us to be without faith; although they do not approve of faith in the Word of God. But the overwhelming fact remains that faith based upon the Word of God is the greatest treasure a man may have, it is the only thing that makes life really worth living.

"I will ask my mother," continued Andrew turning to Lydia Clemen who had followed the conversation with profound interest, "to tell us what the Bible has been to her in her long and eventful life."

Lydia Clemen now took the word.

"I think you know something about our faith, Hugo. We have for our principles and practices no other authority than the New Testament. Now to assert that the Bible is not inspired and that the story of Christ and the account of his teaching, as found in the New Testament, are not authoritative, is only a polite way of saying that the Waldensian faith is without authority, that it has really no right to exist. The many martyrs who have given their lives for the Word of God would in that case have to be pitied rather than admired. The unbelieving world has all along pretended that they were fools, and if the Bible be not the Word of God, the world would be right, as even the martyrs would readily admit. But if we could not believe the word of our Lord Jesus Christ, whom should we believe? Would God send his own Son into the world to deceive mankind like that?

"Perhaps you do not know that it is for

the sake of the Word of God that we have made our home here in this lonely place. I think you know where our home was formerly and in what circumstances we were. We have never spoken of sacrifice, for it was none, but I can assure you, if it were not done for the sake of the Word of God, it would be a sacrifice.

"How empty and meaningless life would be without this light from above! What strength and comfort and incomparable satisfaction and joy has the Word of God afforded me! How it has upheld and helped me in trials and sufferings. It has taught me the way of life, has made me acquainted with my Savior and has brought me into touch with my God. And what a blissful view of eternity has it opened up before me. God and his Word is the very well spring of my life. It would not be as unreasonable for me to doubt my own existence, as to doubt the Word of God. As long as I have the right use of my mind, I will believe in it."

Hugo Walter was deeply impressed. He had never before heard such teaching. He felt instinctively that such a faith would make him a better man. He realized that these simple folk were far more at home in the realm of religion, than those Italian professors. The conviction forced itself upon him that the religion of the Clemens was preferable both to Romanism and liberalism.

(To be continued)

AT THE END OF THE DAY

The big office clock chimed the hour for closing, and there was instant movement and animation among the workers at the various desks. It was as if they had been only waiting and watching for the signal of release—all but a rather anxious-looking youth at the last desk in the row, whose fingers continued to fly over the keys of his typewriter regardless of the sudden stir all around him.

"Never mind finishing what you're at," instructed the girl nearest the worker's desk. "It's closing-time, and we never work a minute overtime, if we can avoid it." It was the boy's first day of service in that place, and he was not supposed to know the habits and regulations of the office as yet.

"But I have only a few lines to do," he made answer without pausing in the work; "it will take me but a moment longer. There! I'm through now as soon as I have addressed the envelope. I thought they might want it to go out on the night mail; anyway, I wouldn't like to leave anything unfinished that was so nearly done."

"I don't like to either—so I avoid it by not beginning any fresh work so near closing-time, when I can possibly get out of it. I've been 'killing time,' as we say, for the last fifteen minutes, because I knew if I began anything I couldn't finish it without working very steadily, and I never feel like doing that the last hour in the

day. You'll soon learn how to manage the time. Good night!" And the girl passed out, as did the others, leaving the new worker alone to address his letter and carry it to the desk in the adjoining office.

Early the following morning, before any of the general workers were on duty, the proprietor, a man of many and important affairs, was at his desk. "Johnson," he called to his secretary, who had come in with him, "did you dictate an answer to Haddington's letter last evening?"

"I did, sir. I gave it to the new boy—the rest were all busy—apparently; but I don't think he got it out; it was near closing-time when I gave it to him, and, if he's anything like the others—" Then, a moment later: "Yes, here it is on my desk, all done, and, what's more to the point, absolutely correct, as far as I can see. He must have hurried it along."

"Good!" said the proprietor, taking the letter. "It relieves me of a good deal of anxiety to know that this is on the way. I don't suppose that new stenographer realized the importance of this deal, but, if he's working up to a principle, he has struck the right note, and is worth looking after."

It is very seldom that the worker who watches the clock and takes special care not to exert himself or work a few moments overtime is made a special object of consideration—a case to be "looked after" with a view to appreciation—by his employer. Such "looking after" is reserved for the one who puts forth his best efforts at all times, whether or not he is aware of any special importance attached to what is given him to do; and it pays to be as faithful and reliable at the close of the day's work as at its beginning.—J. P. H.

THE CATS OF WARSAW

Warsaw is practically bereft of cats. Although these fireside Tabbies were probably as dear to the hearts of the Poles as the dogs which had to be sacrificed in France were to the French, the poor-felines had no such glorious tribute paid them as had the canines.

When food became so scarce in occupied France, and a heavy tax was levied on dogs by the Germans, the French wrapped the flag of their country about the beloved pets, reverently wrote on them "For France," and with a tearful prayer that the dogs might be carried to the canine haven of rest, dropped them with almost religious ceremony into the swift river. But the cats in Warsaw disappeared stealthily, silently—and simultaneously there appeared in the Warsaw market a rabbit of peculiar delicacy, yet who can deny that their "Pro Patria" was the essence of patriotism?

Notwithstanding the fact that those cats which escaped the market were supposed to be done away with, on account of the shortage of food, a few precious pets were smuggled into dark corners, and held thru

every emergency. This probably would never have been known if it had not been for an S. O. S. from the Red Cross workers calling for a cat!

The Red Cross warehouse at Stawki, just outside of Warsaw, which was stacked with thousands of dollars' worth of food, clothing, and medical supplies for relief of the poor of the city, suddenly became overrun with rats. They damaged the goods to such an extent as to prove a serious menace. Traps and poisons were employed to halt the invasion but without effect, and then a search for a cat was made.

It seemed truly as if every cat in Warsaw had been destroyed, but finally an appeal was made to the Polish workmen about the warehouse with good result. The army of Tommies and Tabbies which were brought forward grudgingly cuddled in the arms of mistress and master was almost as large as the rodent army of invasion. At another time, the owners would not have dared to acknowledge the possession, but they were willing to run any risk to show their appreciation of the American Red Cross.

It was necessary for much tact to be used in the selection of a single Tabby to be elected as the sole member of the warehouse clean-up committee. There is no explanation for the sudden invasion of rats, but with a strain of humor still strong through every hardship, the Poles declared that the rodents are timber wolves which, driven by hunger from the wilds, have shrunk to the size of rats.—Our Dumb Animals.

TRICKS OF THE TRADE RAT

H. E. Zimmerman

One of the oddest little animals in existence is the "California wood rat," better known as the "trade rat." It gets its last name from the fact that, though it is a great thief, it never steals anything without putting something else in its place.

The story is told of a paste-pot which had been left over in the assay office at the Silver Queen mine, and which was found in the morning filled with the oddest collection of rubbish. At one time when a trade rat's nest was found in an unoccupied house, the outside of the nest was composed entirely of iron spikes laid in perfect symmetry, with the points outward. Interlaced with the spikes were about two dozen forks and spoons and three large butcher knives. There were also a large carving knife, fork and steel, several plugs of tobacco, an old purse, a quantity of small tools, including several augers, and a watch, of which the outside casing, the glass, and the works were all distributed separately, so as to make the best showing possible. None of these things was of any earthly use to the rats. They must have collected them for the same reason that a child hoards up odds and ends with which to play.—Dumb Animals.



EDITORIALS



Getting a Good Start

Whatever may be said about the uselessness of making New Year resolutions, the fact remains that there is nothing so important in the ordinary affairs of life as getting a good start.

"Well begun is half done" says the old familiar proverb, and all of us have proved its truth over and over. And surely there can be no harm, and possibly much good, in making serious efforts to start the new year right.

Not that we should wait until some set and specified time to begin something that ought to be done, or to rectify a mistake that has been made, or to put into practice something that we know is the right and proper thing to do. Every day is a new day, and every moment is a new moment, and whether it be a new hour, a new day, or a new year, it is important that we begin each one of them in the very best way we know how. There is no excuse for putting off for tomorrow that which should be done today. But now we are almost at the threshold of a new year. Might this not therefore be an especially appropriate time to stop and reflect a bit. Look over the past and see whether mistakes have been made. Profit by these mistakes and avoid them in the future. Examine the failures of the past year and see why they have been failures. Be thoroughly honest with yourself. Take stock of yourself, recognize your shortcomings, and resolve to overcome them. Criticize yourself unmercifully. Do not fail to recognize and admit the exact truth. Try to see yourself as others see you—as God sees you, and then shape your conduct accordingly.

Let us do this honestly, fairly and frankly. Then let us profit by what we see, and face the new year with confidence, trust and faith. Then let us follow the advice of Paul,—“Forgetting those things which are behind, and reaching forth unto those things which are before, . . . press toward the mark for the prize of the high calling of God in Christ Jesus.”

The best wishes of the season are extended to all of our readers for the year 1923. May it be a prosperous year,—a happy year. In order that it may be this let us be sure to begin it right. Let us get a good start.

Our Unseen Guests

Have you provided for your unseen guests?

As you enjoy your warm fireside, your well-laden table, your comfortable clothes, and all of the other conveniences and comforts which are so common today, do you think of the thousands who are not receiving even

the bare necessities of life, and who, unless they receive aid, must miserably perish from hunger and cold?

What Christmas cheer is theirs? What friends to cheer the dreary pathway of life? What home comforts? What pleasing prospects to which they may look forward? Theirs is indeed a dreary and a hopeless outlook. Thousands of them, if they escape starvation, or death from exposure, face annihilation by the sword at the hands of those whose brutality and pitiless hatred have been time and again made evident to the world.

But it has become possible for us through the various relief agencies, to help to alleviate in a measure some of the distress and suffering of our unfortunate brethren and friends. They can be our unseen guests, and may enjoy something of the necessities of life through our unselfish sharing of our abundance.

How many guests are enjoying,—not a feast, but merely sufficient food to keep body and soul together at this moment because of what you have contributed out of your abundance?

How many unseen guests will be supplied with sufficient food and clothing to enable them to survive through the winter and to get a new start in life because of what you will contribute to the relief funds?

Can any man or any woman enjoy himself or herself at this season of the year, can they sleep in peace and comfort, can they escape a most terrible weight of guilt on their souls and consciences if they have failed to make the burden of life easier, yea, rather have made further life possible, for those whose lot it has been to face the vicissitudes of life in all of their grim and brutal reality and in a way which we have never known.

Have you provided for your unseen guests? For they are our guests whether we choose to recognize them as such or not. We have the knowledge of the conditions and we have the means with which to help them, and God will hold us responsible for the way in which we treat them. Is your conscience clear before Him?

The Tide of Lawlessness

We see and read much today about the indifference of the American people to constituted law and authority. By many this apathetic condition is regarded as one of the most serious menaces to our free institutions and government.

Chief among the laws of our country which seem to be violated without compunctions of conscience on the part of so many of the “respectable” citizens of our land is the prohibition amendment to our constitution.

The enforcement of this fundamental law of the land has come to be recognized by the authorities of our government as a serious problem,—one that needs the attention and the honest efforts of all who are responsible in any way for fostering and maintaining the ideals of government which prompted our forefathers to set up this American Government.

The Anti-Saloon league has designated January fourteenth, 1923, the third anniversary of prohibition in the United States, as a date on which pastors all over the country should devote at least one service to a concerted discussion of the benefits and blessings that have come to us as a nation and as individuals as a result of national prohibition and to call attention to the onslaught the liquor traffickers are making to nullify the law.

President Harding has discussed the enforcement situation with his cabinet. State governors have taken up the matter. Prohibition societies and welfare associations all over the land have raised the cry that something must be done. Meanwhile, those who are opposed to prohibition are making use of every opportunity to try to convince people that "it can't be done," that prohibition is wrong, and that the only sensible and logical thing to do is to modify the law so as to permit of the sale of light wines and beer.

As Christians, — non-resistant Christians, — what shall be our stand on this matter. Shall we remain silent, or shall we actively use our influence to bring about conditions which are favorable to the perpetuation of the principles of righteousness, liberty and justice on which our government was founded? How can we best present our testimony in favor of clean living and high individual and national moral standards, which certainly can be held only in a land which does not tolerate institutions that degrade and debauch men, as the liquor traffic does?

It is not the purpose of the editor to raise here questions on fine points of conduct on which there is serious difference of opinion on the part of many well-meaning people. Rather we wish to call attention to two or three vital principles which should govern our conduct in this matter and should make it clearly evident on which side of the question we stand.

In the first place, we must recognize the difference between laws observed out of fear, or because of compulsion, and that law observance that comes as a result of an attitude of mind and heart that makes us want to do the things we should and that the law requires. Christians should never make the mistake of trying to reform people or a country by laws primarily. No law ever changed the hearts of individuals. Only Christianity can do that. Laws may have certain beneficial and desirable effects, and may be perfectly proper in their place, but laws do not change innate desires or cure perverted appetites. That is why the prohibition law of the United States is being so flagrantly violated. The prohibition law has its place, and every Christian should be glad that we have it, but it is a makeshift at best, and cannot be really effective because it does not eradicate the desires of people for strong drink. Whether or not we take part in securing good laws, we should never forget that our chief duty is not to make laws, but

to bring the love of Christ into the hearts of individuals. If we can do that, then the prohibition law and every other right law will become really effective.

Second, as Christians we should be an example of the Christ life and our daily walk should be a model of Christian propriety. Too much emphasis can not easily be placed on this. The world judges us and the religion which we profess by our daily conduct. There are professing Christians who violate speed laws, or other regulations of government and state with apparent indifference, and without the least compunctions of conscience. There are those too who stay within the letter of the law but who are continually on the alert to see that they get all that is due them and that no one imposes upon them. They distrust every man and look out only for themselves. It is evident that neither of these classes of people will accomplish very much in the way of convincing others that the Christian life holds anything very much worth while. In fact, they show forth not the spirit of Christ but the spirit of self, and the two are diametrically opposed.

We are to be ourselves obedient to the law. We must submit ourselves "to every ordinance of man for the Lord's sake" as Paul says. We must do this willingly, humbly, and sincerely. But we must show the world that we are not obedient merely for obedience sake, or for matters of policy, but that we follow a higher law,—a law which makes us free and which brings us true happiness. And let us never forget that it is only as the world accepts this same law and consequently experiences the freedom which is in Christ Jesus that we shall be getting at the fundamental cure for the evil and the wickedness existing in the world today.

Act Now

The special offer to new subscribers remains open a few days longer. Do not fail to act now if you desire to take advantage of this favorable opportunity.

Many good things are in store for our readers during the coming year. We cannot take space to enumerate them. We hope that you have appreciated the paper in the past, and that you will desire to continue with us in our family of readers.

There is still time to make a gift subscription for 1923 to some friend. Why not remember a number of your friends in this way?

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Thank You!

CHRISTIAN LIFE

OUR BEST FOR THE MASTER

Ellen Sommers

All people have a master whom they serve. There are two to choose but it is impossible to serve both. Today the majority is willing to do something for Jesus. They have their names on the church roll, attend church occasionally, help a little with money, thinking that will take them through. Jesus wants workers on whom He can depend at all times and under all circumstances, but few are willing to consecrate all, as the cost is too great.

Many of us have echoed the little song, "Take my life and let it be, consecrated Lord to Thee." But often things happen which will dull our consecration song. For Jesus to take my life, means to take my life for His sake, for His use, to be His witness, for Him that He may show forth some tiny sparkle of His light and beauty. It means to take my life to do His will and His work in His own way: to take my life so no other lord shall have any more dominion over me, but that Jesus, my Master, shall have all there is to have, little tho it be.

Then the question often comes, "How much of my time belongs to my Master?" One writer says, "Remember thy Creator in the days of thy youth." Then as we get older we need Him constantly, and by staying near we will also become more like Him. If we could only realize the importance of even the moments. God says "In a moment they shall die," and "We all shall be changed in a moment." Eternal issues may hang on any one of them. In our short life, all our days and moments should flow in ceaseless praise for our Master.

Consecration applies to our literal members. For instance our hands. By what impulse are they moved? Jesus said, "Behold the hand of him that betrayeth me is with me on the table," and "He that dipeth his hand with me in the dish the same shall betray me." A hand so near to Jesus and yet betraying Him! The same hand also took the thirty pieces of silver. What a tremendous lesson. Angry actions from the heart will sometimes be expressed by the hand, making an impression on some mind that will not be forgotten while at the same time the hand might be used to perform some good deed leading a soul towards heaven. Let the love of our Savior be the only impulse of our every action. Even our feet are

purchased for Christ's sake, by His own torn and pierced feet upon the cross. They are to be His errand runners. We have a great privilege of carrying water from the wells of Salvation not only to the poor but to the rich as well. But the feet must be kept for these. They will be too tired for these if they are tired out for self-pleasing.

Another thing every Christian should use for his Master is the voice, whether it be in speaking or singing. Will our singing lead some one upward and onward touch a careless heart to seek the kingdom of God, or show forth the glory of our Savior and King? The preacher claims the promise "My word shall not return unto me void," and why should not the singer equally claim it? If our voice is consecrated to our Master our lips will be filled with messages from Him.

"The silver and gold is mine saith the Lord of Hosts." Believing this fact is the stepping stone to full consecration of what He has given us be it much or little. He will see how much we are giving for His cause just as certainly as He saw the two mites cast into the treasury. It may be self-denial to share with others what we would like to possess ourselves, but let us do it for our Master who has given it to us.

To us God has given our intellects. Not all are gifted alike but God gives each one what He knows we are able to use, and what He knows we can best use for Him. Some have, or think they have, more than the average share of intellect, and people are often tempted to give the glory to them instead of the grace which did the real work, and thus God is defrauded of the glory. God can get more glory out of a feeble instrument because it is then shown that the power is of God and not of men. Will you not say with Paul, "Most gladly therefore, will I rather glory in my infirmities that the power of Christ may rest upon me."

To do our best for the Master our will must be surrendered to Him. Our wills belong either to self or to God and certainly we are without excuse, when we have such a promise to go upon as, "It is God that worketh within us both to will and to do of His pleasure. Shall we not claim His promise and say, Take my will for it is Thine, it shall be no longer mine.

To do our best for the Master our heart

must be fixed, trusting in the Lord, as says the Psalmist. The heart that is established in Christ is also established for Christ. It becomes His royal throne no longer occupied by His foe.

Not as a mere echo from the shore of Tiberias but as an ever new ever sounding power, come the familiar words to each of us, "Lovest thou me?" There is no love so deep, so wide, as that which is kept for Jesus. It flows fuller and further when it flows thru Him. Then too it will be a power for Him in drawing others to ourselves, by it we shall be drawing them to the fountain of our love.

Many of us may have asked Jesus to take our life, our all. What we now want is to be maintained in that position so let us pray, "Keep my life for I can not keep it for Thee." I am sure He will keep what we have given Him. For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.

"Keep my life that it may be
Consecrated Lord to Thee.

Keep my moments and my days
Let them flow in ceaseless praise.

Keep my hands that they may move
At the impulse of thy love.

Keep my feet that they may be
Swift and beautiful for Thee.

Keep my voice that I may sing,
Always only for my King.

Keep my lips that they may be
Filled with messages from Thee.

Keep my silver and my gold
Not a mite would I withhold.

Keep my intellect and use,
Every power as thou shalt choose.

Keep my will, O keep it thine
For it is no longer mine.

Keep my heart, it is Thine own
It is now Thy royal Throne.

Keep my love, my Lord I pour,
At thy feet its treasure store.

Keep myself that I may be
Always only all for Thee."

Orrville, O.

Are you interested in Old Settler Stories? How about some of your friends? Present them with a year's subscription to the Christian Monitor and allow them to enjoy these stories with you. Only fifty cents for each one remembered in this way.

BLIZZARD REFLECTIONS

By J. C. Gingerich

Today the mercury is below zero. The windows are frozen over like glazed church windows making it impossible to see out. The wind turned to the Northeast yesterday and early last night it began to snow. All night the storm has been raging and this morning one can hear the house creak as some gust of wind more furious than others hurls itself against the sides of the house, then follows a continuous moan as the storm surges on outside. In spite of the storm windows, and doors and well-banked house, one can feel the cool drafts as the fire dies down a little and needs replenishing.

We are having a typical Northwestern blizzard! But why have a care, as with warm clothes, including arctics and sheep-lined coats we are ready to go to the barn. Once outside we are soon at the barn and find all its inhabitants comfortable, including some wee little pigs, who are enjoying their third day's existence.

Then with the feeding and milking done we go to the house again. After this we proceed to bring the porkers their breakfast at the stock shed and to see how the sheep and young cattle are faring. They have taken the tip and are all inside and are warm and comfortable, so much so that they refuse to face the storm for a drink, so we resolve to let them wait until later.

Finally all is done and we start for the house again. The wind whirls the snow up into our face. At first this melts but soon it freezes on our face and eye-lashes until we can hardly see, but soon we are in the house where the hard coal burner quickly removes Jack Frost's decorations off our face and eyes and we appreciate once more the common blessings of life—shelter, food, raiment and loved ones around the hearth, where we can enjoy life and its blessings in a way that we do not have time for in fair weather.

Moreover, as we turn to Psalms 148:8; Luke 8:24; and Matthew 10:29-31 we are assured that we are in the hands of one who cares for his own even on these wind-swept prairies. Then as we reflect, "when the storms of life are raging," we think:

First, of our frailty and unworthiness and that in the midst of present world-distress and turmoil, even though we must do without many things that would be pleasant and economize in many more, yet we do not "lack any good thing."

Second, that there are those immediately about us who do, and are in need and are suffering.

Third, that there are those in other lands who are dying by inches and are wandering about with neither food, shelter nor sufficient clothing to keep body and soul together—victims of greed, avarice, lust and wholesale murder.

Fourth, that it is a fact that these are not the mutterings of a pessimistic "calam-

ity howler" concerning future possibilities, but are the awful realities of the present.

Fifth, Then as we reflect further—There are those who are out in the blizzards of life and battle bravely for a time, but by and by their eyes are frozen over with snow and ice, their bodies become chilled, spiritually, from cold and exposure in the winds of doubt, ridicule and despair until by and by they become numb and drowsy, and go to sleep spiritually and are snowed under with worldliness—never to awake—**FROZEN TO DEATH!**

May "the Son of Righteousness arise with healing in His wings" Mal. 4:2 and thaw us out until, like the frost bitten ones, we rouse from our stupor ere we perish, cry because of pain and travail of soul and come to the ONE who was anointed to heal the broken hearted. Luke 4:18.

Ulen, Minn.

THIRTEEN WAYS OF BEING HAPPY

Happy is the man whom God correcteth, for He maketh sore and bindeth up.

Happy is that people whose God is the Lord.

Happy is he that hath the God of Jacob for his help.

Happy is the man that findeth wisdom and the man that getteth understanding.

Happy is the man that feareth alway.

Happy is he that condemneth not himself in that thing which he alloweth.

He that hath mercy on the poor, happy is he.

Whoso trusteth in the Lord, happy is he.

He that keepeth the Law, happy is he.

If ye suffer for righteousness' sake, happy are ye.

If ye be reproached for the name of Christ, happy are ye.

Behold we count them happy which endure.

If ye know these things, happy are ye if ye do them.—The Little Christian.

PERSONAL TOUCH

Dr. Cortland Myers

I laid my hand upon the shoulder of a noble specimen of young manhood and asked him if he was a Christian. I had not seen him to know him or to separate him from the crowd before that moment. He replied, with an evident desire to detain me, "No, sir, I have heard you preach every Sunday for seven years without one exception, but I am not a Christian yet." He is now one of the most faithful members of the church. What seven years of preaching had failed to do, five minutes of heart-contact and personal relation accomplished. —Civic Forum.

"The gifts of the Spirit are transient; but faith, hope, and love abide forever."

A CONVINCING SERMON

I heard of a telephone girl who turned to another and said, "He's a patient man. I was flustered, and gave him the wrong number four times, and he said so kindly, 'You gave me the wrong number four times, operator. Try once again.' I'd like to meet that man." And the other inquired, "What is his number?" When she was told, she said, "I know him; he is my minister." Then said the other, "I'm going to hear him preach."—Publisher Unknown.

BE KIND TO THE OLD FOLKS

Selected by Anna M. Grabill

Be kind to the old folks; remember young lad,
A loving old mother and kind-hearted "dad"
Are eagerly waiting and longing to hear
From the boy that is absent, the lad they love dear.
Just think of your childhood, remember the way
They cherished and nursed you by night and by day
If sickness befell you. Oh! Where could you see
More tender affection than Mother's to thee?

Through the long dreary nights (you'll admit it is true),
She would stand by your bedside comforting you,
Fearless of danger, regardless of pain.
When all friends forsook you—Mother remained.
As our innocent childhood kept passing away,
In word and example she taught you each day
That you should be truthful honest and kind,
And this one other lesson to e'er bear in mind;

That life was a battle—an unceasing fight,
With sin and its evils against Justice and Right.
And while in that battle, the armour to wear
Was Christian Charity, Meekness, and Prayer.
Evil companions, you were told very plain,
Must e'er be avoided if you hope to obtain
The esteem and respect the good all possess
As a start on the road that would lead to success.
Your friends may be many when blessed with success,
But time has oft proven that in days of distress
When comfort is needed, or a kind act or two,
Such friends often fade like a spring-morning dew.
But there is a friendship that never will change,
No adverse condition can e'er it estrange;
'Tis the friendship and love that parents display
For the one that is absent—the one far away.

Wrightsville, Pa.

Are you looking for suitable Christmas gifts? Why not present a number of your friends with a year's subscription to the Christian Monitor? It will come to them every month during 1923.

• MISSIONS •

FARMING IN THE ARGENTINE

Selected by T. K. Hershey

In summing up the case for the Argentine farmer, and in criticizing his methods of farming it is commonly to be noted that attention is chiefly given to certain obvious but subordinate details of the business, whereas the main causes underlying this question are based almost wholly upon a defective system of land tenure. About seventy per cent of the farm lands in this country are leased by their tenants either for ready money, or for a percentage of the crop; and in either case there are generally stipulations in the contract between landowner and tenant that render a readily thorough system of farming impossible. In the first place is to be reckoned the short period that is usually granted for a lease. It is not to be reasonably expected of the farmer say, who enters upon a section of rough or neglected land, that he shall take the same interest and the same pains in improving it upon the strength of a three or four years contract as would be probable if he were assured of a ten years' stay on the farm. Two years are certainly not enough time to allow for the removal of noxious weeds from a holding of any size, nor can anything appreciable be accomplished in the way of reclaiming odd corners of waste land which lie unproductive owing to the poor quality or exhaustion of the soil, but which are counted in as part of the farm. And even if it were possible to obtain better returns from such portions of land, it would be at the cost of a great deal of extra labor and expense—labor and expense that would not be repaid by the two or three subsequent crops, assuming that the contract extended over a period of five years, and very few leases granted to the small farmers are for a longer term. A short contract, moreover, acts as a great handicap indirectly to the colonist who wishes to work his holding with first-class cattle and implements. The average run of "chacra" stock are not suitable for the purpose of working a farm as it might be worked to better advantage, as in rolling and harrowing operations, when the wheat is still young and the maize-field requires another round of the cultivator. And this is one of the many points generally overlooked by the advocates of better farming in Argentina. Just at the time when this work comes before the farmer he is unable to muster enough able-bodied horses for the task, simply because his scrubby, half-starved stock have been barely able to pull

through the winter, when the heaviest work of any duration is carried out, and when adequate feed for the working teams is unobtainable. In August and September the spring grass is practically worthless as fodder for draught-cattle: it tends to weaken rather than strengthen; and with the prospect of harvest a few months ahead, when every available draught-animal is pressed into service, the farmer naturally endeavors to economize his teams that they may be fit for heavy work by the end of November. To save his cattle he has very often to sacrifice part of his crops.

The Short Contract System

The question of course that suggests itself is: "Why does the farmer depend solely upon his green fodder? Cannot he do as other farmers, and put up a store of hay? Hay is much better than spring grass, anyhow." But it is precisely here that the short contract system comes in with its limitations and restrictions. The only kind of hay that pays the average Argentine farmer, who is allowed, say, five or six per cent of his holding for grazing purposes (if indeed "grazing" is possible upon such a meagre allowance) is alfalfa, and alfalfa is both an expensive crop at the outset, and requires at least eight or ten months to itself upon the land where it is sown before it can be profitably grazed. With a three-years' contract therefore the farmer knows that he will probably have to abandon his plot of alfalfa just at the time when it is in full bearing. When there is no hope of pecuniary compensation in view this alone is quite sufficient to deter the farmer from making the best of his holding. Most landlords to be sure are not against the sowing of alfalfa upon their leased land; but at the same time they seldom make any allowance for a provision in the contract that would enable the farmer to have his plot of alfalfa together with a reasonable area of pasture. With an abundance of hay for his cattle the farmer might fairly be expected to accomplish better work, greatly to his own benefit, of course, but in proportion to the owner of the land. The system that allows for a miserable percentage of pasture-land is therefore bad policy all around in the end; and at this time of day it is to be deplored that the majority of landlords are so blind to their own interests in this matter. Unless the farm is destined to the purpose of cropping in-

definitely, there is no sound reason why a fair portion of it should not be permanently devoted to the raising of alfalfa. Even under the short contract system it would still be possible to lay down a corner of every holding in alfalfa, at a slight cost to landlord and tenant alike, provided that both parties were disposed to recognize (and share) the benefits in common that would result by reserving a proportion of the best arable land on each farm exclusively for the production of hay. Or still further: it would suit the landowner to make provision in his contracts for the proper maintenance of such land.

Stock-Raiser versus Wheat-Farmer

Not only does the short contract system impose a number of unjust restrictions upon the farmer; it also encourages bad, slipshod farming, which ultimately comes home to the owner of the land in substantial losses unless he is so fortunately placed as to be able to sow down the land in alfalfa when the soil has become impoverished by successive cropping—so over-ridden with weeds as to be useless for the raising of cereals. And there are not a few landed magnates today in Argentina, who hold title-deeds for vast areas of really good land, but who are unable at the same time to turn their properties into grazing-land, much less to furnish capital wherewith to run their holdings as cattle-ranches. These are the land-owners whom it would suit to adopt more reasonable measures towards their tenants. The short contract system of farming is mainly the outcome of the requirements of these landlords who crop the soil for two or three seasons at most so as to prepare their land for the ulterior purpose of turning it into alfalfa-fields for cattle once the soil has been sufficiently mellowed by successive ploughings and harrowings. Alfalfa is the mainstay of the cattle industry in this country; but although this forage is widely adaptable over great areas of the inland cap-zones, and resists close grazing and drought almost to an incredible degree, it is nevertheless perishable, and must be replaced sooner or later and in great quantities, by fresh stock. Weeds drought, and the ever-increasing varieties of grasses that extend their radius over the hitherto virgin lands of the interior are all against the permanence of alfalfa; and when one or another of these drawbacks renders the field barren or unproductive as alfalfa pasture, the plough must be used once more, and wheat, maize and linseed are sown till the soil is sufficiently cleared

for a new sowing of alfalfa. The two or three years' return in grain from the farmer at twenty or thirty per cent of the crop repay the landlord for the outlay in alfalfa seed at the end of the contract, and generally there is a sufficient margin left over to warrant the sacrifice of the land to the more or less doubtful returns from wheat-growing on the percentage system.

Two Kinds of Percentage

The agrarian "troubles" that have filled the Press with news and comments during the past few months are indirectly the outcome of the short contract system of farming together with sundry old grievances related to transportation of crops, sales, and the high cost of living even on the farm. Not the least of these drawbacks to local farming however is the iniquitous and stereotyped clause "sano, seco y limpio." At first sight it may seem but natural that the owner of the land that produces a crop is morally entitled to a percentage of returns under this stipulation; but when the returns under are put into plain figures, together with the fixed quality of so much per cent, it will be noticed upon investigation that there is generally a substantial balance in favor of the landlord. Let it be assumed for instance that the farmer's crop yields 3000 quintails of grain as it comes from the threshing-machine, of which say, one half is dry and the rest, damp. The price of dry grain is \$10, and \$8 for damp grain. Under the "sano, seco y limpio" clause the owner of the land is fairly entitled to a nominal 30 per cent, which in ready money works out at \$9000, whereas at thirty per cent of the crop as it comes from the machine he would receive \$8100. Instead of thirty per cent, therefore, the owner of the land claims thirty-three and the fraction; and in season when two-thirds or more of the crop has been rendered unsaleable by untimely rains—as has happened in so many districts this year—there are numbers of landlords who are taking in effect almost fifty per cent of the farmer's crop. It would be superfluous, so far as the landlord is concerned, to figure out results. In any case he is making decidedly the best of a bad job; but for the colonist such terms are simply ruinous: fifty per cent of a crop that costs him almost level money to harvest is manifestly poor business.

Deadlock or Compromise?

Whether the aforesaid "trouble" will culminate in a deadlock or a compromise it is difficult to foretell. The apparent failure of the farmer to obtain better conditions from the landlords should not be accepted as a final settlement of a question which, far from being settled, is merely being brought forward by sporadic outbreaks of ill-feeling wherever the farmers have been sufficiently united to be able to make some show of their grievances. There is no doubt, however, that with the formation of a widespread league, and with

the methods of terrorism that are being employed to convert the more recalcitrant farmers and landlords, the agrarian movement in this country will sooner or later come to a head, and ultimately the problem will be settled with some degree of satisfaction for the farmers. To expect that the landowners will yield passively to every condition which their tenants choose to impose would be absurd; but to imagine that the Argentine estanciero can go so far as to dispense with the agriculturist for the successful prosecution of the cattle business is likewise absurd. An agricultural "strike" cannot be called from one day to another, nor from one month to another. It is dependent upon the seasons, and till the proper time of the year returns the strikers cannot "down tools" with any hope of gaining their case. It may not come this year nor the next, for that matter; but the issue will have to be decided one way or the other; and if the solution is not to be found by degrees—by gradual concessions where concessions might be granted in all fairness—the alternative will be a dislocation of the agricultural industry such as has never yet been witnessed in any new country in times of peace. The spirit abroad among the farmers in Argentina today is the same spirit that is stirring the depth of the industrial world at large. To quell this spirit by brute force regardless of rights and wrongs, may be possible; it might even be possible for the landowners to break the strike by passive resistance; but the results in any case would lead to a state of affairs infinitely worse than that which exists at present.

The Farmer's Claims

The last (and first) agricultural strike among the farmers was aided adventitiously by the impending collapse of the land-boom and the consequent prospect of an abundance of good farming-land at cheap rates. Today the outlook for the landowner is quite different; good land has come to its own again, and has a definite market value. Yet this alone should facilitate the terms to be fixed between landlord and tenant. The two chief factors that affect the landlord are the percentage of the crop, and the length of the contract granted to the farmer. The remaining claims, such as the right to thresh with whatever machine he may choose, the right to sell his crop in the open market,

the cost of transportation, and the sano, seco y limpio clause, are of minor importance.

The conditions of land-tenure, therefore, that affect both parties most are the price of the land and the period of tenure. Concessions might be granted both ways: that is to say, the price of the land might be lowered, and the term of the contract extended. This would be one way out of the present impasse. It would also be possible, in the majority of cases, to yield one way or the other: to cut down the price, or extend the contract. And in the majority of the cases at issue the farmer would accept an arrangement along these lines. The landowner, on the other hand, would find it an advantage in many cases to grant one, instead of both these concessions. For the farmers in the aggregate to expect that any fixed scale of conditions would be applicable throughout the whole of the country is not to be imagined. Most contracts, for that matter, are private documents, drawn up to meet the conditions peculiar to each locality; and strike or no strike, the private contract will be resorted to by hundreds of farmers, just as there are hundreds of farmers who cannot afford to observe the conditions imposed by a strike when the order comes from headquarters to cease work on the farm. To organize a system that would enable the farmers to strike till the case were settled one way or another, and then to resume work without any great delay or dislocation, is more than is possible at present—and the landowners know it full well. At the same time it cannot be said that most of the terms advanced by the farmers are at all disproportionate to their requirements. Just as the cost of living has brought about innumerable strikes in other industries the world over, it has been the means of raising the discontent that prevails among the farmers. The farmer it is true, is selling his wheat at war-prices; but then every bit of machinery on the farm is also selling at war-rates. When matters reach such a pitch that the farmer is obliged to let his crops rot in the field because he loses money by gathering them in, there is something radically wrong with farming. Small wonder, then, that the Argentine chacarero is up in arms against the conditions, whatever they may be, that have brought him to such a sorry pass.

PRAYER THE GREATEST FACTOR IN MISSION WORK

Katie M. Smucker

Prayer is one of the greatest privileges given to man. It is talking with God and pouring out our heart to Him in praise and thanksgiving, and making known our needs and the desires of our heart.

What a privilege, to have fellowship with One who is just and holy, all-wise and all powerful, yet tender in mercies and full of compassion!

Our first parents did not appreciate their privilege and forfeited it by an act of disobedience, but God again opened the way by the cross of Christ. If our prayers are to reach His throne they must come from a heart humbled and cleansed by the blood of Christ. We need a clear vision of the Christ of Calvary and the work accomplished there for us.

While Christ was here on earth He often withdrew for seasons of prayer and communion with God. He always looked to the Father in all His undertakings and they always worked together. In Jno. 8:28 He says, "I do nothing of myself but as my Father taught me, I speak these things." He tells US "Without Me ye can do nothing." But He also says "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

There is one eventful week in Christ's life to which all the Four Gospel writers devote much of their time. On Thursday of this week, the Day of Fellowship, after Jesus had eaten the Last Supper with His disciples He yet prayed earnestly with them. He realized the temptations and difficulties they must face when He is gone and asks the Father that they might be true to their charge, and glorify the Father on earth. This charge He definitely gave them just as He left this earth from the Mount of Olives as they were gathered together there. He commanded them to "Go into all the world and preach the gospel to every nation, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you," and gives the blessed promise, "Lo, I am with you alway, even unto the end of the world."

The one who goes into the foreign field in obedience to this command we call a missionary. The one who labors in the city in obedience to this command, we call a missionary too. How about one who every Sunday works out in the country schoolhouse in a needy field? Yes, we call them missionaries, too. How about the Sunday school teacher who faithfully leads his pupils to Christ? Yes, he's a missionary too. How about the Christian business man, or the mother in the home who rears her children in the nurture and admonition of the Lord? Surely they are missionaries, too. The sisters who sew for the needy, are they missionaries? Truly they are. **Every true Christian is a missionary.** The business of every Christian is making disciples. We may cook, and scrub, sew or teach, as a side line, but we must remember that our business is to win others to Him.

Every Christian being a missionary does not exactly settle the whole question. Each Christian individually with His God must find his field of labor. In our Conference district it takes nine hundred ninety-nine to send one missionary to the foreign lands. Does it take nine hundred ninety-nine to stay with the STUFF? Hadn't we better get rid of some of that stuff?

In whatever field we as Christians labor what really is the greatest factor in the work? Is it consecration, education, talent, or what is it? Let us see if it is not the power or factor of prayer which I have defined and described in the beginning, for "Nothing lies beyond the reach

of prayer except that which lies outside of the will of God."

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing, how to prevail with God, and going one day to a friend he said "I don't see how God can use me on the field. I have no special talent." His friend said, "My brother, God wants men on the field who can pray. There are too many preachers now and too few prayers." He went. In his own room at early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made men feel like walking softly, for a soul was wrestling with God. To his home hungry souls would flock drawn by some irresistible power. In the morning hours some would call and say "I have gone by your home so many times and have longed to come in. Will you tell me how I can be saved?" Or from some distant place another would call saying, "I heard you would tell us here how we might find heart rest." The mystery was unlocked. In the secret chamber lost souls were plead for and claimed. It was not his preaching but his praying which had the effect.

There are certain conditions given in the Word concerning prayer.

1. When we pray we must believe. "Therefore I say unto you what things soever ye desire when ye pray, believe that ye shall have them and ye shall receive them. Mk. 11:24.

A Christian worker had reached the week-end tired out, and decided to take a little outing as a rest. He approached a boathouse thinking to go rowing, but before he reached it he thought that perhaps the boathouse would be closed as it was late in the season. But the outing seemed a clear need. So he lifted his heart quietly in prayer that if it was the Lord's will He might send along the caretaker of the boathouse to furnish the boat. Reaching the spot he found the boathouse closed. Turning to leave under the impulse of the moment, he happened to think. "Just a couple of minutes ago you prayed the Lord should send the boatman, now you are going without giving him enough time to get here. Why don't you give God a chance?" He waited and in ten minutes the keeper was there.

Some prayers are not prayers, for those who say them do not really wish for the things they mention. **Expect** an answer—If no answer is desired why pray?

2. When we pray we must do His will. I Jno. 3:22, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

In the foreign land a missionary was praying for a certain sum of money for a definite thing. At home a "shut in" Christian girl was also praying and asked "What is thy will Lord?" God reminded her of a sum of money she would not need

and of the great need of the missionaries abroad. So she took the money and sent it with this message. "I realize the pull of prayer and so send you this sum to be used for what you are most earnestly praying. It was exactly the sum asked for. The prayer was answered.

If we pray to know His will we must also be willing to do His bidding.

3. We must ask in Jesus' Name and alone through His merits. "Verily verily, I say unto you, whatsoever ye shall ask the father in my name he will give it you."

4. Our prayers must be unselfish. By meeting these conditions, with others in His word, God will answer prayers.

"Prayer is the key that unlocks all the storehouse of God's grace. It is the link that pulls down the power and blesses us and everyone around us."

Prayer is the greatest factor in the missionary work of every Christian because it is the strongest defense against the enemy. "Prayer shakes the ground the enemy stands on." What the devil wants is discouraged Christians who will cease praying for then he has a stronghold, but when the soul begins "Conversation with Christ" the enemy must flee.

Is business so pressing we have no time to pray? An old Methodist minister said, "If you have so much business to attend to that you have no time to pray, depend upon it that you have more business on hand than God ever intended you should have."

Look at Daniel. He had the whole or nearly the whole of the king's business to attend to. He was prime minister, secretary of state, secretary of treasury, all in one. He had to attend to all his own work and to give an eye to the work of other men. And yet he found time to pray—not just now and then, nor once a day, nor just when he happened to have a few moments to spare, but "three times a day."

Not alone is the prayer of the missionary on the field the greatest factor in the mission work but the intercessory prayer of the entire church at home. The radio-phone is a wonderful modern invention. You can sit in your room at home, hear a concert in Chicago, a sermon in Philadelphia, or a lecture in Cleveland. But isn't it more wonderful when the church at home unitedly, and individually sends its spiritual message through the great sending station of heaven to those in Russia, India, Youngstown, Canton, or your next door neighbor. "Prayer moves the hand that rules the world."

The Church prayed continually without ceasing for Peter when he was imprisoned by Herod and he was miraculously released.

If we become interested enough in some one to pray for them and keep on praying, from week to week, month to month, or perhaps year to year—we will also begin to do; to speak, and to give of our means. We are God's instruments to help answer

our own, and others prayers. The praying church sends out missionaries, and has money to support them, and they feel the power of prayer, accompanying them from those at home.

Charles Spurgeon says, "Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the

man who grasps the rope boldly and pulls continually, with all his might."

"The effectual fervent prayer of a righteous man availeth much."

S. D. Gordon says, "There are five outlets of power—through our life, our lips, our service, our money, our prayer. The greatest of these is the outlet through prayer. The greatest thing anyone can do for God and for man is to pray."

Smithville, Ohio.

THE MENNONITE HOME FOR THE AGED

C. F. Derstine

This article was called for by the Editor of the Christian Monitor, and I was requested by the Supt. of the Home (J. D. Smith) to write up the facts about the Home for the benefit of the church that made this Institution possible.—C. F. D.

The Treasure of the Church

During the middle ages when the church was persecuted by the State, they were requested to reveal the hiding place of their riches. They too had works of Charity which cost money. A group of soldiers was sent to the Bishop's home to force him to reveal the hidden treasure so he escorted them to a large building filled with the Aged, Blind, Cripples, and Invalids. He said, "These are the treasures of the Church." Now true that statement is can only be seen when the church withholds her money, and selfishly settles down to care for herself! She loses the spirit of the Master, she shrivels up the channels of usefulness, she loses her hold on the masses. Surely the wealth of the church is her Charity and Mission Enterprises.

The Why of the Home.

The Sunset of Life comes to Christians as well as the worldling. Surely the country provides for unfortunates, but is it the home where Christians love to be while they wait to embark for the other world? There the scum of society is thrust, many exceeding ungodly folks are there. Very often there is no Christian spirit, and no religious environment or services. The average County Home is no place for the aged Christian.

The Object of the Home is also to care for the Christian that has some money wherewith to pay, but nobody to care for himself when he becomes feeble of body and mind.

The Master once spoke thus. "The poor ye have with you always." God has always been careful about the poor. Tread upon the poor of earth, we tread upon the Lord's heart. The church certainly needs to express the spirit of God. These Charitable Homes are expressive of the Spirit of Christ.

The District of this Home comprises about 11000 Mennonites. The State of Illinois was the largest contributor to the Home, Indiana giving largely, and the balance came from the other States.

The Origin of the Home.

When the Old People's Home burned near Orrville, Ohio, there was no place to care for the aged of the Western Conferences. The Eastern Conference Home at Souderton, Pa., the Lancaster Conference Home, and some private parties very kindly opened their doors for these unfortunate old people. The Mission Board investigated the matter of building, and found a hearty request for an Old People's Home in Illinois. They finally granted the request, and took steps to find the proper location. Bro. J. S. Shoemaker, Geo. Greiser, and J. D. Smith with other Illinois brethren were appointed to investigate prospective sites. This committee brought their findings to the Board, and they decided that Eureka, Ill., was the most central place.

The Churches in that locality were favorable to the Home, likewise the Town people gave it a hearty welcome, even

The Site of the Home

The ground of the Home is situated at the edge of Eureka. It is beautifully situated on the ridge overlooking the town. A cement road runs past the grounds. There are 50 native maple trees around the building. This site was formerly the Methodist Camp Meeting Grounds, and for that reason they appreciated to see a religious Institution occupy the place. The town offered Fire protection for the buildings. There are 18 acres included in the tract of land. Six acres for pasture, seven for farming, and five lots for the buildings. The price paid was \$10,000. This was much cheaper than the surrounding land, because of the purpose for which it was to be used.

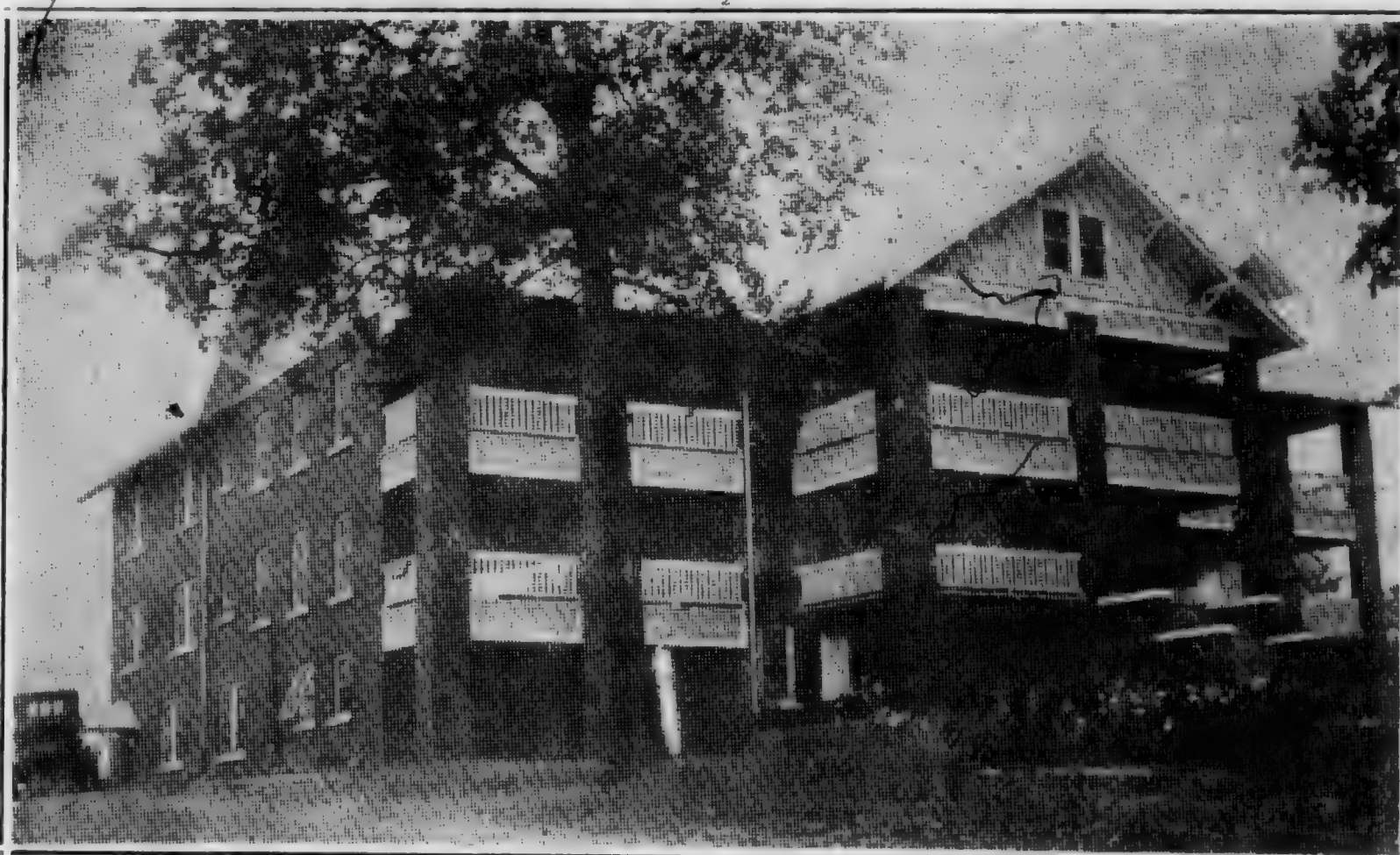
Bro. Smith and his force of brethren have planted 150 trees, comprising Pear, Plum, Peach, Apple, Apricot and Cherry trees. They also planted 80 Grape vines. It also contains a good sized truck patch.

The Buildings

The Board authorized the Building Committee to use not exceeding \$50,000.00. They stayed close by \$40,000.00. This is commendable, and took very close supervision.

The Main Building covers a space of 78 by 84 feet, two story high and a basement largely out of the ground. The building is well nigh square with a court space between the two wings going backwards.

The building has thirty-two single and double bedrooms, about 60 rooms altogether, 1600 feet of floor space, 122 windows, and 71 doors. There are 6 good



Mennonite Home for the Aged, at Eureka, Ill.

offering to help pay for the same. This places it in a congenial situation.

On May 19th, 1920, the Mission Board, assembled in the Annual gathering at the Roanoke Congregation, near Eureka, appointed the Building Committee composed of three brethren, Sanford Yoder, Kalona, Iowa, J. D. Smith, Metamora, Ill., and Jacob Garber, Eureka, Ill.

sized porches in the building, which is very practical for the invalids and those who are well and can go outside.

To show to the donors of the Home how their money was spent we must needs give a few figures besides the above. It took 82 squares of fire proof shingles, 80000 laths, 300 tons of gravel and sand. The building contains 2740 feet of radia-

tion, and 5200 feet of boiler capacity. The building is equipped with hot and cold water systems. The building contains Bath Room, Toilets and Lavatories. It is electrically lighted. The building is made of a dark red brick.

The Home will accommodate 40 people, one to a bed. The maximum capacity of the Home is 65 to 70 persons.

The First Arrivals

Bro. J. D. Smith, my wife and myself were delegated to bring the first group of inmates from the Eastern Homes. When they arrived at Eureka, there were several hundred at the Depot to give them a glad welcome. When the helpless ones were seen and carried from the train some tears were shed, and none regretted one cent the Home cost. There are 14 in the Home, and others on the waiting list. Three are on wheel chairs, one is incurable, three are blind, two very old, two are feeble and need help in walking, all are more or less disabled. Several of them are doing some work around the Home.

Those in Charge

The Local Board appointed by the General Mission Board is J. D. Smith, Eureka, Ill., J. D. Garber, Eureka, Ill., Andrew Birky, Fisher, Ill., Jacob Orendorff, Flanagan, Ill., and B. J. Shertz, Eureka, Ill.

The Supt. is J. D. Smith, formerly of Metamora. He has capably taken his place and is highly appreciated by the inmates. He with Bro. Jacob Garber had much to do with reducing the price of the building. They faithfully saw to the work, and that without salary. Sister Smith is also appreciated and has ably directed the starting of the home. She expects to withdraw shortly to her own home nearby. They were fortunate in securing Sister Mattie Shertz of Flanagan for Matron. She brought along a good amount of native ability. Sister Matilda Speicher is a veteran worker for the Board of Missions and Charities. She is a dependable worker in more places than one. She has been in The Old Folks' Home at Ohio, as well as in two mission Stations. Sister Ida Yoder has charge of the Kitchen and Dining Room. She has rendered good services at the Chicago Mission in that capacity, and is doing well at this place. They expect to increase the force of workers as the number of inmates increases.

The Financial Support

The church has done well and the Home and Ground is all paid except \$4000.00, this divided among ten thousand members is 40c per member.

The Sisters' Sewing Circles nobly responded, and it's a satisfaction to see all the work they have accomplished. We still have lots of Dorcas Christians among us. I would like to insert a Bible promise for the contributors to the Home.

"Blessed is he that—considereth the

poor, the Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive; and he shall be blessed in the earth; and thou wilt not deliver him to the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. Psalms 41:1-3.

Bro. Stalter and Bro. Newhouser, the latter now passed into eternity, have deeded over to the Board for Endowment 80 acres of land apiece for the future support of the home.

Every Christian that is blessed financially should thus remember the Lord's work as well as his own children. This certainly is praiseworthy.

Congregations also pay for the support of some of their inmates. This is practical for the larger congregations and worthy of imitation. Sometimes relatives and others support some inmates.

Bro. Smith expects to get some help from the acreage of the place, such as vegetables, fruit, etc. Bro. Amos Newhouser brought one of his Holstein cows, and more will be added later. The chickens are expected to help somewhat. A useful barn has been built on the place as well. The present stock consists of 2 cows, 1 calf, and 100 chickens.

One of the present urgent needs is an elevator. The space has been built for it, whenever enough brethren advance for the paying of the same. Some cannot go up or down steps and cannot come down for worship or church service. There are other reasons that call for this practical service.

The Religious Atmosphere

A Christian atmosphere pervades the place. The voice of singing men and singing women is frequently heard. There is daily worship and prayer in the Home. Every Lord's Day at 3 o'clock there is public worship. Passing ministers are always appreciated and services will be held at any evening.

There is a spirit of brotherliness in the home; each is urged to show himself Christlike toward others. The conversation is urged to be in accordance with a good Christian conduct.

In these homes many pass, there are partings among these aged pilgrims and we are glad that Christ is accepted by all the inmates. One brother remarked lately, "Brother, I left Indiana for Ohio, then Penna., now Illinois. My next removal I want to be to the upper world. I'm ready to go. But I have been treated so good. I'm thankful." Brother, your money, your labor, your sewing has made this possible, and Christ speaks, "Inasmuch as ye have to the least of these my brethren, ye have done it unto me."

Eureka, Ill.

Has your subscription expired? A prompt renewal will be much appreciated. Thank you.

THE ROMANCE OF THE MORAVIANS

Just two hundred years ago—in 1722—the axe of Christian David, soldier, carpenter, exile, and evangelist, and, later, missionary and preacher, was heard in the forests of Upper Lusatia. That was the beginning of a settlement destined, in the providence of God, to exercise no little influence on the Protestant world.

Christian David had left his home in Moravia, seeking rest for his soul. He had found Christ in his wanderings, and he had also found a place where he and his friends might settle and worship God in freedom. As he felled the first tree for a building in which he and the other exiles he had brought with him from Moravia might live he exclaimed, "The sparrow hath found her a house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of Hosts my King and my God."

"Where shall we find bread in this wilderness!" cried one of the women of the party. But faith gives courage and leads to achievement. The town was founded near a hill called the Hutberg, the "Watch Hill," whereon herders were wont to watch their herds and flocks. That name suggested to pious minds and the higher watch of the Great Shepherd, and they named their settlement Herrnhut (pronounce Hairn-hoot or Hurn-hoot), "the Watch of the Lord" (see Ps. 121). Their numbers grew. A list of emigrants from Bohemia and Moravia, numbering 648, has been preserved—exiles who came, like a migration of birds seeking a more congenial clime, likewise to find "house" and "nests" for themselves in this sacred place. Among them were a number who cherished the church of their fathers, organized in 1457, by followers of the Bohemian martyr, John Hus, and counting, at the time of the Lutheran Reformation, some 400 parishes and 200,000 members, with a hymnal, and theological seminaries and printing presses of its own—a flourishing church, which the Anti-Reformation and the Thirty Years' War had almost annihilated. They reorganized the "Unitas Fratrum," and, anointed, as they believed, with a special outpouring of the Holy Spirit, on August 13, 1727, they gave themselves up to the development of a marvelous type of earnest piety which has scarcely been paralleled in any community.

When Herrnhut was founded, the friendly Luthern pastor, Schaeffer, prophesied, "God will kindle a light on these hills which shall shine over the whole country: I am assured of it by faith." That prophecy was fulfilled. The light kindled near the Hutberg has sent its beams into remote regions of the world.

The greatest factor in the development of the movement was the pious young man who had welcomed the exiles to his estates. Count Zinzendorf, at the time only twenty-two years of age, had expressed an ardent

love for his Savior from childhood, and later on in life still declared, "I have only one passion, and that is He!" He had organized a missionary society during his college days and called it "The Order of the Grain of Mustard Seed." His personality was destined to leave its deep impress on the type of church life which developed in the settlement. Under his guidance the congregation was organized into classes or "choirs," each with its own officers and its own meetings for edification. An hourly intercession was organized, which arranged for an incessant service of prayer, day and night, by persons appointed for the task. A watchword, announced daily, was the beginning of an annual volume of "Daily Texts," which is still being published and now appears in seven languages. Various special forms of service were developed, such as the Love Feast and the far-famed Moravian method of celebrating Passion Week and Easter.

Such earnest spiritual life as was found in Herrnhut could not but blossom out into the foreign mission enterprise. The settlers had, many of them, made the sacrifice of all their possessions for freedom. They were ready to make the same sacrifice for service. At that time the idea of taking the Gospel to the heathen was generally ridiculed, but the hearts of these exiles were so full of gratitude for their own salvation and so full of devotion to their Savior that they longed to "win souls for the Lamb." The conditions they would face in the mission field were of no consequence to them. The first pair went to the slaves of the West Indies (in 1732). They started out with five dollars between them. When told that they would be unable to reach the slaves, who would class them with their hated task-masters, they replied that they would become slaves themselves—not knowing that it was against the law of the islands for a white man to be a slave.

Others went to Greenland. When they were asked how they would live, they replied, "We will build a house and cultivate the land," and when informed that they would find no timber for building, they declared, "Then we will dig into the earth and lodge there." Indeed, these Greenland missionaries did have to live like the natives in many respects. More than that, they spent six fruitless years on that inhospitable coast before they learned the secret of missionary work: that the love of Christ is a far more powerful persuasive than the Law of God.

Within ten years, ten missionary enterprises had been undertaken, and although death was busy in the ranks of these heroes, who could not take the precautions which are possible in these days, the ranks were kept supplied. During the 190 years since that first beginning thousands of missionaries have gone out. They have gone to the Negro slaves, to the Eskimos of the North, to the Calmucks, the Tartars, the Georgians, the Samoyedes, and the

Laplanders of Europe and Asia, to the Moors of Algiers and the Copts of Egypt, to the Hindus and the Persians, to the Blackmen of Australia, to the Hottentots and Kaffirs of South Africa, to the inhabitants of the African Gold Coast, to the Indians of North, Central, and South America, to the Bush Negroes and Coolie immigrants of Surinam and Demerara, and to the lepers of South Africa, South America, and Palestine—ever seeking to go to the most neglected and despised of men. Some of these enterprises failed, but some were very successful, and no matter how the Moravians have grown at home it has so far been their joy to have the larger part of their membership made up of converts in the mission fields, even in a proportion of two or three to one.

This work was begun a full half century before what has often been regarded as the beginning of modern missions under William Carey, and Carey would be quite ready to acknowledge some indebtedness to the earlier movement, for it is related that he was known to lift up the "Periodical Accounts" of these missionaries and say, "See what the Moravian Brethren are doing!"

The influence of Herrnhut was felt in other directions. Adopting with hearty enthusiasm the doctrine that one can be justified in a moment by the grace of God, and that one can be, and should be, assured of his salvation, the brethren were used of God to put that same doctrine into the hands of a great captain of the Hosts of the Lord, and that was none less than the indefatigable John Wesley.

Wesley's "Journal" tells the familiar story of his admiration for the calm and fearless behavior of his Herrnhut co-travelers during a terrible storm at sea, and of his fellowship with Spangenberg in Savannah, and later, with Peter Boehler, in England. To Boehler, Wesley attributes his experience of saving grace: "that faith which none can have without knowing it." Wesley showed his estimate of this learned and spiritual man in his "Journal," where he wrote, under date of May 4, 1738: "Peter Boehler left London in order to embark for Carolina. Oh, what a work hath God begun since his coming to England! Such a one as shall never come to an end till Heaven and earth pass away." After his experience of assurance—that "heart-warming" which came to him in a meeting in Aldersgate Street, in London, May 24, 1738, "about a quarter before nine," Wesley went, in August of the same year, to Herrnhut and spent some time there, studying the life of the people and the methods employed, listening to several sermons by the humble Christian David, and interviewing a number of leaders of the settlement, and collecting for preservation and reference their spiritual experiences.

Deep spiritual movements are almost sure to express themselves in song. The

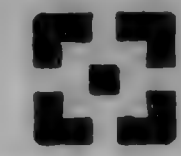
hymns of Zinzendorf number many hundreds. Over a hundred of them have been translated into English. Others, also, wrote in their home tongue. Then, when the Moravian movement took a hold in England, there arose a number of hymn-writers who have made a rich contribution to the common treasury of Protestant psalmody: such men as John Cennick, John Gambold, and William Hammond, to whom was added later James Montgomery, son of a Moravian missionary, while of the Wesley hymns it is said that the hymn "Oh, for a Thousand Tongues to Sing" had its inspiration in Moravian connection, and John Wesley himself translated one of the Zinzendorf hymns into English, "The Savior's Blood and Righteousness."

A "romance" is not complete without a shadow of tragedy. The tragedy of this story lies in the fact that although the Herrnhut exiles reorganized the church of their fathers, they never felt free to enter into a vigorous denominational propaganda. Sheltered under the protection of the State-Church, the Lutheran, they never abused that hospitality. This did not hinder their spiritual work, for they sent their home missionaries into all the Continent, organizing so-called "Diaspora Societies" for spiritual culture; but though these Diaspora friends numbered at times as high as eighty thousand, the body of Moravians on the Continent does not reach ten thousand. The same idea was brought over to America. Establishing the towns of Bethlehem, Nazareth, and Lititz, in Pennsylvania, and Winston-Salem, in North Carolina, the brethren sought to make these places new centers of spiritual influence, like Herrnhut. Self-preservation made the adoption of a different policy necessary in America later on, but still the ideals of the brethren of two hundred years ago have not been altogether surrendered by the Moravians of today.—The Sunday School Times.

"Man is the child of environment" is a biological maxim which may be applied to any people, especially the Armenian. There is no other race, except the Jewish, that has passed through so varied a political history as the Armenian. The changing rulership it has endured has not failed to leave its impression on the moral and intellectual development of the race. The Armenian with his pliable, imitative character, ready to bend to the influences of environment, would long ago have ceased to sustain his racial integrity had it not been for his strong religious faith, which isolated him from his contemporaries in a Moslem world, and his desire for enlightenment, which has always kept him the intellectual superior of the less sedulous Oriental. In the Armenian then, America, through the medium of Near East Relief, has fine material to which to apply American methods of education, and in him she finds a common ideal, Christianity, which inspires and fosters co-operation.



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XIX

Following the mission of Paul and Barnabas to the Gentiles in Asia, they rested from their journeyings and continued a long while with the Church in Antioch. We have no account of their having been at once or again admonished by the Holy Spirit or by the Church to again take up the work to which the Holy Ghost had called them. It was a time to wait upon the Lord and to permit the solution of a grave problem which was already existing, and which would again arise in more prominence in the course of a few months or years. There was not a definite understanding among the believers as to the relation of the Jews and Gentiles in the Church of Christ.

On a previous occasion the Church at Jerusalem had sent brethren, among them Barnabas, to Antioch to learn of the Gentiles' admission into the Church. His report was satisfactory to them. Peter had preached the Gospel to the Gentiles in Caesarea, and the brethren with him were satisfied that their believing and their fellowship in the Church was according to the will of God, being approved by the Holy Spirit. Yet, the difficulty concerning their relation to other believers was questioned by some. The work of the Lord could not be carried on satisfactorily with a divided sentiment on an important issue. While the first missionaries waited at Antioch, conditions were developing for a solution of the question as to how the world was to be evangelized, whether by the teaching of the law of Moses and the observance of the customs of the Jews, or by the preaching of the Gospel of Christ and a life of faith in the Gospel.

In the course of time the question was brought before the Church by a visit of certain men from Judea to the Church at Antioch.—Acts 15. This was not the visit which Peter had made to Antioch on which occasion Paul withstood him and declared to him his error in separating himself from the Gentiles.—Gal. 2, since Paul mentions the fact that he and Barnabas had been given the right hand of fellowship by the brethren at Jerusalem to go to the Gentiles while Peter and John were to preach to the Jews.—This was on Paul's second visit to Jerusalem. He and Peter had no contention on the occasion of the first visit.—Gal. 1:18. At a still later date, seemingly later than the occasion of the Conference in Jerusalem the incident of Peter in Antioch took place. Peter was

not among the brethren who visited Antioch and insisted on the circumcision of the Gentile converts.

It was the Pharisees in Jerusalem who were insistent on the teaching and observance of the law of Moses by the Gentiles, and we may conjecture that it was men of that spirit who made the occasion of deciding this question by the Church. Their position was that a man could not be saved except by the observance of the rite of circumcision. Some may contend that such an observance was not essential to their salvation but it was a requisite of church membership. However, that distinction was not made in the early church. Church membership and salvation were one and the same thing. Such as should be saved were added to the Church. Every saved person had a place in the Church, although not every person who was baptized and received into the Church was saved.—15:1, cf Acts 8:13. The position held by the brethren from Judea was opposed by Paul and Barnabas with dissension and disputation. There were arguments in favor of their position and also arguments against it. There was no agreement possible between these brethren. The matter was brought to the point of arbitration, the Judean brethren insisting that the question should be considered and decided by the Apostles and elders at Jerusalem.

It is evident that Paul and Barnabas continued their ministry to the Gentiles as they passed through Phoenice and Samaria, relating how the Lord had turned the hearts of the Gentiles to Him and how they had been converted to the faith of Christ and were saved. There was joy in his message for it meant that they, too, as nations distinct from the Jews, had the privilege of salvation.—v 3.

A school for the blind, the first of its kind in Armenia, was opened in Alexandropol this summer by Near East Relief, under the direction of Dr. R. T. Uhls of Kansas City. The pupils are 150 Armenian war orphans from five to eleven years of age, withdrawn as incurable from the Seversky Trachoma Hospital at Alexandropol. Seversky has been an isolation orphanage for trachoma victims in the City of Orphans, Alexandropol, where Near East Relief is supporting 20,000 children.

The Workers' Column

A Gospel For Scattered Strangers.—I Peter 1, 2.

January 14.

- I. The messenger to the scattered ones.
 1. He is a servant of Jesus Christ.—v. 1.
 2. The apostles of Christ were such messengers.—v 1.
 3. Elders are required to be such messengers.—5:1.
- II. The duties of the messengers to the scattered ones.
 1. Feed the flock of God.—5:1.
 2. Willingly take the oversight of the flock.—5:2.
 3. Not be concerned for lucre.—5:2.
 4. Not serve for the sake of power or honor.—5:3.
 5. Exhorting and testifying according to the true grace of God.—5:12.
- III. The scattered strangers.
 1. They are scattered throughout many countries, and nations.—1:1.
 2. They have the privileges of salvation as the elect of God.—v 2.
 3. They are surrounded by the wickedness and temptations of the world.—4:3, 4.
- IV. The privileges of the scattered churches.
 1. The privilege of the acceptance and the obedience to the faith of Christ.—1:2.
 2. Regeneration and its hope of resurrection.—v 3.
 3. The incorruptible inheritance of the saints.—v 4.
 4. Preservation by the power of God unto final salvation.—v 6.
- V. The trials of the strangers.
 1. Manifold distressing temptations.—vv 6, 7.
 2. Testings of faith.—v 7.
 3. Patient waiting for the final salvation of their souls.—vv 7, 8.
 4. Temptations of their former lusts.—v 14.
 5. Their former vices which require to be laid aside.—2:1.
 6. The overbearing rule of unchristian rulers.—2:13-25.
 7. Contentious associates.—3:8.
 8. Lust for adornment.—3:1-6.
 9. Riotous living as practiced by the Gentiles.—4:3-5.
 10. Reproaches of those who oppose righteousness.—4:14.

The Honor of Church Membership.— Ephesians.

January 14.

- I. The glorious position of the Church.
 1. The Head of the Church is Christ's greatest honor.
 - (a) For this He was raised from the dead.—1:20.
 - (b) To become such he was set at the right hand of God in the heavenlies.—v 20.

- (c) To occupy that place He was placed far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.—v 21.
- (d) For this purpose all things were put under His feet.—v 22.
2. It is Christ's appointment from God.—1:22.
- (a) As the head of the Church.
- (b) As the sole head, "over all things."—v 22.
3. He is Divinely united with the Church.—1:23.
- (a) The Church is His body.—
- (b) He completes and perfects the Church, which is His body, and the fulness of God.—v 23.
- II. The honors of the Church belong to the believers.
1. What the believer should understand.—1:18.
- (a) The hope of the calling of the Father of Glory.—vv 17, 18.
- (b) The riches of the glory of His inheritance in the saints.—v 19.
- (c) The exceeding greatness of His power toward the believers.—vv 19-23; 2:1-7.
- III. The position of Honor with Christ which church membership includes.
1. The inheritance of Christ.—1:18.
2. Union with Christ as His body.—1:23.
3. Quickening together with Christ by the mighty power of God.—2:5, Cf. 1:19-23.
4. Exalted together with Christ.—2:6; Cf. 1:20, 21.
5. Seated together with Christ.—2:6; Cf. 1:20.
6. Enjoying the riches of His grace and love in the ages to come.—2:8; Cf. 2:4.
7. The recipients of the gift of God.—2:8.
- IV. Blessings included with the honors of Church membership.
1. Adopted as children of God by Christ.—1:5.
- (a) Holy and loving children.—v 4.
2. Redemption and forgiveness of sins by the blood of Christ.—1:7.
3. Uniting with God through Christ, in the ages to come.—1:10.
4. Receiving an inheritance from God.—1:11.
5. Present receiving of the Holy Spirit as the earnest of the future inheritance.—1:13, 14.
6. A new life which delivers from the power of the prince of the power of the air.—2:1, 2.
7. A new power, wrought of God, enabling unto good works.—2:10.
- V. The sufficiency of Church membership for every need.
1. The Church is the fulness of Him that filleth all in all.—1:23.
2. The believer is filled with all the fulness of God.—3:19.

The Evil Effects of Pleasures of the Flesh.—Gal. 5.

January 28.

- I. The nature of the flesh.
1. It is self-seeking.
- (a) When unrestrained by the Spirit.—v 13.
- (b) In seeking justification in its own deeds.—vv 2-4.
- (c) In matters which affect the interests of others.—v 15.
- (d) In demanding the gratification of its lusts.—vv 19-21.
- II. Pleasure opposes the Spirit.
1. The walk in the Spirit does not gratify the flesh.—v 16.

2. The pleasures of the flesh are contrary to the Spirit.—v 17.
3. The flesh and its lusts prevent the fulfillment of the purposes of the Spirit.—v 17.
4. The pleasures of the flesh do not bring forth the fruit of the Spirit.—vv 22, 23.
- III. The flesh fails in accomplishing what the Spirit can accomplish.
1. It cannot love one's neighbor as One's self.—v 14.
2. It cannot relieve one from the penalty of the law.—v 18.
3. With its pleasures and lusts it cannot inherit the kingdom of God.—v 21.
- IV. The fruits of the Flesh, which are its pleasures are subject to and condemned by the law of God.—v 21, Cf. v 23.
- V. What is necessary in order to live righteously.
1. The crucifixion of the flesh and its pleasures, by the cross of Christ.—v 25, 6:14.

The Holiness which God Loves.—Isaiah 1.

February 4.

- I. He loves the pure affection of children.
1. As children who have been carefully brought up and nourished.—v 2.
2. As the recognition which even dumb brutes are able to give for kindness bestowed.—a love which is natural.—v 3.
3. He loves the recognition and affection which springs from the heart of those who know his providence and care.
- II. He loves the obedience of those whom He has taught the right way of life through chastenings mercifully given.
1. He gives chastenings for reproof only.—v 5.
2. He deplores the self invited and self continued afflictions of those who will not repent of their sins.—vv 6-8.
3. He spares men in His judgments and waits patiently for their obedience.—v 9.
- III. He loves the offerings and sacrifices of hearts filled with loyal devotion to Him.
1. He does not delight in the offerings, but in the true spirit in which they are given.—vv 11, 12.
2. He does not require occasions for worship, but delights in the proper use of the occasions offered men for His worship.—vv 13, 14.
3. God does not delight to look upon the sins of men.—v 15.
- IV. How men may fit themselves for the pleasure of God.
1. By putting away their evil deeds.—v 16.
2. By learning to do the things which are pleasing to God.—v 17.
- (a) Seeking the ways of good judgment.
- (b) Relieving oppression.
- (c) Caring for the fatherless.
- (d) Safeguarding the interests of the dependent.
- V. The longsuffering appeal of God for holiness.
1. He appeals to men's reason.—v 16.
2. He is able to go beyond the possibilities of men in restoring men to do His pleasure, making white the scarlet and the crimson.—v 18.
3. He will honor men's willingness to do His will and will forgive all their past sins.—v 19.
- VI. Whom God is willing to forgive.
1. Those who have perverted righteousness.—v 21.

2. Those who have become defiled and impure.—v 22.
3. Those whose honor has been lost.—v 23.
4. Those whose judgment has been lost.—v 23.
- VII. What God will do for those who despise His will and refuse His mercy.
1. He will again afflict and correct, in order to restore men to Himself.—vv 24-27.
2. Those who will not return will be destroyed.—vv 28-31.

THE PEDDLER AND HIS PACK

(Concluded from page 2)

of three hundred and sixty-five days contains. We are glad we do not know it all at once—we would not be able to bear all the experiences should they prove favorable or adverse. One thing we hope will be true to all of us and that is that each day may prove to be the best day as it comes to us until finally we reach the last one—the bottom tray of the bundle that contains the pencils and the mouth-organs—the things, whatever they may be, that are most worth while and precious to us. So will the year at the end be the most wonderful year we ever lived.

Scottdale, Pa.

Industrial training in the Near East, as it is being conducted by Near East Relief, is introducing many an innovation into a country which has brought its ancient methods through the centuries up to the present day. One of the best-paying activities recently started is the fruit-canning kitchens in the Sidon, Syria, orphanage. Syrian women are past-mistresses in preserving the delicious products of their orchards, which harvest their crops of oranges, Chinese medlars, green plums, apricots, damsons, grapes, figs, quinces, thorn apples, peaches and table-apples from December to October, but easy and inexpensive methods of canning, as we know them in America, have been practically unknown in that country. With the revival of agricultural industry for the first time since the war, Mrs. S. D. Jessup, manager of the kitchens at Sidon, and her four hundred girl students of domestic science, are introducing a new art to Syrian women. The market for the canned fruit is chiefly in the American and European colonies in Syria. The wording of some of the orders which are flooding the white-tiled kitchen has set Mrs. Jessup to wondering whether it is the home variety of preserves or whether it is the home variety of mason jar which has most popularized her product. She has had to raise the prices fifteen per cent because the women refuse to return the jars. One order reads, "Please send me at once two dozen jars of preserved fruit. Any fruit will do, so long as it is put up in those wonderful glass jars."

EDUCATIONAL

OLD SETTLER STORIES

The Yoder Family

C. Z. Mast

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The Yoder family name is worthily borne by hundreds of aggressive Christian workers in the Mennonite Church and in other denominations, as the Lutherans, Dutch Reformed, and Methodist. The early generations had already produced mighty expounders on the pulpit over a century ago. Space would not permit to make personal mention of the departed veterans of this family who had so vigorously contended for the faith which was once delivered to the saints. The remarkable physique and strength of character have made this family long prominent throughout Pennsylvania and the remaining of the Middle Atlantic and North Central States, representing not only pillars in the Mennonite Church but in the Dunkard, Lutheran, Dutch Reformed and Methodist denominations.

The first of the Yoder (sometimes spelled Yodder, Yotter, and Yetter in the German) was Barbara Yoder (and her nine children) who was in after years married to Christopher Beiler, who had emigrated from Switzerland to America in 1737 with his father Jacob at the age of nine years. (See sketch of the Beiler family in a later issue). Barbara Yoder's husband died on the sea and was buried in the briny deep. She and her family are known as the first Amish Mennonites to establish themselves on American soil. They located near the present site of Fredericksburg in Oley Twp., Berks Co., Pa., where numerous descendants of these early Yoder pioneers are living to the present day.

The Yoder Bible, dated 1530, was printed during the lifetime of Martin Luther. It was held continuously by the family until as late as 1860, and is now the property of Mrs. Horace M. Mest of Manatawny, Berks Co., Pa. The Bible is well preserved, though unfortunately the lid and date are torn away. This priceless treasure of their faith from the Fatherland was "as a lamp unto their feet" in their flight to America.

Another Yoder Bible which was printed during the lifetime of Martin Luther has been held continuously in the family whose religious affiliations were with the early Amish Mennonites of Berks County, Pa., and now is the property of Cornelius K. Yoder, Mohrsville, Pa. This branch of the

Yoders are Dunkards being widely known as the descendants of "Der Jeckie und der Maunie Yetter nahe bei Centerport," descendants of John Yoder, in which an account of his last will and testament is written in this sketch.

These Yoder pioneers are said to have sought refuge in England from the religious persecution suffered in their native Switzerland. They brought little with them to America besides their Bible. Upon their arrival in the New World they pushed on into the wilderness beyond Oley Hills, and finally settled on the Manatawny Creek. Yost Yoder, a son of Barbara, was one of the most active of the early frontiersmen of Pennsylvania, resembling the Boone family. His chief occupations were hunting and trapping which he always combined with farming, or rather with the "Clearing and cultivation of a plantation." It is certain that he and his seven brothers and one sister in company with their mother, were located in Pennsylvania before 1714. Nine children were born to Yost Yoder. The name Yost has been very familiarly applied for many years among Yoders in Mennonite communities; of seven of these nine children the record is as follows:

(1) Johannes Yoder, often called Yost was born in 1718. After 1752 he removed to Reading, Pa., where he died April 7, 1812, and his remains were interred on his father's land at Yottersville (Yodersville) named after his family (now Pleasantville) in Oley Twp. The following inscription marks his grave: "Hier Rhuert Johann-es Yoder. Erwarde geboren 1718, Verelichte sich mit Catharina Lyster (Lesh) 1747, zeugte 4 sohne und 5 tochteren. Starb den 7th April, 1812, nach seiner 66 yahr in der ehe gelebt hatte, war alt warden 94 yahr und 14 tag." In 1747 he married Catharine Lyster (Lesh) and her tombstone records, "b. 1730 d. 1812, having lived married 66 years and aged 82 years."

(2) Jacob Yoder removed to the western side of the Schuylkill River on Nov. 6, 1757. At the age of twenty-two years he enlisted in the Provincial service of Pennsylvania and was a saddler three years in Capt. John Nicholas Weatherholt's Company. He was stationed in Heidelberg township, Northampton County, in March and April, 1758, (Pa. Archives.

2d Ser., Vol. II) to resist the Indian incursions during the bloody years of 1754-1764 when the Indians came back to reclaim their land east of the Allegheny Mountains by misrepresentation of the French. He also served in the American Revolution as a private in Peter Nagle's Company and later in another company where he guarded prisoners of war from the Hessian camp, Reading to Philadelphia. He married Maria Keim.

(3) Samuel Yoder settled on a plantation near Lobachsville, about one and one-half miles from Pleasantville, which he received from his father. He had children: John, Jacob, Samuel and Catharine.

(4) Mary Yoder married Daniel Bertollet. (5) Catharine Yoder married John Reppert. (6) Elizabeth Yoder was the wife of Mathias Rhode and they had children. (7) Esther Yoder married a man named Cunins.

The wolves in Oley Twp., Berks County, Pa., were a great injury to the sheep and hogs of the settlers. It was customary to make pitfalls and thus trap them. Many stories are told of Yost Yoder's efforts at their extermination. He sometimes disposed of five in a single night. He was a man of remarkable strength and powers of endurance. He made customary hunting trips every fall into the Blue Mountains with his rifle and dog. On his trail at different stages of his journeys he had places of deposit for supplies in hollow trees.

None of Yost Yoder's thousands of descendants ever accepted the religion which was practiced by their grandmother Barbara Yoder who was the first Amish Mennonite woman to put her feet on the American shore.

The Hertzler genealogy has an error in the foot notes on pages 190 and 136 with reference to Yost Yoder being the father of "Strong" Jacob Yoder, and therefore becoming a patriarch of a numerous Mennonite offspring. The Yost Yoder in the Hertzler Genealogy mentioned in the foot notes is not properly classified. "Strong" Jacob Yoder had migrated about 28 years after the widow Yoder to America. During the American Revolutionary War he lived about two miles north-west of the writer's home.

Hans (or Hance) Yoder, the emigrant brother of Yost, was the builder and owner of what is now known as Griesemer's Mills (burned in 1847, and rebuilt the same year). This property in the early days was the homestead of the Yoders of Oley. The survey of the plantation under pro-

proprietary warrant to Hance Yoder was returned Mar. 25, 1714. At that time Oley township was the haunt of Indians, wolves, bear and other wild game. The wives of the German settlers also bore their part in the subjugation of the wilderness. One day while at work extending their clearing in the forest, they having shut their children in the cabin as a protection from the beasts which roamed over the land, they were suddenly aroused by the report of a rifle in the direction of their cabin. As it was not unusual for predatory bands of blood-thirsty Iroquois from the North to roam over the country they hastened in the direction of the shot to see their cabin surrounded by a party of drunken savages, who having been refused admittance by the terrified children within, retaliated by firing through the closed door. Hance Yoder at once made an attack with a single-tree and soon put them to flight with threats of revenge, maintaining the principle that he received through his parental instructions, "Thou shalt not kill." He, however, possessed a very meager form of non-resistance in which the application of the single-tree taught him a serious lesson in striving to make peace quickly with the adversary. The Indians consequently returned with increased numbers and demanded satisfaction, but Hance Yoder's coolness and the hidden virtues of his manliness won him friends among them who forced the others to desist.

The Indians among the Oley hills of Berks County in after years became converted Christians through the early missionary activities of the Moravians. They were already Christianized at the time of the Hochstetler Massacre in Bern Township, and therefore none had participated in the depredations that were made by the savages when they returned to repossess the land in the period of 1754-1764.

Hans Yoder, son of the emigrant, married in November 1746 in Oley, Sarah Shingle (or Schenkel or Shankle). She died at Reading in 1789 and was buried during Whitsuntide in Peter de Turck's plot at Oley. They had sons: (1) Daniel, born 1748, died 1820, married 1773 Margaret Oyster, born 1753, died 1833 and both are buried at Pleasantville. (2) Martin was a lieutenant of the 4th Company, 5th Battalion, Berks County, May 10, 1780. (3) Jacob, born in Reading Aug. 11, 1758, (See Hertzler Genealogy on page 190; also Mast Family History on page 432) was a soldier in the Revolutionary War in 1777 and 1778. In 1780 he moved to western Pennsylvania and in May 1782, descended the Monongahela, Ohio and Mississippi Rivers from Port Redstone, Brownsville, Pa. in the first flat boat (built by himself) that ever descended the Mississippi River, landing at New Orleans with a cargo of flour. He traded with Havana, Cuba, and also in the sugar market in Philadelphia. He was a man of national reputation at the time when Louisiana still belonged to France. His

grave at his home in Spencer County, Kentucky, was marked 1834 by an iron tablet. He died Apr. 7, 1832. (4) Samuel, a Revolutionary soldier, died from a fall off a horse near Oley Church.

Daniel Yoder, son of Hans, had nine children and was always on friendly terms with the Indians. Much could be written of Daniel Yoder and his descendants if space would permit. Mrs. Horace M. Mest, who is previously mentioned as being in possession of one of the old Yoder Bibles, is residing at the old Yoder Homestead Farm. She is deeply interested in local history of her family and she carefully preserves everything that pertains to the early days. The original house on her farm was the log cabin which stood in the corner of the garden in front of the present house; this was the cabin through which the Indians shot at the children. (A photograph of the old homestead will appear in the Sketch of the Beiler family).

Among the Yoder family relics are zinc dishes made and used before the days of chinaware. Some of the first china in Oley township found its way to the Yoders; an old sword used in the Revolution, two bugles, and old spreads and quilts four generations old are preserved in the old chests with rare old books. Yost and Hans Yoder were the eldest sons of the widow Barbara Yoder, and resided for over twenty-three years in America as the only representatives of the Amish Mennonite faith. These two sons finally became adherents to their immediate environments in many respects and hence they and their offspring were lost to the Amish Mennonite Church.

The second emigration of Amish Mennonites was made by the Beilers in 1737. The widow Yoder was married to a Christopher Beiler who lived in Lebanon County, Pa.

We find some of the remaining seven children of the widow Yoder moving later to Amish Mennonite localities where churches were established and tradition tells us that they had a church near the present site of Friedensburg which was known "Als die Friedens Gemeindie," being founded a number of years after the Yoders settled in Oley Valley.

Melchior and Bishop Peter Blank were former residents in Oley Valley before they settled in Caernarvon twp., Berks Co., Pa., or in Conestoga Valley near the home of the writer, and were sons of Dr. Jacob D. Plank who had migrated to America in 1710 and practiced medicine in Germantown until 1720. Bishop Plank became the third Amish Mennonite bishop in Conestoga Valley. (See sketch of the Plank family in a later issue).

The church in Oley could not have existed very long, as the writer has consulted with a number of prominent historians and the history is found very meager in form. In the Registry of Wills we find John Yoder, a grandson of the widow Barbara Yoder, whose children are

known to be pioneer adherents to the Amish Mennonite faith. He was born in Oley township, Berks County, and there became an extensive farmer. He made his last will and testament Aug. 24, 1804, and it was entered for probate Nov. 7, 1807, being on record in Will Book A, page 528. He left a large estate and was survived by his wife Anna. Their children were: David, "who shall have my property located in Mifflin County, Pa., on which he now lives;" Johannes and Jacob, who "shall receive my plantation in Oley township, consisting of 343 Acres;" Freny; Anna, wife of Christian Gerber; Magdalena, who married Abraham Gerber; Elizabeth, who married Stephen Kurtz of Marion township; (a sketch of the Kurtz family will be inserted in a later issue) Sarah, wife of David Kauffman; Catharine; and Barbara who died the wife of Jacob Vinegi.

Jacob Yoder, third son of John, settled early in life with others of the family in Bern township, among whom was his uncle, Christian Yoder, a son of the widow Barbara Yoder, and an adjoining neighbor of Bishop Jacob Hertzler who came to this country in 1749. He is buried on his farm in Centre township, now owned by Garean Y. Christ, his grandson. He married into the Reichenbach family as did the Kurtz's, Mast's, Hertzler's and others, and his children were: Jacob, Reuben, Elizabeth (who married a King), Nancy (who lived with her brother Reuben, and later with her nephew David, and died unmarried), and Sarah (who married Daniel Christ). The Yoders residing in the Mennonite community of Mattawana, Mifflin County, Pa., are descendants of the above branch.

Christian Yoder, the third son of the widow Barbara Yoder, was born in Oley twp. He died in 1772 near Hamburg, Berks Co., Pa., married to Barbara —, died in 1781. Their children born, eleven, are: (1) Jacob Yoder born —; (2) Anna Yoder, born —, married to Jacob Stutzman; (3) Christian Yoder, born —; (4) John Yoder, born 1726, died in 1816 (See Hochstetler Family History on page 197 for his lineal descendants), married to Anna Mast; (5) Fanny Yoder, born —, married to John Miller. The above named six residing in 1787 in Bedford Co., now Somerset Co., Pa. (7) Elizabeth Yoder, born —, married to Christian Hertzler; (8) Barbara Yoder, married to Jacob Hertzler; (9) Joseph Yoder, born —, (10) Henry Yoder, born —, married —; (11) David Yoder born —. The above named five residing Feb. 1, 1787 in the vicinity of Hamburg, Berks Co., Pa. Christian and Barbara Yoder resided on a farm which they obtained by warrant from John and Richard Penn, proprietaries of Pa., Oct. 19th, 1743, in Berne twp., Lancaster Co.; now Upper Berne twp. Berks Co., for 102 acres and allowance joining land with Jacob Hertzler on the south-west side of his farm, two

and one-half miles from Hamburg, Berks Co., Pa.

Another pre-Revolutionary War migration of the Yoders, familiarly known and so frequently referred to with incidents from the lips of those living a half century ago in Amish Mennonite communities, was headed by Strong Jacob Yoder, a native of Switzerland, who arrived in Philadelphia, Pa., Sept. 21, 1742, in the ship, "Frances and Elizabeth," George North, Master from Rotterdam, last from Deal, England. He was evidently sick on the day when the passengers were taken to the court-house to sign their allegiance to the king of Great Britain as it is the only autograph found in English among the entire list of passengers of the above named vessel. The name was undoubtedly signed by the clerk.

Six distinct houses of Yoder have migrated to this country within a period of fifty years. Strong Jacob Yoder's descendants stand first and foremost with the Christian Yoder descendants (whose progenitor was the third son of the widow Yoder) illuminating the pages of Yoder pioneers in the history of Mennonites of America. Strong Jacob Yoder was resolute, although he maintained an amiable and agreeable disposition. The physiological type of his face and the prominent features of his body as being capable of great hardships are still strongly implanted in his living descendants. He was a man who delighted in the participation of athletic sports on his farm. They generally took place among the hired servants after being hurried from the field to the barn to shelter from an approaching shower of rain. On one occasion Strong Jacob Yoder was challenged by an Irishman of a husky type and undaunted nature. Being never defeated, Yoder however in a spirit of good humor took up the course of action, and it was decided to have one or the other thrust into a three-bushel grain bag. The task was rather difficult for either party, but after some considerable muscular exertion was expended on the part of Yoder, the Irishman and his temper were bagged at the hands of Yoder. Through this incident we find the name, "Strong," prefixed to Jacob Yoder in five genealogical publications. None of these works have stated the reason for applying the term.

While General Washington was encamping at Valley Forge during the severe winter of 1777-78 with the Continental Army, he through some source had learned that Strong Jacob Yoder was posted on recent projects of the British. General Washington immediately commissioned two distinguished officers to ride on horse-back to the vicinity of Morgantown and make inquiry as to the whereabouts of Jacob Yoder. Having arrived at the Yoder home in the evening after a trip of thirty-five miles, they were welcomed lodging for the night and spent several hours in secret council with the Amishman. How

Jacob Yoder had learned of the British projects is more than can be ascertained unless he may have found a writing which could have been accidentally dropped by three prominent British officers whom Yoder had met on horse-back traveling on the Lancaster, New Holland and Philadelphia pike via Morgantown. He was on horse-back and noticed the British officers coming in the distance. Suddenly touched with fright he gained sufficient nerve to dinge his broad rimmed Amish hat to the style worn by the British, saluting them as he speedily passed by unmolested. His cunningness had surpassed the eyes of King George's warriors. These incidents are only given for their historical connection and not for an example.

Strong Jacob Yoder was married to Catharine Blank whose parents, Hans and Magdalene Blank, were members of the Reformed Church, and later became affiliated with the Mennonites. They fled from Switzerland by reason of being persecuted for their religious faith by the Roman Catholic Church. At one time a raid was made on their house by night when Hans was away from home. All Blank descendants should not fail to read the article dedicated to the Blanks of America which will appear in a future issue of the Monitor. The information is coming from prominent historians and one college professor.

The eldest son of Strong Jacob Yoder was known as "Der Dick Christel." Many assumed names have been given to Yoders as the name is numerous in many Mennonite localities for the reason that a half dozen or more Yoders residing in one community bore the same given name. In such instances it was "Der Dicksie Dave," "Der Gypsy Dan," and "Der Grosse Dan," etc. Descendants of "Dick Christel" appear in Beachy, Hertzler, Mast, and Hochstetler genealogies. Other children of Strong Jacob Yoder are mentioned as Maria, married after 1791 to Christian Hertzler who was born 1744. Sarah married Peter Summers and Esther married William Morrow; Jacob married Nancy Kauffman, and Nicholas Yoder who was born June 1, 1784, married to Catharine Kurtz. He was a wheel-wright by trade in Intercourse, Lancaster County, Pa., and was actively engaged in the manufacturing of the famous "Conestoga wagon" which served as a freight car besides the canal boat in olden times. In 1837 he and Henry Beiler a grandson of the widow Barbara Yoder who had married Christopher Beiler a young Swiss, pushed across the Alleghenies with their families in Conestoga wagons over the western boundary line of the state in a period of twenty days. Nicholas Yoder settled on Martin's Creek, Holmes Co., Ohio, where in later years his grandson Bishop Jacob Yoder 1818-1901 became an inspiring leader in the Old Order Amish congregations of Holmes Co. Henry Beiler located in Fairfax County. Two of his sons, Samuel and

Henry Jr., settled in later years in the vicinity of Smithville, Ohio.

In the Colonial Archives we find the following Yoders and dates of arrival. (The widow Yoder and her nine children are omitted as they came prior to 1714 and the names of all immigrants were not registered until 1727 to 1776.) Sept. 21, 1742, Jacob Yoder (Strong), Christian Yotter and Christian Yotter, Jr.; Dec. 23, 1744, Yost Yoder; Oct. 9, 1747, Johannes Yetter; Sept. 2, 1749, Hanes Peter Jotter, Johannes Jotter; Oct. 4, 1751, Jacob Yoder; Sept. 26, 1753, Johannes Yoedder; Oct. 27, 1764, Daniel Yoder.

There are over one hundred thousand Yoder descendants in the United States and Canada. In the list of representatives in the Fiftieth United States Congress was S. S. Yoder of Lima, Ohio. The Yoder descendants are in every state of the Union, having aspired to every pursuit in life and disciples of many religions. About one-fifth of the present generations are Mennonites and Dunkards by religion.

Six prominent bishops among whom only one is living known as Bishop Michael Yoder who is residing at Mattawana, Pa., in his ninety-second year are intimately associated with the history of the Amish Mennonite Church during the last seventy-five years. Their names were a household word in thousands of Mennonite homes. A minister in his seventy-seventh year and a great-grandson of Strong Jacob Yoder is C. Z. Yoder, Wooster, Ohio. He is secretary of the Eastern A. M. Conference, and was president of the Mennonite Board of Missions and Charities 1911-1920, having also held a number of other positions of responsibility in the church.

Among the five remaining bishops who have gone to rest from their labors are: Bishop Jonas Yoder, 1833, died —, West Liberty, Ohio; Bishop John K. Yoder, 1824-1906, Smithville, Ohio; Bish. Samuel Yoder, a brother of the former mentioned, Belleville, Pa., who were grandsons of Strong Jacob Yoder; and Bishop Solomon Yoder, 1800-1868, Long Green, Md., who was a grandson of Christian Yoder, the third son of the widow Barbara Yoder, who died in 1792 near Hamburg, Pa.

We may indeed say that these six bishops were faithful to every solemn trust committed into their hands. They were cheerful in spirit, practical in methods and aggressive in leadership. Their work has become a permanent part of the Church during a most stirring portion of her history.

Many of the facts of this Yoder history are here rescued from oblivion which greatly enhances the historical value of this sketch. The writer spent many hours with his aged grandmother and many other octogenarians whose memories were accurate and vivid. In one instance the writer had a long chat in a certain Berks County Yoder home, and the father instructed the son to go out into the village in the evening saying, "Saught derem,

alten Yetter leitet sie sollen sich in meinem hause versamlen heute Abends." The conversation was held to the mid-night hour and thus the writer desires to express

his indebtedness for the gratitude of the aged and reference to a number of historical publications.

Elverson, Pa.

IN THE LAND OF SACRED STORY

VII. Epiphany at the Jordan

A. M. Eash

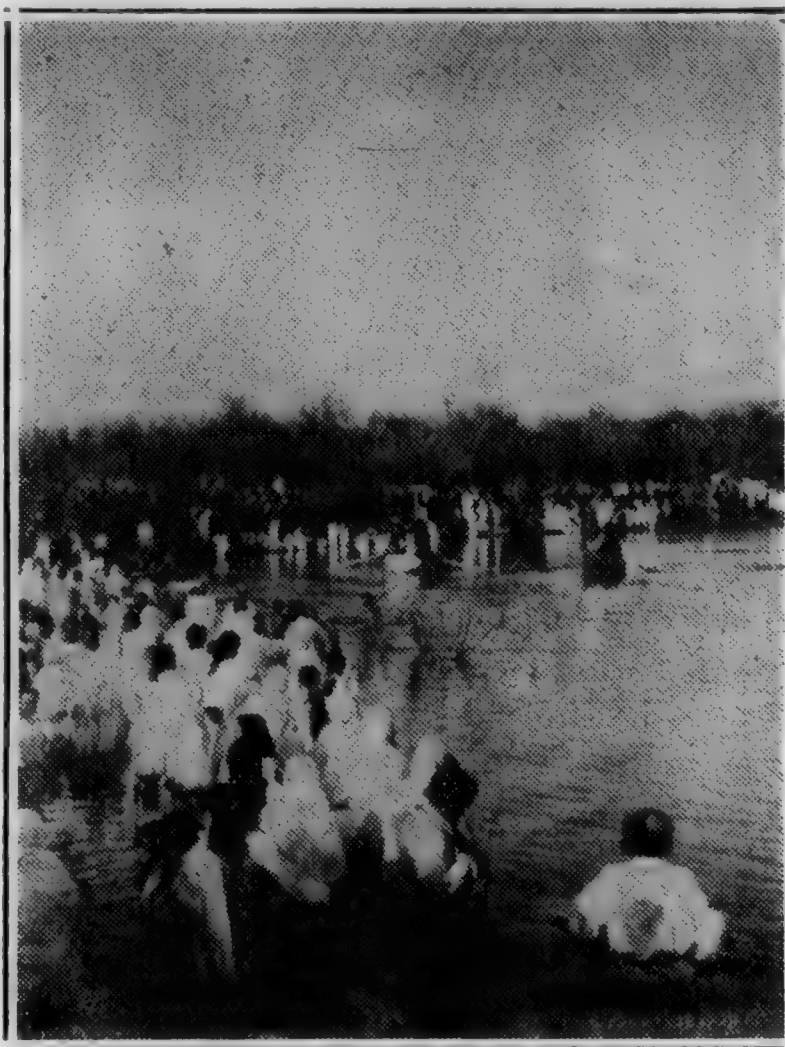
I had frequently seen the word, Epiphany, in print and had even heard it used in conversation, but it was one of a number of words which I had concluded belonged quite distinctly to the Roman Catholics and not proper for good Protestants to use. That was some years ago. Now I would not attempt to lay claim to any great addition during the past few years to my store of knowledge but I have learned a number of interesting things. I think probably the most important change that has been wrought in me by these stray bits of knowledge was the development of an attitude of appreciation, interest and toleration toward those whose thoughts are different from mine. So it happened that when I had an opportunity to attend an Eastern church Epiphany celebration I gladly went. "Epiphany" has become a most interesting reality and the mere mention of the word is sufficient to awaken pleasant memories.

Many centuries ago—possibly as early as 300 A. D.—the Christian believers began to hold a festival or special services on the date on which Jesus first revealed Himself to the world as the Son of God. Since such testimony came from heaven on the date of His baptism, it was on the Baptism date that they held the festival. Later the festival was extended in scope sufficiently to also include the miracle at Cana because in that miracle He gave His first striking physical manifestation of that heavenly relationship.

At present the larger part of Christendom observes Epiphany as a religious festival and holiday. The Greek Orthodox the Coptic, Syrianni, Abyssinian and other smaller divisions of the Eastern body of Christians, together with the Roman Catholics and the Church of England all observe it as do also some of our American Protestant bodies. The date of this feast is twelve days after Christmas, falling on our January 6th. Since some of the Eastern churches have a different Christmas date, their Epiphany likewise falls on a different date from that of the western churches, sometimes earlier and at other times later. The practise in England, I believe, is to close the Christmas festivities at Epiphany. In some lands it is the day on which the water is blessed.

My Epiphany experience happened in January, 1921, during my last winter in Palestine. What I wish to do in this article is to describe as nearly as I can the celebration of the day by the Christians in Palestine who are able to get to the Jor-

dan River particularly the Russians. At present these number about three hundred. Before the war it was one of the greatest pilgrimage occasions of the year for Russian Christians as many as ten or fifteen thousand coming from all points in Russia to worship at the Jordan. These Russians, like all Eastern people, are extremely religious and the zeal with which they enter into many of their religious celebrations



Celebrating the Baptism of Jesus

are such as too often put the westerner to shame. We claim—and I think rightly so—a greater knowledge of the revealed will of God and a more truly spiritual conception of Christianity but it must be acknowledged that our western formality frequently almost equals that of the eastern churchman but lacks the emotion and intensity which he displays. (I would not plead that we might adopt either the modes of religious expression or the Scripture interpretation of the eastern churchman, but I would plead that we might pattern after him by making our daily living more truly an expression of our religious conviction.) When the Russian woman sells all she has to raise funds for the two or more thousand mile journey from her home village to the banks of the Jordan, she does it because of a religious conviction and you may know that when she finally reaches the Jordan River there are no other interests that can lay claim to any of her thought or attention. Our religious experiences are not limited by occasion or location, it is true, but very

often both the location and the occasion are a help in intensifying the experiences. The celebration extends over a day and a night.

Our party of five left Jerusalem early on the afternoon of Epiphany. An hour's travel by auto down the smooth Jericho road brought us to a point from where we could, by climbing several hundred feet, secure a splendid view of Wady Kelt. This Wady—or valley—is believed by many to be the Cherith of the Bible and is a great attraction to the tourist. We made a hasty trip to the bottom of the valley and then ascended on the opposite side to the monastery set in the cliffs to mark the place where Elijah hid during his stay in this valley—and was fed by the ravens. After a short entertainment by the one lone priest in this monastery we continued on our journey and soon reached the Jericho plain. The distance from Jericho to the Jordan is about six miles by the most direct route. The place of baptism is, however, about eight miles distant and reached by a very narrow, rough and crooked road. It was almost sunset when we finally reached our destination and began our observation of one of Palestine's most interesting services.

There are several Jordan characteristics that one ought always to have in mind. It is the largest river in Palestine flowing from Lake Huleh in the north to the Dead Sea. The distance between the Sea of Galilee and the Dead Sea is about sixty-five miles but the course of the Jordan is so crooked that it flows an actual distance of over two hundred miles. Where it leaves the Sea of Galilee it is at times less than three feet deep and possibly forty feet wide. In other places the depth is as much as fifteen feet and at its mouth it is about 450 feet wide. The fall is over six hundred feet between the Sea of Galilee and the Dead Sea. The water flows rapidly and is always very muddy. It was somewhere near the mouth where the Children of Israel passed over after the waters had parted and where Elijah and Elisha had similar experiences. During the rainy season the water often overflows the banks and the stream becomes as much as two miles wide.

It is not known just where John baptized and at what point Jesus came to him. Traditions point to a number of places, some close to the Sea of Galilee and others near the mouth. The Greek Orthodox Church has for many years observed its Epiphany celebration at a point about five or six miles from the mouth, where the river is possibly two hundred and fifty feet wide and ten or more feet deep. It was to this point that we had come to watch them in their celebration.

It caused no small excitement among the four or five hundred pilgrims to have a group of Americans come to their celebration, especially when we arrived so late in the afternoon. The program of the day

had been continuous since morning and we were only about an hour late for one of the most interesting features. At that time all the pilgrims had put on a plain white garment and stepped out into the

the Mediterranean the night was cold enough to make a fire very desirable. With my broken Arabic I learned that they were from the village of Taibeh. When I mentioned some of our orphan

priest waited on us for a little while but when we refused the "stronger drinks" he left us for more congenial company. (If ever you have occasion to visit the Monastery of St. John and are shown the visitors' record just look for the entry of three American names on January 12, 1921). This register not only has the names and addresses of visitors but has a space in which they can enter complimentary remarks about their entertainers. Some of these compliments were quite flattering and amusing. Perhaps I should yet mention the fact that the priests appeared to have an exceeding hilarious time in a room by themselves—where wine flowed freely.

We returned to the festival scene at about ten o'clock and had several hours of rest, such as one can secure by lying on the front seat of a Ford or rolled in a single blanket and lying on the sand. Three o'clock in the morning did not arrive too soon.

Since my remarks regarding the priests have not been so very complimentary, I must call attention to another group of the worshipers. I have seen different national worship under quite varied circumstances, both here in America and while abroad, but I believe I can truthfully say that I have never anywhere seen such simple devotion as that of the Russian sisters from the Convent on the Mount of Olives and the Convent at Ain Karim. How I have wished that we might show such devotion in our worship! There were about twenty nuns in the party. During the entire day and night they stood or knelt on the bank of the Jordan. Others moved about, talked and laughed, but they worshiped on. During the night when we were trying to sleep those nuns continued their worship. What they said had no meaning to us because it was in the Russian language but the spirit which they manifested made an indelible impression.

I shall not attempt a description of the three o'clock service held in a little crude chapel. There was reading, praying, chanting, incense, and much ceremony that made little impression because I recalled what I had seen of the officiating priests only a few hours before. Many of the people showed sincerity. Just before dawn a procession was formed at the chapel altar and slowly moved along on the river bank. At a fixed point possibly fifty or more feet from the chapel they descended to the water's edge and a number of the priests entered several waiting boats. A blessing was pronounced on the Jordan waters and then the priest in charge dipped his hands into the water and sprinkled it over the waiting people. The boats withdrew from the shore and rowed into mid-stream until nothing but the candle and torch lights remained visible in the darkness. The wierd chanting by the Greek priests together with the moving lights on the river and the awaiting expectant

(Concluded on page 27)



A Morning Dip at the Jordan

water (being of course careful not to go in beyond their own depth as the swift current would surely have carried them away). At a signal they all dipped their entire persons in the waters of the river as an act of baptism. After this part of the service the white garment was carefully removed and hung on the bushes to dry after which it was carefully folded to be kept during the remainder of the pilgrim's lifetime. At his death it becomes his burial shroud. We were told that before the war when pilgrims made the trip from Russia especially for this celebration, one person often brought shrouds for his neighbors as well as for himself. As their proxy he went into the Jordan and then carried the baptized shroud back to the less fortunate neighbors who could not make the long journey but still wished to receive the blessing from the service. With this baptismal service the regular service was concluded until about three o'clock the next morning and so we found the crowd getting ready for their evening meal and the more quiet family and village reunions and celebrations. The officiating priests—who are always Greek nationals even though they minister for Arabs and Russians—left the Jordan and went to the Monastery of St. John a mile or so distant, where they rested until near time for the morning service.

We ate our lunch and then spent an interesting hour studying the pilgrims. One group camped close to our auto was especially interesting. I exercised a privilege which Americans frequently enjoy and walked to their circle. There were possibly twenty in the party. They had gathered brush and were keeping a bright fire going. Even though we were nearly thirteen hundred feet below the level of

children from that village they became greatly interested and introduced me to one of the women in their party—a sister of our Rachme. The visit with this sister was a most delightful one—consisting largely of looks, nods and smiles. She knew no English and I very little Arabic, but I am sure she will never forget the time when she met the Rais (director) of the Orphanage where her sister was kept, and I shall not forget her actions of appreciation when she learned my identity. Donkeys, children, men and women made up the motley group gathered around that campfire. When they took their simple evening meal they insisted most strongly that I share it with them. Later in the night they rolled up in their heavy goats' hair abias for a few hours sleep. Then there were groups from Ramallah, from Hishme, from Ramah and many other villages throughout the southern part of Palestine.

At about nine o'clock we ventured to find the monastery to which the priests had gone for the intermission between services. It was rather a risky venture as a part of the trip was through thick shrubbery and the remainder over sandy dunes. A bright light in the monastery was our guide and we found the place without a mishap. This monastery, called the Monastery of Saint John stands by itself in a regular sand dune wilderness. A number of Greek priests live here continuously with nothing to claim their attention or interfere with their worship. After a season of shouting and pounding on the door we succeeded in awakening the doorkeeper and were admitted. We were led to the second floor of the building and into the guest room. Coffee was served and stronger drinks as well. One

THE YOUNG PEOPLE'S MEETING

**CHURCH LOYALTY.—I Pet. 5:1-5;
Acts 2:41-47.**

Topic for January 14

MOTTO

"Stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

MEDITATIONS ON THE TOPIC

I. Church Loyalty is the natural result of loyalty to Jesus Christ. Having in mind the fact that the true Church is organized and conducted according to the authority of Jesus Christ and is promoted in all its activities by His leadership and inspiration, there could be no other result than that a follower of Jesus Christ would join in with His people in a common organization to which he would be faithful in all its various workings.

The more loyal one is to the Word of God the greater the loyalty to the Church. That means that we stand in with the head of the Church Jesus Christ and are zealous in keeping the body in harmony and obedience to His commandments. True loyalty to the head of the Church will lead us to stand by every shepherd and officer necessary to the conducting of the Church upon earth. Subjection to one another is as much a commandment as to love one another. Subjection is an element of loyalty. Subjection to the overseer is a principle essential to the life of the organization. But that is not the only subjection. All have a subjection to exercise toward some phase of the work. "Yea all of you be subject one to another, and be clothed with humility" (I Pet. 5:5). The one with the position of greatest responsibility and authority is just as much in place to subject himself as the one with the least responsibility. Jesus, the head subjected Himself to the service of self sacrifice that He might redeem the Church and purify unto Himself a peculiar people zealous of good works. So loyalty means that every member be willing to spend and be spent for the welfare of the cause of all. It should not be necessary to say that faithfulness to all rules and regulations is included in this great service.

II. The Text.—I Pet. 5:1-5; Acts 2:41-47. These passages set forth the ideal Christian Church working together. The passage from Peter emphasizes the responsibilities of the leaders and warns against the abuse of leadership as well as exhorts the whole Church to take their place in the body in all humility. The passage from Acts shows how the early Church recognized the authority of their leaders and continued steadfastly in the doctrine delivered through them for Jesus Christ. They labored together for the welfare of the whole body growing in power and numbers.

OUTLINE STUDY

- I. What is Loyalty?—(Faithful to a trust or confidence; True to pledged faith, duty, or love.—Webster).
1. The example of a loyal minister.—I Tim. 6:20.

2. Christ the loyal witness.—Rev. 3:14.
3. Followers of a loyal leader.—I Jno. 3:16; Eph. 5:22-25.
4. An exhortation to loyalty.—Rom. 12:1, 2.
- II. The Claims for Church Loyalty.
 1. By reason of the claims of her founder.—Jno. 14:21-24.
 2. By reason of her relative powers with Christ.—Matt. 18:18-20.
 3. By reason of her mission from God.—I Pet. 2:9; I Tim. 3:15.
 4. By reason of her destiny.—Eph. 5:27; I Pet. 5:10.
- III. Expressing Church Loyalty
 1. Observing her ordinances.—I Cor. 11:2; Matt. 28:20; II Thes. 5:6.
 2. Forwarding her mission in the world.—Phil. 2:14-16.

Y. P. M. TOPICS FOR 1923

A complete series of Young People's Meeting Topics has been arranged for 1923 by the Young People's Topic Committee.

These topics are published in booklet form, vest pocket size. Besides the topics themselves, the booklet contains outline studies and suggestive assignments for each week, suggestions to leaders and speakers, some general suggestions, and a classified list of all the topics for the year. It contains sixty-eight pages.

The same material, together with additional helps, will appear in the Christian Monitor each month as heretofore.

The booklet can be secured from the Mennonite Publishing House, Scottdale, Pa., at the following prices: single copies 5 cents each; one dozen for 50 cents; or, \$3.00 per hundred, postpaid.

3. Submitting to one another.—I Cor. 1:10; Eph. 5:21; I Pet. 5:5.
4. Separation from evil.—II Cor. 6:14-18.
5. Respecting her officials.—Heb. 13:7, 17; I Thes. 5:12, 13.
6. Not neglecting her meetings.—Heb. 10:24, 25.
7. Sharing in her reproaches.—Heb. 10:32-34.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textwork "Faithful"
2. The Blessing of the Church to Children
3. Bearing burdens and forwarding work.—Gal. 6:2; I Cor. 15:58.

For Young People

1. What Constitutes Loyalty to the Church?
2. The Power of Loyal Young People for Good.
3. Examples of Church Loyalty Worthy to Follow.

For Older People

1. How the Enemy works through Disloyalty.
2. Blessings to Loyal Members.
3. How Promote Loyalty to the Church?

PERSONAL THOUGHT

Let us exercise ourselves to get a clear insight into our duty toward the Church and then faithfully discharge it in the fear of God.

SEED THOUGHTS

Each member should be loyally supported in the work to which he has been called. In strengthening the hands of our bishops, ministers, deacons, teachers, superintendents, janitors, trustees, choristers, evangelists, missionaries, and other members by giving them loyal support we are also strengthening the Church and winning added numbers to the fold of Christ.—Bible Doctrine.

Bodies of believers who cry down organization are as a rule short lived. The disorganization of the Church into numerous divisions and subdivisions is not only a sad commentary upon the disloyalty of those calling themselves Christians but is a direct barrier in the way of spiritual progress and conquest. Had the spirit as taught in Lk. 9:23 and exemplified in Acts 2:41, 42 and Acts 15:6-32 been put into universal practice since the days of the Christ there would be but one perfect organization in one body of loyal members of the Church of Jesus Christ.—Bible Doctrine.

PROBLEMS OF RURAL MISSIONS.—I Thes. 2:1-20.

Topic for January 21

MOTTO

"Even so we speak; not as pleasing men, but God, which trieth our hearts."

MEDITATIONS ON THE TOPIC

I. Problems in Rural Work.—A problem faces us to be solved. Its solution may be dark or hidden or through a long and tedious process calling for patience and diligent thought and earnest work. So the work of missions in any field has such problems before the worker and these require consecrated effort for the right solution. There is a right way of approach to every problem and a right manner of action that will justify the one who is working upon it. Some mission problems do not get solved in the life time of an individual. In fact the great mission problem of the world has ever been running throughout the ages in process of solution by God through the instrumentality of man. Jesus said, "I sent you to

reap that whereon ye bestowed no labor; other men have labored and ye are entered into their labors."

The Rural field has perhaps the best setting for mission work of any field because life is closer to things of nature as God made them. But just as surely as man has perverted his ways in the best of earthly prospect so have men perverted their way in the rural field. This calls for the Gospel remedy to be applied to their lives to bring them to God. The only justifiable way to change the perverted state of man is to bring the whole counsel of God to them. Evil must be attacked by the power of God and the better way must be held forth with the way of escape from the evil. Wrong teaching, wrong living, unwholesome surroundings, ignorance of the word of God, corrupted lives, hardness of heart, and every evil found must be counteracted with right standards regardless of their unpopularity. These will not be established in every life, but we can establish a few witnesses who live the life in the midst of the evil and thus let a light shine forth. Consecrated service is in demand. Who shall give it?

II. The Text.—I Thes. 2:1-20.—In this passage Paul sets before the Thessalonians in what manner he came among them and how he labored for their welfare in the sight of God with unselfish motives and with untiring service. He recognized the hindrances that came from Satan, but these hindrances did not stop him from planning again and again to do his part for their welfare. This spirit in the worker is the only one that will avail not only for the rural field but for every field where the Gospel is preached.

OUTLINE STUDY

I. Problems of the Worker

1. The problem of going.—Rom. 1:13-16; I Thes. 2:17, 18.
2. Home problems.—Eph. 6:4; Phil. 2:15; I Cor. 9:5.
3. Financial problems.—I Cor. 9:6-18.
4. Problems of Adaptability.—I Cor. 9:19-23.

II. Problems of the Work

1. Effectually reaching the heart of the people.—Phil. 1:8-11.
2. Presenting the whole Gospel message.—Acts 20:27.
3. Meeting established evils.—Eph. 5:1-16; 6:10-20.
4. Meeting false doctrine.—II Cor. 11:1-7.
5. Meeting the needs of childhood and youth.—Tit. 2:1-10.
6. Organizing an effectual Church center.—Tit. 1:5-11; Acts 14:21-23.
7. Reaching scattered and neglected people.—Acts 15:36; Rom. 15:19-21.
8. Bettering industrial conditions.—II Thes. 3:7-13.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Lost"
2. What Jesus Will do for Children

For Young People

1. Assign Some of the Sub-topics under Division II, in above Outline.

For Older People

1. Assign suitable topic under Division I, or II, in above Outline.

PERSONAL THOUGHT

An opening for the preaching of the word should not baffle us because it presents difficulties. God calls His workers to "endure hardness as good soldiers of Jesus Christ."

SEED THOUGHTS

Paul found a way into the Thessalonian field even when Satan hindered his personal going. He wrote a letter and he sent Timotheus (3:2). The possibilities of reaching all the places that need our personal attention must find a surmounting of the difficulty by substitutes if we cannot reach them personally.

God has a solution for all personal problems for those who go at His bidding. Home problems with a companion or without may find a solution for those who are ready to go all the way of sacrifice and trust and obedience.

To attack Satan's strongholds will mean a spiritual conflict and some privations to the flesh. Satan is loathe to leave his place of abode. Courage from God will enable the messenger to do and to dare where flesh and blood would turn back.

"Nor of men sought we glory, neither of you, nor yet of others." Here was a secret of power with Paul. Happy is the worker who can point to his record of Christian service and say, "I received no honor of men, but sought only to please God."

TOPIC TO BE SUPPLIED BY LOCAL COMMITTEE

January 28

After trying out the plan last year of leaving a few topics for the committee in each congregation to work out, according to some special local need, the Topic Committee has decided to continue the same this year. It will therefore give you again an opportunity to work out your own subject as suggested last year. There will be four such opportunities this year as last. Whether this time be used in a special talk from someone of experience on some vitally needed subject or whether you use it for some of the many subjects that may be suggested by your needs as a Church community, it is important that the topic be well planned and that diligent use of the time be made to make it contribute to the welfare of all. May the Lord direct you in this important work.

LESSONS FROM THE SNOW.—(Jr.) —Isa. 1:18; Job 38:22.

Topic for February 4

MOTTO

"Wash me and I shall be whiter than snow."

MEDITATIONS ON THE TOPIC

I. Snow.—When God sends the cold weather upon the earth the clouds which contain watery vapor are changed to frozen vapor and come down upon the earth as snow instead of rain. If you will go out when the snow is falling and catch the feathery flakes you will find beautiful forms of different shapes. These beautiful forms help us to understand the great wisdom and power of God who makes everything beautiful in its time and does wonderful works in the smallest things which our eyes can see.

Then as the light of the sun comes over the blanket which the falling snow has made upon the earth we see such a pure white that it makes us feel that everything is clean. This beautiful white teaches us many lessons about how God is pure and how He wants our lives to be pure also. We read in His Word how He will make

us whiter than snow if we will let Him cleanse us. Whenever we read of heavenly beings like the angels and the saints who have gone from earth to heaven, we find them pure and clothed in white. There is a great white throne upon which God will sit to judge the world. God shall be clothed with a garment white as snow. Before God will be the saints clothed in white robes. God has promised to make us white in this life when we come to Him confessing our sins and asking for His cleansing. How much we need the cleansing blood of Jesus to wash us from our sins and make us white before God!

The snow does not stay long after it gets warm. It melts away and is not found. This is a type of how the wicked cannot stand before God.

II. The Text. (a) Isa. 1:18.—This gives us God's willingness to make us white like snow. It matters not how deeply dyed in sin our lives are; God is able to take out the colors that are the fastest and make us pure and clean.

(b) Job 38:22.—This suggests something of the wonderful treasures of beauty of the snow that reveals the wisdom and power of God. When we have found all that we can see, we still have much that we cannot understand or see of the wonderful works of God.

OUTLINE STUDY

I. Lessons Concerning Purity

1. Its whiteness represents purity.
 - (a) Like the cleansed sinner.—Ps. 51:7.
 - (b) Like redeemed saints.—Rev. 3:4; 6:11.
 - (c) Like the bride of Christ.—Rev. 19:7, 8.
 - (d) Like Heavenly beings.—Rev. 1:13, 14; Acts 1:10.
 - (e) Like heavenly surroundings.—Rev. 20:11.
 - (f) Like the Lord Himself.—Rev. 1:14; Dan. 7:9.

II. Its Treasures Represent the Greatness of God.

1. His wisdom and power.—Job 38:22; Ps. 148:8.

III. Its Temporary Character Like the Wicked.—Job 6:16-18.

IV. Its Benefit to the Earth Like God's Word.—Isa. 55:8-11.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Snow."
2. Beautiful White Hearts.
3. How to Become White as Snow.
4. What Whiteness Teaches.
5. What the Melting Snow Teaches.
6. Lessons About God from the Snow.

For Others

1. The Quietness of Its Coming as a Type (Cf. Isa. 32:15-18.)
2. Illustrations from the Snow.

PERSONAL THOUGHT

I need God's cleansing and keeping power if I shall be prepared to enter into the place where there is no uncleanness.

SEED THOUGHTS

If I come to Jesus,
He will make me glad;
He will give me pleasure,
When my heart is sad.

If I come to Jesus,
He will hear my prayer;

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THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XXIX. The Young People's Meeting

The work of the Young People's meeting is not an integral part of the Sunday school and yet it supplements the school instruction by providing a means for exercise and practice. If our young people are to be developed into strong Christian workers it is not sufficient that they be taught the Bible. They must be given the opportunity to do Christian work. To organize, assume responsibility, take part on programs, lead meetings, give expressions to convictions, interest others, enjoy Christian fellowship—all this gives opportunity to use all knowledge gained in the school and will create a real thirst for more knowledge, in order to do better work. Used knowledge becomes vital and calls for more, and this must be included to make training complete.

1. Organization.—It will usually be desirable to organize and enlist as many as possible to take an active part in the work. A person consenting to take a place on a committee will feel under obligation to help make the work a success, while otherwise he may take the attitude of a listening visitor depending upon others to do the work. Where there are enough young people, between the ages of twelve and twenty-five, to form a working organization there is an advantage giving them the larger part of the responsibility. In this way they will feel that it is their work, will take an interest and feel responsible for its success. Non-Christians should also be interested to such an extent that they will attend, take part in the general exercises, and be made to feel at home. This will be a good preparation for more definite efforts to lead them to Christ. Ministers and older members should show their interest and keep in close touch with the work, giving such advice and help as is needed. Some may object to giving the young people the leadership because it separates the old and young, but the best way to hold the confidence and interest of the young is to give them some affairs of their own and have confidence that they will conduct them properly.

Some simple regulation should be drawn up providing for the officers and committees needed to do all the work properly. A president should be responsible for the general management of the work, a secretary keep full records and a treasurer have charge of the funds. The most essential

committee always needed is the one on the programs or meetings. To get all the young people to attend and provide good programs are the chief problems to be solved, and someone must be made definitely responsible for this work.

Other committees can be appointed if other work is to be undertaken, such as, missionary, Bible study, library, temperance, visiting the sick, social, etc. Any effort that will promote the best interests of the young people or employ them in any real service performed in a Christian spirit is desirable. The more persons that can be given some specific task the more successful the work will be in performing its real mission for the young folks.

2. Topics.—The selection of topics for discussion at the meeting is an important task. They should include a wide range of Christian experience, thought and work and be of interest to young people. Things which they naturally think and talk about, their own problems and convictions will be of interest if discussed in public. The Christian Endeavor topics are a good example of what have been found practical in many places. They are carefully selected by those of wide experience in this work and are no doubt better than

most local committees could select. If, however, a denomination carefully selects topics and publishes its own helps, they will no doubt be better adapted to its own people. Denominational principles, history, and activities, can thus be given proper place and true church loyalty developed.

3. Programs.—The programs should be interesting, instructive, devotional, and inspirational. Good singing, sincere, spirited prayers serve to give the meeting the proper tone and spirit. Both prepared and extemporaneous talks should be included, either in the same meeting or at different times. Preparation calls for careful study and contributes more to the meeting, but short spirited talks called forth by the discussion usually express the most personal convictions of the members, and it is helpful to the speaker to give expression to them. It is always stimulating to know something of the real inner life of others. The program can be varied so as to avoid a monotonous routine.

A good leader for each meeting is an essential. He must lead, direct, and inspire the meeting. Much depends upon his spirit of devotion and his real interest in the topic for discussion. Preparation by study and prayer will do much to make the meeting a success. He can then throw his life into it and this spirit is contagious. Thus he really leads, not so much by talking, as by his attitude and spirit.

WHAT THE SUNDAY SCHOOL HAS MEANT TO ME

Beulah I. Miller

What is the Sunday school? It is a place of worship where we as young people, as well as older ones, can come together to learn more of the nature of the living God without fear of one another. It is the most powerful and efficient agency employed by the church for the evangelization of the world and one of the main factors in teaching church doctrine. From year to year its scope of influence is enlarged so as to reach larger numbers of people.

Its aim should be to raise up a body of workers trained and equipped with the Word of God; a body of workers that can succeed in a larger, more satisfactory way than was possible for the present organization.

Sunday school is common. We cannot realize what it really means to us until the privilege of having one is taken

away from us. We cannot express its value in words.

The Sunday school has meant much to me in giving me a clearer knowledge of the Bible. To teach Christ as He is, is a vast theme; it is the central theme of both the Old and New Testaments. To study the Bible systematically as it is studied in the Sunday school urges us to engage in religious work more earnestly and thus become a valuable contributing agency to the Church. Studying the Scriptures gives us practical admonition and exhortation to guide us in our relationship to others; in its history it traces the progress of the tremendous conflict between truth and error; and in prophecy it portrays and determines the ultimate result of this conflict. In that way the Sunday school helps to educate us.

The Sunday school is a place where we have the privilege of asking and answering

questions. It means much to me when I can get the advice or counsel of some older brother or sister who has learned much by many experiences.

The Sunday school is a character builder. It has already meant much to me. Character is needful for any success in life. There is a great need of having the foundation of character laid in righteous principles, built upon the Rock, Christ Jesus. Corinthians 3:10 says, "Let every man take heed how he buildeth." Since the Sunday school is a builder of character, we know that no building can be firmly erected without a well devised plan, this is especially true in the Sunday school. A certain writer says, "Our business is not to build quickly, but to build upon a right foundation and in the right spirit." The question is not, "Who can get through first," but, "Who can work best?" Not, "Who can rise highest in the shortest time," but, "Who is working most patiently and lovingly in accordance with the designs of God?" The Sunday school makes us better citizens, better members of the home, better servants of Jesus Christ and more potent agents in bringing others to a saving knowledge of Jesus Christ and building others up in Christ.

The Sunday school nourishes us with the higher things of life, the great truths, facts and forces in the unseen spiritual world. Not only does it develop character, but it develops dynamic zeal and energy, courage and will power and a willingness to be separated from the dross of the earth and to lay hold on heaven with a grip that will not let go.

The Sunday school also teaches separation from the world. That means to me to get away from a life of sin to a life of holiness; or putting off the old life, and living in the new and better realm. It is a doctrine principally for the Christian, yet the sinners need it so that they may be prepared to make a complete change.

When I was in the primary class we had to memorize a Bible verse for each Sunday. This was a great help to me. If we have the Scriptures hidden in our hearts, they may take away our Bible, but from our hearts they cannot take it away. It helps me to guard against false doctrine and sin. You may be trying to convince some one to become a Christian, probably not having your Bible just with you. He may say, "Oh! I am too much of a sinner." What will you then tell him? If you have memorized many of the Scripture verses you can at once repeat to him I Tim. 1:15, "This is a faithful saying worthy of all acceptance, that Jesus Christ came into the world to save sinners of whom I am chief."

The Sunday school lessons taught in the Sunday school have meant much to me. They taught me never to be too busy to visit a sick neighbor or do some work for Christ. We should not say, "I have no time." Do we suppose that when James

and John were busy mending their nets, that they had time when Jesus called them?

Since love is the essential element of the Sunday school, "What should that mean to us?" Love is the copy of the two great essentials in Christian life, the union of God with man, and the union of religion with morality. Love knows no other expression than that of doing good. It makes us more like Him and gives us the power to use all natural gifts to the best advantage. "All for Him, and Him only," should be our motto. In Col. 3:4 we read of love being, "The bond of perfectness."

The Sunday school teaches us to work together, therefore working in unity or oneness. It gives us all an opportunity to take an active part in worship. It means so much to me when I can go to a place where I need not be afraid of any one and where we can all work in unity. For if we as Christians cannot work together here on earth, how do we ever expect to live together in glory?

We are taught in the Sunday school to be loyal to God. That does not mean to be loyal in the Sunday school only, but also in our everyday life. To be loyal to God is a life which has mysterious power working in it; a power that comes from God and leads that life into constant opportunities for service. It finds open doors, and opens those that are closed. It finds other lives and influences them with the same spirit and grows constantly to a more useful life. I believe that each of us may live so that we might have a better

readiness for the coming of our Lord, that we may love His appearing at any time. How grand it would be if all would improve their opportunities and having a life in the soul that makes them strong men and women in the Lord and in the power of His might.

While studying God's Word in the Sunday school we have no time for worldly thoughts. Our thoughts are confined to our Sunday school lesson.

Many of our Sunday school lessons abound in the missionary idea. By this the Sunday school becomes a missionary agency, it has furthered the mission cause greatly, by teaching along missionary lines, and as the people learn of the needs of the various fields, help to send workers and means of support.

No other department of Christian work yields so large returns, as the Sunday school, for eighty percent of the Church members come through the Sunday school. I think it is a great privilege and also means much to me, that we can attend at a place that yields such returns for the Master.

The Sunday school implants the fundamental elements of love and obedience also implants Bible knowledge and basic truths of the Christian religion and forms a strong, well balanced, Christian character which will be equipped for life's service.

Let us remember above all things, we are not only taught the Bible in the Sunday school for the sake of knowing it, but our aim should be to show our knowledge by works for His cause.

Louisville, Ohio.

BENEFITS DERIVED FROM TEACHER TRAINING

By the Class in Lancaster Co., Pa.

1. It gave me opportunity to search the Scriptures (Jno. 5:39; Acts 17:11) at a time that unorganized non-systematic effort would have never afforded—i. e. to a greater extent "redeeming the time" (Eph. 5:16).

2. It increases love for (thru increased knowledge of) the Bible.

3. It has increased for me the great importance of teaching for the Master Teacher (Jno. 20:21) both as a responsibility and an opportunity.

4. It has shown me that there is a general critical lack of the knowledge of God's Word and

5. The deeper we may root ourselves in its truths (a) the sweeter it will become (Psa. 19:10), (b) the greater will become our lively hope (I Pet. 1:3), having then a sure confidence (I Pet. 3:15) and (c) a broader and more zealous life of service awaits us.

Ira D. Landis, Teacher.

In this course we have studied the Bible in large sections, which is the best way to study it. We have learned different methods of teaching it and what the pupils of

the different grades should be taught. It has shown us some of the difficulties we may have in teaching and how they may be overcome. It has also shown us some opportunities and advantages of the different method of teaching and how we may make the best use of them.

Ellen A. Martin,

Lancaster, R. 3.

Our telescopic view of the Bible has given me a more definite idea of what it contains, especially with regard to order of events. I have been impressed by the fact that what God has done has ever been, and ever will be, in accordance with His divine plan for saving souls.

The responsibility of teaching has become more real to me, and the need of consistent lives on the part of teachers.

I have found that the only satisfactory method of teaching is by having a definite plan whereby the great truths of the lesson will be deeply impressed.

Ruth G. Hess,

Lancaster, R. 3.

The Teacher Training Course has meant much to me. It has meant earnest work

and regular attendance. By carefully preparing the lessons from time to time, we found the work very interesting and helpful. We have learned of the great responsibility that rests upon the Sunday school teacher, for in the school are those lives who sometime shall have to fill our places.

Since we have completed this course, we should strive to gain as much knowledge of the Word of God as we can and of what God has planned for all his children. For each one of us has some work to do no matter how humble it may be.

Elizabeth B. Garber,
Lititz, Pa.

Systematized Bible study as pursued in "Training the Teacher" enabled me to group the books of the Scripture, pigeon hole and label them, as to their individuality, important personalities and dates or periods of time in which they were inspired.

It has also brought to my attention the different ages when miracles abounded, of which many chapters were written, as in the days of Moses, Elijah, Elisha and Christ, etc. And again great periods of time of much less importance in which few or no recorded miracles and scarcely any record or mention was made.

Howard E. Moore,
Lancaster, Pa.
Route No. 3.

GATHER UP THE SUNBEAMS

Willametta Preston

A Sunday school without a Cradle Roll in this enlightened age! It was a surprise, almost a shock, to Mrs. Newkirk, coming out to Forest Hills after long years of city service. Not only was there no Cradle Roll, but the Sunday school officials were more than indifferent; they objected thus: "It would divert workers from places where they were needed. It would lessen interest in the older classes. When the children were public school age was time enough to bring them to Sunday school!"

"Have you any objections to my having a Cradle Roll of my own if I will do all the work and bear all the expense?" asked Mrs. Newkirk.

They could not reasonably object to that, although they felt her time and strength could be more profitably expended in other departments of church work.

Mrs. Newkirk declined all other responsibilities. She knew what a help a growing Cradle Roll could be to the rest of the school. Out of deference to their prejudices she placed above her wall roll the words, in quaint old English lettering, Gather Up the Sunbeams. Below were tiny faces, the sunbeams gathered from many homes.

She found the mothers eager to enrol their babies in this "Sunbeam Circle." She noted the birthdays, and had a party for all those whose natal days would come

during that quarter. Of course they came at the babies' invitation; and then and there was formed a "mothers' class," to meet monthly at the homes of the mothers; and upon Sunday, as many as could come, at the Sunday school hour, "provided Mrs. Newkirk will teach us."

The first quarterly birthday party brought more mothers and babies to "see what it was all about." They found some Junior girls ready to play with the babies, and they found Mrs. Newkirk "very bright, and so helpful!" The work of the Cradle Roll seemed to meet their need exactly. "Might their babies be enrolled?"

There were a dozen old enough for promotion to a Beginners' Class on Children's Day. They had never had a Beginners' Class, but a few of that age had come with older brother or sister to the Primary Department. Now, the mothers agreed, they must have a Beginners' Class. They appealed to the superintendent, who consented, provided a teacher could be found. One of the mothers would take this new class, if she could have that storeroom for it, and have the little ones to herself.

Before the half-year was ended, even the skeptical superintendent had to admit that the Sunbeams had accomplished what all others had failed to do: they had brought their mothers—yes, and some of the fathers—into the Sunday school. Thereafter no part of the school was more carefully nurtured than was the Cradle Roll, altho they still called the babies the "Sunbeams."—S. S. World.

Y. P. M. TOPICS

(Concluded from page 24)

He will love me dearly—
He my sins did bear.

If I come to Jesus,
He will take my hand;
He will kindly lead me
To a better land.

There with happy children,
Robed in snow white,
I shall see my Savior,
In the world so bright.

If I come to Jesus,
Happy I shall be,
He is gently calling
Little ones like me.—Sel.

Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul;
Break down every idol, cast oft every foe;
Now wash me and I shall be whiter than snow.

Whiter than snow, yes whiter than snow;
Now wash me and I shall be whiter than snow.
—Jas. Nicholson.

Give your friends gifts that will last for at least a year by presenting them with subscriptions to the Christian Monitor. The cost to you is only fifty cents for each friend remembered in this way and the paper will come to them twelve times during the next year.

Training Japanese Leaders:—The graduates from the theological department of the Meiji Gakuin in Tokyo, Japan, last year numbered sixteen—not only the largest number ever graduating in one class from the seminary but larger than any class graduated from any other theological school in Japan during the year. Most of the young men entered the pastorate immediately, but four have come to America to study and one has come to work among his fellowcountrymen on the Pacific coast.

In the college department of the Meiji Gakuin there is great opportunity for evangelism. The college has an enrollment of 800, and every month sees new converts, frequently from among the most indifferent. One such young man who would not go near a volunteer Bible class when he first entered the school, recently invited two of the mission teachers to his summer home for a few days—ostensibly for recreation and rest but really to discuss Christian things. The result was that he joined the small Christian church in the village, and as he is an elder son with a large estate and an important place in the eyes of his neighbors he will wield a great influence.—The Continent.

A Siamese Men's Club:—There is a men's club of Bible colporteurs in cosmopolitan Bangkok, Siam, which consists of twelve members speaking Swatow, Hakka, Hainanese, Cantonese and Siamese; and these do not include the Hindustani, Burmese, Malay and other languages also heard in the city. The members of the club are living together, and using the lower floor of their headquarters for a chapel and a Bible school for themselves. Their daily work assignments include visits to the railroad stations, steamship docks, hotels, stores, residences, etc. The men go in groups of two or three. Cards are filled out with the names of any inquirers, especially those who have purchased New Testaments, and the cards are then given to the evangelist for further visitation.—The Presbyterian Magazine.

EPIPHANY AT THE JORDAN

(Concluded from page 22)

throng on the banks cast a strange unexplainable spell over us all. Added to this, someone had made small wooden crosses out of sticks and, fastening a lighted candle to each point of the cross, floated them down the stream.

A few minutes later the light of the sun, as it slowly climbed into the sky from behind the Moab hills, drove the darkness away, the boatloads of priests returned to the shore, there was a brief benedictory and the service was at an end. We cranked the Ford and started on the thirty mile journey back to Jerusalem.

720 W. 26th St.,
Chicago, Ill.

CURRENT EVENTS

House Passes Ship Subsidy Bill:—According to President Harding's announced intention, he presented the matter of ship subsidies to the special session of congress called to convene just a few weeks prior to the convening of the last regular session of the present congress. In his message the President dwelt at length on the financial side of the program, since this is the question that is uppermost in the minds of most people when the question of ship subsidies is raised. He gave facts and figures to substantiate his contention that a liberal policy of subsidizing our shipping interests would be less expensive to the U. S. treasury than our present policy of allowing all of our ships to decay in the harbors or operate them at government expense, and in addition we would have all the benefits accruing from a merchantile fleet capable of carrying our own shipping. After some discussion the House passed the bill with an amendment making the annual appropriations for this purpose subject to act of congress, thus enabling any future congress that might be hostile to the plan to defeat its purposes without repealing the act, simply by refusing to appropriate funds. The bill at the present time rests with the senate, and the special session of congress has now passed over into the last regular session of this 67th Congress.

Clemenceau Visits U. S.:—Georges Clemenceau, the noted French statesman usually referred to as "The Tiger" spent a few weeks in the United States recently in an effort to promote a better understanding between France and this country. He delivered a number of addresses, in which he tried to prove that France was not a militaristic nation and has no desire for conquest. All she desired, he said, was a chance to "attend to her own business." He also expressed his belief that the Germans are conspiring with the Russians and Turks to dominate Europe and that another war is inevitable unless strong measures are taken soon. He severely criticized the United States for her failure to back up the powers in Europe with her strong support. Severe criticism was aroused by his statements on the part of many public men. It is thought that the visit will enable France to better understand the state of feeling in this country, for on his homeward voyage he wirelessly some of his convictions to his own country, recommending, among other things, that France do not occupy the Ruhr valley because of unpaid German indemnities,

that the Washington Treaty be soon ratified by the French legislature, and that every effort be made to retain and cultivate American friendship and understanding.

The Lusanne Conference:—At this writing the Near East Peace Conference at Lusanne is still in session. The work has been halted a number of times through the tactics of the Turkish and Russian representatives who demand for themselves an equal right of representation in the conference with the great powers of Europe as well as certain other rights and privileges. Great Britain and France insist that the Dardenelles shall be open to all the nations of the world, while Turkey protests and asserts her right to fortify the same so as to keep out any vessels she may choose. Access to the straits is necessary in order to reach Russian ports in trading with that country, and, in fact, any of the Black Sea ports. There are signs of Russia and Turkey weakening in their concerted stand, and one difficulty of the Conference is that not all of the great powers are of one accord on a number of points. The United States is represented by an "Observer" who does not vote, but who has on several occasions addressed the Conference, has backed up the stand of Great Britain, and has made an effort to conciliate the Turks so that they may accept the allied proposals.

Naval Disarmament Treaty Not Yet Effective:—The naval disarmament treaty which was drawn up by the Washington Conference a year ago and signed by the plenipotentiaries of all the countries participating has not yet gone into effect, since it has not been ratified by two of the signatory countries, France and Italy. All of the nations involved have stopped building battleships of the class prohibited by the treaty, and several have begun scrapping some of the more obsolete vessels, but none of the real work of scrapping good vessels has yet begun. It appears somewhat doubtful whether France will ever ratify the treaty, but as no time limit was set she still has plenty of time to do so. Georges Clemenceau, as a result of his trip to this country, is now urging his government to ratify the treaty without further delay, so it is reported.

Newberry Resigns:—As a result of the elections in November, in which the senate Newberry case was an issue in many places Truman Newberry has resigned his

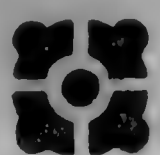
seat in the United States senate. Readers will recall that he was given his seat only after a hotly contested fight in the senate itself on account of charges that money was fraudulently expended in securing his election. Senators who supported him were in many cases defeated at the polls and others who ran on a platform opposing Newberry's membership in the senate were elected. It was planned to reopen the case early in the new session of Congress, and so in order to save himself from being expelled from that body Newberry chose the less odious method of resigning.

Greece Executes Political Leaders:—Six former high political leaders of Greece, three of them former Premiers, were tried for high treason to the Government, condemned, and summarily shot on November 28th. The officials were accused of having led the Grecian army into a trap at the time of the recent defeat at the hands of the Turks in order to save themselves from political downfall. The executions created a stir throughout the world, and Great Britain served notice during the trial that she would sever diplomatic relations with Greece if the men were executed, which she promptly did, on the ground that it is contrary to the practice of civilized governments to put to death outgoing ministers on account of the failure of their policies.

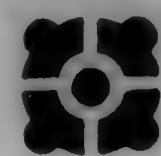
The largest industrial training school in the Near East was recently opened in Constantinople by Near East Relief on the estate formerly owned by Prince Burhan Eddin, son of Sultan Abdul Hamid. The school houses 1,300 Armenian orphan children, survivors of deportations. The trades taught include gardening, tailoring, shoemaking and carpentry for boys and sewing and domestic science for girls. The estate is one of the finest royal estates in Constantinople, with a quarter-mile frontage on the Bosphorus and including ten acres of rose gardens. The school is directed by Miss Emma Cushman of West Exeter, New York, who has spent fifteen years in educational work in interior Turkey.

Twelve Christmas gifts for the price of one! Remember your friends with a year's subscription to the Christian Monitor at fifty cents each.

"For every look at self, take ten looks at Christ."



MISCELLANEOUS



CONCERNING THE CLOCK

How was it when there were no clocks? For we know there were ages when men could measure time in its diurnal course only by observing certain operations in nature which, by their uniform occurrence, served to designate the passing hour with more or less precision. Many of these primitive methods were of exquisite simplicity.

In the far East the shepherds found a time-measurer in the delicate Egyptian rosebud born during the dewy hours of night. Its frail leaves opened with the first rays of morning, slowly expanded while the sun ascended, and drooped at the meridian hour. At midday its brief life ended.

The wild heliotrope also had its regular period for elevating its stamens toward the sun and evolving its delicious perfume. Finally, as twilight came on, the tulip-tree's blossoms opened, and its petals, falling to the ground, marked the declining day. So people may be said to have spoken of the hour of the rose, the hour of the heliotrope, and the hour of the tulip, though our division of time into hours, minutes, and seconds was then unknown.

Long after the floral division of time, came the invention of the sundial, which doubtless began from observing that the shadows cast by upright columns moved according to the ascent and decline of the sun. These columns were really natural sun dials on a large scale, lacking only definite points and figures.

Egypt was the cradle of astronomy and of the chronometric art. The division of the days by means of a perpendicular needle whose shadow should traverse successively the various points of a plane surface seems to have been invented about the same time with the grouping of days into weeks, months and years.

The sun dial was a primitive device, available only when the sun was shining. During the nights the hours were indicated approximately by observations of the moon and stars.

Then came hour glasses, a large gain in point of convenience. They were quite common three or four hundred years ago, and their great antiquity is proved by their representations found on old Egyptian monuments.

The ancient water clock, an instrument of considerable accuracy, consisted of a vase from which the liquid fell, a single drop at a time, into a crystal reservoir wherein the water rose slowly to numbered marks signifying the day's divisions. In course of time a dial with hands was added and

the machine further elaborated with wheels that moved with the weight of the water, which was carefully regulated for the purpose.

This invention was probably of Chinese origin. There is at Canton, an old-time water clock in operation, more famous, however, for its antiquity than for accuracy. Its crude finish and clumsiness show it to be the product of the remote past.

Among ancient hydraulic clocks special mention is made of one belonging to Sapor, King of Persia, a formidable adversary of the Roman Empire. He caused a crystal clock to be constructed at enormous expense, and of such huge size that he could enter it to observe the works.

The most important time-measuring machine of antiquity was invented by Archimedes, whose machine, acting by a weight and springs, designated not only the hours but the march of the sun, the moon and the planets known at that period. Archimedes was killed at the sacking of Syracuse, more than two hundred years before the time of Christ on earth, and with him the progress of the exact sciences ended for several centuries.

In the ninth century, when King Alfred, of England, is said to have measured time by the burning of candles of two hours each, the caliph Haroun al Raschid sent to Charlemagne a brass clock inlaid with gold and precious stones. The instrument, a marvel of mechanism at that period, had various wheels, and marked the hours correctly on a vertical face or dial.

Its striking apparatus was very curious and successful. When the hands rested upon a figure, an equal number of little iron balls fell on a bell which they thus caused to sound as many times as there were hours indicated on the dial.

At noon twelve windows opened and a dozen armed cavaliers came forth. After various evolutions they re-entered the interior, and the windows closed automatically. With all its intricate machinery, this instrument is said to have been only a water clock.

Sylvester II., who became pope in the year 999, and who was very much interested in the exact sciences, mathematics, astronomy and natural philosophy, rediscovered the motive weight invented by Archimedes a thousand years before. He also accomplished another decisive step in clock-making by inventing the escapement. This is the special machinery of a watch or clock by which the moving power, whether weight or spring, is brought into contact with the

regulating movements of the pendulum or balance-wheel.

From this great discovery modern chronometry dates, but advancement in clock-making was slow. It required a good knowledge of certain mathematical principles, and was too complicated to be taken up rapidly by many workmen. But one advance led to another until clocks with weights and hammers became common, especially in the large cities.

In 1314, the city of Caen, in Normandy, possessed a mechanical clock which, placed conspicuously on a bridge, commanded general admiration. On its bell was stamped this inscription: "Since the city places me on this bridge to serve as a clock, I will strike the hours to rejoice the hearts of the people."

In the fourteenth century James Dondi constructed a clock for the city of Padua, which was long considered a marvel. It not only indicated the passing hours, but represented the motion of the sun, moon and planets, also pointing out the principal festivals of the year.

About this period a passion for perfect and curious clocks reigned among princes and people. The artisans of France and Italy could not manufacture them fast enough to satisfy the demand.

The construction of perfect time-keeping clocks soon tended toward simplicity. Wheels were perfected and the escapement became common, giving to chronometrical work a precision before unknown.

Benjamin Franklin seems to have tried his hand at nearly everything. He once constructed a mechanism that exhibited the hours, minutes and seconds accurately by means of only three wheels and two pinions in the entire movement. This ingenious contrivance, however, required winding every two hours, and its adaptability to ordinary purposes was considered impossible.

About the same time that Franklin produced this machine, Eli Terry began making wooden clocks in Connecticut, his tools at the outset being only a saw and a common pocket-knife. From this small beginning he built up an immense and profitable business, finally selling his interest, in 1810, to Seth Thomas and Silas Hoadley.

The perfected clock or watch movement of the present day is one of the most remarkable examples of human ingenuity. For a long period of years the Swiss so excelled in this art as to command the general markets of the world. The English manufacturer came next, and soon rivaled the continental workmen; but at the present time watch and clockmaking is nowhere brought to greater perfection than in the United States. The

cheapness and accuracy of the American instruments are marvelous.

The application of electricity to clocks, by means of which the same time may be indicated in several distant places simultaneously, has been used in this country for some years. It was first successfully tried between Pittsburgh and Cincinnati, a distance of four hundred miles.—The Classmate.

BY-PRODUCTS OF MEAT-PACKING PLANTS

A great deal of attention is given to the elimination of wastes and to the utilization of by-products in American industries because it pays well—indeed it is often absolutely essential to success. Nowhere are by-products more carefully salvaged and made to pay profits than in the big meat-packing establishments. It is almost literally true that nothing goes to waste there but the squeals of the pigs and doubtless even these will be canned and preserved some way if radio or some other new development provides a profitable use for them.

Writing in the "Scientific American" C. A. Byers tells us that discoveries in the realms of medicine and surgery in the past few years have opened a new market for glands from slaughtered animals. The principal use of these bodies is in the preparation of medicines, though some are used in surgery as we have been told by more or less sensational newspaper stories. From slaughtered animals more than a score of different parts and substances, including practically every known gland, are recovered and in nearly 250 finished forms employed somehow in medical practice. Red blood cells from animals are extensively used, their high percentage of hemoglobin making them desirable for the treatment of anemia and similar disorders traceable to impoverished blood. Other medicinal substances come from the brain and spinal cord, the liver, the gall bladder and other parts or organs. Pepsin from the membrane of the hog's stomach is an important therapeutical agent. Lard with a small amount of benzoin added to it is widely used for ointments, under the name of benzoated lard. Medicinal substances of one kind or another are obtained from practically all meat animals. In each case healthy, vigorous animals are selected and the desired parts or substances are carefully prepared by trained experts.

It is possible to obtain from a meat animal by-products exceeding in retail value the value of all the meat in the carcass but this is never done in actual practice. Among the most important and valuable by-products of a packing plant are the hides which are converted into leather. Hair after special treatment is used in great quantities for stuffing auto cushions and the like. The long tufts of hair on the tails of beef animals, tons of which accumulate, go into high-grade curled-hair mattresses. From the wool of sheep is obtained lanolin, a fatty

substance which is widely used in the preparation of face creams, ointments, etc.

Gelatin is an exceptionally important by-product, obtained from beef hides, bones and other parts. It is used for making table gelatin, jelly powders and the like and it also enters into the composition of ice-cream, marshmallows, candy, icings for cakes and similar delicacies. Big bakeries and ice-cream makers often order gelatin in hundred barrel lots. In the processes of manufacture it is purified and rendered absolutely clean. Tons of bones are used in the manufacture of fertilizers and feeds for hogs, poultry, etc. Offal and refuse unfit for other uses goes into fertilizers and tankage. Intestines are carefully cleaned and used as casings for sausage and other ground meats. From sheep intestines come practically all of the "catgut" used in surgery, as well as many violin strings, anglers' leaders, etc.—The Pathfinder.

AMERICA THE FRESH AIR COUNTRY

In making plans for the construction of a new tunnel under the Hudson River for vehicles, the engineering experts are considering a ventilation problem which involves unique factors. As the tunnel itself is required because the application of gasoline has made this age one of rapid travel along the highways, increasing as well the quantity of traffic, so the problem is peculiar to the times.

Unlike any other tunnel ever constructed, this tunnel will be crowded with motor vehicles exhausting large amounts of pernicious gas. Inasmuch as physicians have fears regarding the effects of this carbon monoxide gas even in open highways, it is clear that in a mile-long underground tube the gas would be a great peril.

What to do about it constitutes a grave riddle. In the present Hudson tubes the trains, driven by electricity, act automatically as pistons, pushing foul air out before them and drawing fresh air in behind. No such natural means of ventilation can exist in a tube for vehicles. The experts must devise some artificial means of constantly renewing the air supply. A moving roadway, similar to the moving stairways which now carry passengers from street to elevated tracks, has been suggested for the tube. Automobiles, with their engines "dead," would simply be transported across the floor of the tube, and no fumes would be emitted. The defect in the scheme, according to the authorities who are weighing the matter, is that with motor vehicles as they exist today, certain cars might be unable to resume progress under their own power, immediately upon reaching the exit.

Doubtless, in the far by and by, one of the most interesting lines of historical research will concern our present endeavors to provide ourselves with the proper amount of air.

The congestion of population and the

complexity of business life in the large cities demand more and more ingenuity in the process of ventilation. We have huge meeting halls, restaurants, stores and so on, underground. There are no windows. Fresh air must be fanned into these places and bad air must be expelled. The fact that such subterranean chambers are more sweet and wholesome than some old-fashioned rooms above the street level is certainly one of our many mechanical triumphs. Indeed, the provision of air for underground breathing is a question less difficult and less grave than the matter of light. Thousands upon thousands of persons must pass their working days under artificial light, beyond the rays of the sun. Yet this is something which cannot be blamed upon anything except our natural inability to keep pace with ourselves in a dozen ways at once. And now there is much talk of "artificial daylight."

Recognizing the sinister significance of so many sanatoriums for the tubercular, the expansion of dense skyscraper districts, as well as the huddle of tenements inhabited through necessity or a mistaken greed on the one hand, and on the other the increasing tendency of moderate folk to seek city homes, it still is true that the United States, with the rest of the American continent, is the land of people who appreciate fresh air.

It is positively true, preposterous as it may seem to all persons preferring to consider the age enlightened, that the inhabitants over a considerable proportion of the earth's surface close their windows tight while they sleep, under the impression that night air is poisonous. This is the case not merely as regard peasants, or ignorant, superstitious persons. It applies to thousands who are educated, steeped richly in a culture from which we endeavor to draw and through which American culture is developing.

Unfortunately the generation now coming on holds to this attitude. There is the instance of a denominational college in Rome. The Italian students are separated from the American students in their living quarters because the former want their windows closed at night, whereas the Americans want their windows open. It is the only reason for the division. It would not do for the authorities to require that all windows be open, in the American fashion. It is wiser, in this particular, not to "do as the Romans do," to refrain from jeopardizing a most useful institution over a detail of international custom. Otherwise some of the professors, themselves Romans, might say with reason that Rome, despite long centuries of closed windows, still goes by the name of "The Eternal City."

People neglectful of fresh air individually might be expected to exercise less care collectively, in planning public structures to afford plenty of air. Thus, even in Paris, city of magnificent boulevards and open spaces, and of a population

whose favorite diversion is the promenade, three women recently fainted at a concert in an amphitheater which is badly ventilated, although in artistic qualities it has no peer in all the world.

Of course in criticising along this line one should acknowledge, in fairness, that apparently few ill effects attend the lack of enough fresh air, except in such an instance as the foregoing. It is true that epidemics are about as infrequent as with us, and if to an American the "foreigners" do appear inferior in vigor and health, they manage generally to live a long time, to work hard, and to enjoy life.

Generalizations seldom stand. A nation cannot be indicted on the basis of breathing, any more than on grounds of honor and decency. Just the same most of us, as Americans, will like to think that as we live by breathing air, so we will live more abundantly by breathing much air that is pure. The doctors tell us so, and the case is proved by the difference in the spirits and aspect of men who work indoors and out-of-doors.

The pessimist may conclude that ultimately man will be stifled by life in layers, existence in cells of industry extending from subcellar to the height of a mountain. He may feel that the modern "cliff dwellers," taking elevators to tight apartments without porch or backyard for the children, are sure to become vitiated.

We like better to note the general, age-long inclination of the human brotherhood to work things out, and gradually, with many a slip back, to adopt common sense. May it be hoped, therefore, that some day other peoples will recognize the benefits, as we see them, of fresh air at night, and that we, as they see it, will sit to our meals at tables on the sidewalks, just as they do, even when it is so cool that they must wear overcoats and have stoves at their side in the open. And then, when all of us come to know that fresh air makes a man sleep soundly, work keenly, eat avidly, and live continually at the top of being, without colds and without a grouch, perhaps we may join the rest of the animal kingdom and pass most of the time out-of-doors.—The Classmate.

TEACHING WITHOUT BOOKS

Several American cities have recently instituted a novel method of teaching civics in elementary schools. Textbooks on this subject have been discarded, and so far the outcome of the experiment has been most satisfactory.

In New York city alone, children have been instructed in twenty-one subjects, from the food supply to the dispensation of public charities and the management of schools. First-hand demonstrations of the work of the fire department have been given, and the "project method" sets the children to cleaning up and beautifying the school grounds.—The Wellspring.

DEFINITION OF HORSEPOWER

Horsepower is a unit of measure for engine and other kinds of power but is rarely applied to human strength. One horsepower is equal to a force which will raise 33,000 pounds one foot per minute. This was settled by experiments conducted by Boulton and Watt. They found that an ordinary dray horse could go at the rate of two and a half miles an hour, and at the same time raise a weight of 150 pounds by means of a rope placed over a pulley. From this they figured that a single horsepower is equal to lifting 33,000 pounds one foot in one minute. An engine of 10 horsepower would raise the same weight 10 times that distance in one minute. In practice it is necessary to deduct one-tenth or more for friction, hence the estimate is but theoretical. A strong man develops about one-tenth of one horsepower, but he cannot expend this amount of energy continuously.—The Pathfinder.

In Holland, during certain seasons of the year, a game that is very popular is played with eggs. The eggs are placed end to end on a table, each contestant trying to push or knock his egg against the other so as to break the shell of his opponent's egg. Winners have often broken a hundred eggs of opponents without even cracking the shell of the egg held by himself. At these seasons, eggs with very tough shells are very much in demand.—Boy Life.

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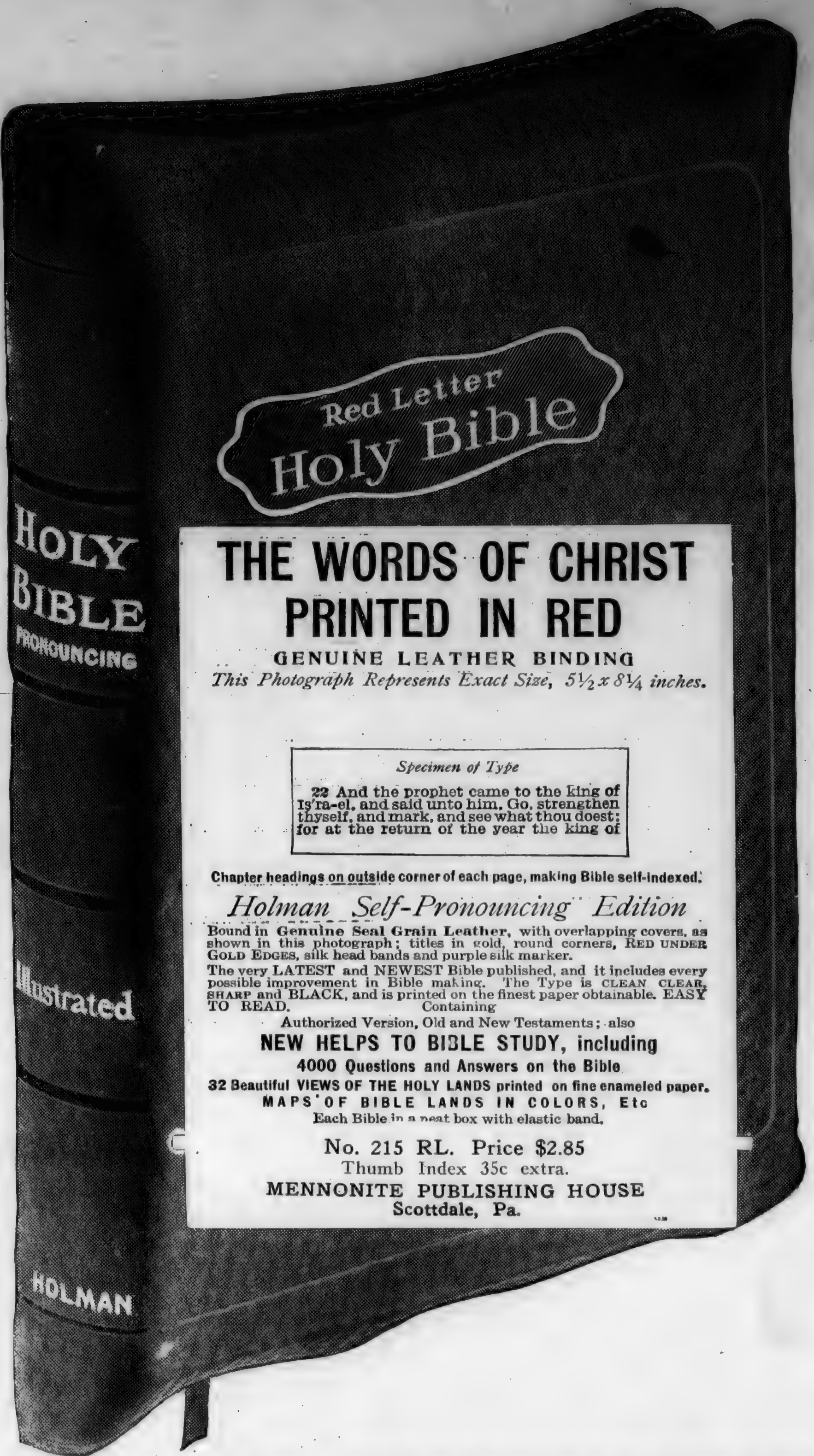
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Indian Christians and Missions:—At the General Assembly of the Indian Presbyterian Church, (December 28-January 2) at Allahabad, Rev. A. Ralla Ram pleaded with the Indian Church to send missionaries to other lands. Tibet and Mesopotamia were suggested as possible fields of effort. A committee was appointed to prepare plans for undertaking this new work. Each presbytery was also asked to set aside one man to devote himself to stirring up the churches to do personal work among those not yet reached by the Christian message and also to quicken the spiritual life of Christians. The union of the Welsh Calvinistic Church of Assam with the Indian Church was signaled by the presence for the first time of commissioners from Assam. The Assam Church has 53,000 members.—The Continent.

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and all good citizens must obey all the laws. Neither can exercise any right of choice in this matter without placing themselves above the law.—Attorney General Daugherty.

CHRISTIAN MONITOR

FEBRUARY, 1923

MY LIFE

"Behind my life the Weaver stands,
And works His wondrous Will,
I leave it in His all-wise hands,
And trust His perfect skill;
Should mystery enshroud His plan,
And my short sight be dim,
I will not try the whole to scan,
But leave each thread with Him.

"Not till the loom is silent,
And the shuttle cease to fly
Shall God unfold the pattern,
And explain the reason, why
The dark threads were so needful
(In the Master's skilful hand)
As the threads of gold and silver
In the pattern which He planned."
—Sel.

SELECT READING

ECHOES OF LIFE

When the Day is Done

C. F. Yake

We saw him this morning! Yes, we have seen him every morning for the past few months, and have been acquainted with him more or less intimately for years—the man with the dinner pail as with steady stride and determined look he goes to his place of work. What a simple homely sight, that in its very simplicity is most beautiful!

And what a train of thoughts comes to our mind as we see him hurrying to his work with a resolute air! Why does he have that expression of mastery upon his face? What is it that encourages him to daily do the same thing over and over again? Why should he want to carry a pail and spend eight hours at hard work just to return again the next day to do the same thing over? What is it that gives him this will, this determination, this perseverance to pluck away at his task so unceasingly?

And the answer is found written upon his face at the end of the day as he slowly wends his way homeward, even though he is tired. It is his home—his wife and babies! These are things that give him the zeal to continue the daily journey to his work—these are the things that give him his joy and encouragement to plod away. His memory of them lightens the burdens and task of the day, and the hope of seeing them quickens his pace as he homeward goes at the close of the day. Yes, the answer is found in these—the best possessions that he has, the best investments of his life.

He knows that when he returns the little tots will come running to meet him and the mother will be waiting at the door to bid him welcome home with the most holy of greetings. What a joy to him and to them. But he also knows that there will be ready for him the warm meal prepared by the very best cook in the world—his wife, and oh, how good that meal tastes after a cold lunch for dinner. The jovial atmosphere of all the loved ones about him increases the quality of that meal, and it is like a paradise to him to be at home—home with those that are his—his very own.

And then comes the evening at home. While mother hurriedly does the dishes he watches the children and plays with them. All his tired feeling from the day's work is gone and already he is refreshed.

Mother joins the circle and what a happy time they all have together for a little while. Then the happenings of the day are related and what surprises they bring with them to thrill father. And then comes the period of reading—how the children listen intently as mother reads the bedtime stories—and then they journey to the land of Nod.

But the day is not over. As husband and wife sit together in the quiet of the evening the blessings of the day are just fully realized. What pleasure the little charges, given by God into their hands are. And how different when they are asleep. The silence is extra-ordinary—a kind of stillness that brings with it the atmosphere of holiness, for is not the home God's sacred institution next to His Church! The day ends as father and mother read—the one to the other—out of the Good Book whose messages are the comfort-giving and peace bestowing kind, the kind that the world cannot give. And then as they kneel in silence before the presence of a loving Father we can see His approving smile shed upon them.

* * *

But the man with the pail is not the only one who enjoys the end of the day. All the world comes home when the day is done—the good part of it. Just as the cows will without fail find the path that leads toward the barnyard at the setting of the summer sun; so all the world comes home when the day is done. And pleasant as it is to see it going out to work in the morning, it is more pleasant to see it come home at night—home to a place of peace and joy and contentment and rest.

Yes, it is a pleasant sight to see the crowds surging home at the close of a day in one of our big cities. One wonders where the people all go to. The one answer that fits them all is "home," though the type of home of course is vastly different—yet it is home—the best place in the world. But it matters not where you are, in the city, in the town, in the country, at home or abroad, in lands where ignorance prevails or civilizations rules, the same thing takes place everywhere when the day is done—the people return home. Yes all the world comes home when the day is done—the good part of it.

And one of the most striking thoughts

that often comes to our mind when seeing even the most humble cottage or dilapidated dwelling is that after all it is home to some one—a place to come to—to return to when the day is done. What an anxious heart we had when as boy we had on certain occasions felt lost in the woods or circumstances indicated an impossibility to get home at eventide—how we were afraid of being lost, and not able to return home. That was one of the things that was difficult to overcome. But the thought that everywhere is home for someone gave us a different view and the matter became easier as time passed on. We wonder how many have experienced this thrill of not being able to get home—or of being lost? If any of you have you know how it feels, lots better than words can tell. But—everywhere is home for some one. One really never becomes lost—he only may not be able to find the way to his own home.

But what a blessing work then is! Have you taken notice of all the good that it does for everybody? It brings prosperity to a nation and its people. It brings contentment and happiness to the home. It produces thrift and industry—and many other things. But the greatest of all the things it does is to give man the opportunity to return home when the day is done. How glad we are for

(Concluded on page 54)

CHRISTIAN MONITOR

A monthly Magazine for the Home

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J. R. SHANK, Carver, Mo., Y. P. M.

S. F. COFFMAN, Vineland, Ont., Bible Study

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No. 2

THE TELEGRAM THAT SAVED MY TRAIN

It was long past midnight when the long B. & O. train from Saint Louis bound for Cincinnati and the east, pulled into Washington Indiana. The train was heavily laden with passengers, for there had been a great gathering in St. Louis, and hundreds of people were returning to their eastern homes. There were seven sleepers, one day coach, and one baggage and combination car.

Jim and I had been preparing for our night's run. Jim was the fireman and I the engineer, and it was our duty to take up this train at Washington and go on with it to Cincinnati. As we fired the engine that night a strange burden seemed to weigh upon me. I could not account for it. I felt as if something was going to happen. I didn't know what. I told Jim how I was feeling. He and I both were Christian men, and we decided we had better pray before we started, so before we left the "ready track" we knelt together and committed ourselves and our train to Him who sees in the darkness as well as in the light. Thus with lips and hearts still warm with prayer we started on our night's run.

It was a beautiful night. Never did our train glide along more gracefully over the rails. Through the tunnels and around the curves she flew and promptly on time we pulled into Seymour, Indiana. More than half the state of Indiana had been crossed and the most dangerous part of our journey was past. It was almost morning now. My strange premonitions of the night had fallen from me, and I said to Jim, "I feel better now." With fear gone and a light heart I put my hand to the throttle as we started out of Seymour.

When our train was about five miles east of Seymour, near Storm Creek bridge, the first rays of dawn were just seen as I saw a man running down the track towards me, waving his hat frantically. I applied the emergency brake and brought my train to a standstill as quickly as I could. I noticed that he was very much excited and asked him what the trouble was. "A broken rail!" he cried, "just ahead of your engine!" I got down from my engine and looked, and surely enough, there on the top of a deep fill

I saw that a great piece of the rail was broken off and thrown out of its place. "Well, thank God for answering prayer!" I said, then turned to the man who flagged us. "What brought you out on the track at this early hour," I asked. Then he told me how he and his wife had been awakened at a much earlier hour than usual that morning, and while they were seated at the breakfast table something seemed to say to him, "Go to the railroad; Go to the railroad; Go to the railroad!" and yet again the insistent call, "Go to the railroad!" He jumped up from the table and started out. His wife said, "Where are you going?"

"I am going to the railroad," he answered.

"What for?" she asked.

"I don't know," he said.

"Hadh't you better finish your breakfast before you go?" she urged. But he was gone.

Down across the field he went, over the rail fence—and stepped on the track. He cast his eyes along the track and right before him, on the top of the twenty-foot fill, he saw a broken rail. For a moment he stood trying to think what he should do. From what direction would a train come first? He had not long to think for just then his ear caught the distant rumble of the night express coming out of Seymour and—well, I knew the rest of his story.

"Are you a Christian?" he asked. I told him I was, and the next moment we were down on our knees on the ground together giving thanks to God for this deliverance.

While we were praying my conductor came up to us and said, "what's the matter?"

"Look there," I said, pointing to the broken rail. "We were just thanking the Lord for sparing our lives and the lives of all the people on this train, including yours." We told him the whole story, and he, though a non-Christian man, said it was a wonderful deliverance, and added fervently, "Thank God for the man who saved us!"

We repaired the broken rail well enough so that we could pass over it very slowly, and left our head brakeman to stop any other approaching train till the matter could be reported and properly attended to. We thanked the old farmer, bade him

goodby, wishing God's blessings on him and his wife, and on we sped for Cincinnati.

Arriving safely in the Grand Central depot in Cincinnati I leaned up against the cylinder of my engine and watched the crowd from my train go by. Some were happy and said cheerily, "We are glad you got us in so nearly on time." Others passed by with their heads in the air; and none of them knew how near death's door they had been that morning, nor of the grateful prayers that had been offered at the front of the train just at dawn.

Two days later I learned that the opposing train to mine—Number fifty-five, going west—had broken that rail as they passed over it and had felt the jar of it severely. They had notified the train dispatcher at Seymour to warn me to look out for a broken rail just east of Storm Creek bridge, but for some unexplainable reason the message never reached me, Jim and I knew that it was the other message—the telegram we had sent by way of heaven—that saved our train.—Sel.

COULD NOT BE BRIBED TO BETRAY BOYS

A company manufacturing a certain brand of cigarettes was very eager to print an autograph of a noted baseball player on little cards that could be inserted in the boxes. They sent a man to see him in his home. The delegate was wise enough to secure an intermediary, a Pittsburgh newspaper man, who knew the player well. The newspaper man was to close the deal and receive a generous commission. He offered the player \$500 for the use of his name, then \$1,000. Finally he handed him a blank check, and told him to write in his own figures.

"No," said he determinedly.

"Why not?" asked the newspaper man in amazement. "I thought all you ball players were money crazy."

"I'll tell you," he said, "it isn't worth the money to me to encourage any boy to smoke cigarettes. If my name and picture on a card will have that result, I'm not going to sign up, no matter how high you go with your offers."—Selected.

The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33:27.

THE CLEMEN FAMILY

John Horsch

Chapter XI

A Radical Change in Luther's Program

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

Several weeks after John's departure the Clemens received a letter announcing the young man's safe arrival at the town of Martin Luther. Wittenberg was a country town of about 3000 population, most of the citizens being peasants and tradesmen. John had, without difficulty, secured a suitable room and boarding place. His principal studies were Greek and Hebrew.

Another letter of John, written a few weeks later, informed his parents of conditions prevalent at that time in Wittenberg. "I had supposed," wrote John Clemen, "that there was in progress in Wittenberg a practical, evangelical reformation of the church, but in this I am entirely disappointed. As yet not a single change has been made from Roman Catholic worship and practice. The church is still nominally under the jurisdiction of the Romish bishop. All the practices of Romanism, such as the observance of the seven sacraments, mass, prayer to the saints, the use of holy water, etc., are observed the same as ever. The Reformers, Luther, Karlstadt, Melancthon, and all the rest, notwithstanding their beautiful reformatory books, have not yet introduced any practical reforms. Well might the Pope say of the reformers, in the words of one of the Patriarchs, 'The voice is Jacob's voice, but the hands are the hands of Esau.' And as the artificial covering on Jacob's hands was out of place, so inconsistent with the teachings advanced by the Reformers are the Romish practices. More and more every day this fact is realized by the people of Wittenberg. Many entertain the hope, that the Reformers will now, without further delay, proceed to introduce Scriptural forms of worship and abolish those practices for which there is no Scripture authority."

From time to time John informed his parents of developments in Wittenberg. Several months before his arrival, namely on June 15, 1520, Luther was excommunicated by the Pope. This meant that he was to be burned at the stake, if he did not recant. The document of excommunication, however, instead of causing Luther to be burned, was burned by Luther. A copy of it was publicly committed to the flames by the reformer, December 10, 1520, before the Elster Gate in Wittenberg. By this act Luther defied the Pope in the most ostensible manner.

Some time later, namely early in June, 1521, the Clemens received a letter in

which John gave an interesting account of Luther's appearance before the Diet, or Parliament, of the German Empire, assembled in the city of Worms. The emperor, Charles V, was a staunch Catholic and believed it his duty to silence the reformer. He did not dare to take steps toward the suppression of Lutheranism, however, before the matter had been laid before the representatives of the empire assembled in the Diet. The members of the Diet openly recognized the pressing need of a reformation of the church. They would stand by Luther in so far as he opposed the prevailing ecclesiastical corruption and immorality. In case he should be found, by competent judges, to have advanced unorthodox teachings, they were willing that he should be punished, if he refused to recant. They demanded that he be given a hearing before the Diet.

The Emperor finally decided upon a compromise. He would summon Luther to appear before the Diet, but would not permit him to state his teachings, nor to defend them before the assembled representatives of the empire. When the reformer came before the Diet he was, to his surprise and consternation, simply asked whether he was willing to recant the contents of his books. Visibly embarrassed he asked time for consideration. The emperor granted him a respite of one day. Frederick the Wise and other members of the Diet did not desire Luther to recant. On the following day, when he again appeared before the emperor and the representatives, he declared boldly that he could not recant.

The emperor was determined upon his destruction, but Luther's sovereign, Elector Frederick the Wise, protected him to the full extent of his power. Frederick gave secret orders that Luther should be taken to a safe place—one of his castles perchance—but he (the Elector) should not be informed which castle was selected for him, so that, in case the emperor should demand it, he could state under oath that Luther's place of abode was unknown to him. In order that this plan could be carried out, Luther, on his return journey from Worms, dismissed at Friedberg the imperial herald who had vouched for his safety. In the vicinity of Eisenach Luther was met by a party of horsemen who had been sent to take him to one of the strongest fortresses in Saxony, namely famous old Wartburg castle in the beautiful Thuringian Forest.

After the Elector of Saxony had left Worms, the Emperor, on May 26, published an edict giving the papal excommunication legal force in Germany. Everybody was commanded to deliver up

Luther to the imperial authorities. The people were forbidden, under penalty of death to give him food and drink or harbor him. His followers were threatened in the same manner.

In the spring of the following year, 1522, Daniel Clemen the Waldensian missionary, came to Wittenberg on a missionary tour. He desired to visit his nephew and to obtain first hand information about conditions and developments at the headquarters of the Lutheran reform movement. Not only was he himself greatly interested in the new movement, but in the Waldensian churches and circles which he regularly visited he was asked many questions regarding Luther and his work—questions which in many instances he was unable to answer.

Daniel Clemen had heard various rumors of the introduction of practical reforms in Wittenberg. He was greatly surprised to find that the Roman Catholic worship was in vogue in all the churches of the town.

"Did not Luther some months ago discard mass and other features of Romish worship and practice, and establish evangelical worship?" he asked his nephew.

"No indeed," replied John. "Not Luther but Carlstadt made a beginning in the introduction of Scriptural forms of worship in Wittenberg. While Luther was sojourning in the Wartburg castle, the people of Wittenberg demanded that the new teachings should be carried into practice and the Romish worship discarded. Carlstadt, with the consent of the magistracy of the town, abolished mass on Christmas of last year (1521)."

"And how is it that mass is again held in all the churches?"

"It was restored by Luther himself."

"Impossible!"

"Such is the fact. Luther returned from the Wartburg after an absence of nearly a year and insisted that mass must be again introduced."

"And why did he make such a demand?"

"He decided that the new church shall be united with the state and that the state should enforce the decrees and demands of the church."

"But what has this to do with the restoration with Romish worship?"

"The answer is that the present ruler of Saxony, Elector Frederick the Wise, refuses to establish a new state church; hence the establishment of Lutheranism as the creed of the state was postponed. Elector Frederick is now well advanced in years, and his heir and successor, Duke John, a warm friend and supporter of the reformer, has no scruples against forcing a new creed upon the population as a whole. It is improbable that Elector Frederick will change his mind and establish Lutheranism throughout his land, but there can be no doubt that the prospective Elector, John, will do so, when he assumes the reins of the government. Rather than

to take steps which would lead to a division of the church, giving the people a taste of religious liberty, it was decided that the introduction of Lutheranism should be postponed to a more convenient season and, for the time being the church should remain nominally under the jurisdiction of the Roman Catholic bishops.

"But suppose the case that the whole population of their own choice accept the Lutheran creed?"

"This is out of the question. While the reformer has many friends and followers, there are also those who are loathe to renounce the Roman Catholic faith in which they were brought up, and on the other hand there are those who realize that Luther's reform program falls short of the Scriptural requirements and who therefore will not follow in his footsteps."

"It is clear, then, that not all the people would embrace the Lutheran creed, if liberty of conscience prevailed, as Luther at first demanded. There could be no exclusive state church, no union of church and state, such as is found in all Roman Catholic lands if the principle of liberty of conscience were upheld," remarked Daniel.

"Quite true, and it is by no means certain to what extent the Lutheran movement would be successful, if the new church were not established by the state and all other creeds suppressed. Luther has evidently come to the conclusion that the aid of the state is necessary for the success of the movement, and it would be vain to hope that the ruler of Saxony will give the church the desired aid, if the reformer did not consent to a union of the state with the church. The coming Elector, John, is not a friend of religious liberty, partly perhaps for the reason that such liberty would be far more offensive to the Emperor and the Catholic princes than is the establishment of a new state church. Certain it is that Duke John would not tolerate Luther in his domain, if he insisted on liberty of conscience."

"Evidently Luther doubts that the movement will be successful, if the church be made to fight her own battles without the special assistance of the state."

"Yes, Luther has decided in favor of a union of the church with the state and that the state should not tolerate more than one creed. He thinks it best that Lutheranism be established as the religion of the state and introduced in the whole land, and all dissent forbidden by the civil rulers. In other words, there will be liberty of conscience only for those who embrace the Lutheran creed, just as in Roman Catholic lands there is liberty for Romanists alone. All indications are now that in countries whose rulers accept the new creed, persecution awaits our church as well as all other countries whose ruling officers will not subscribe to the Lutheran faith"

"So our hope that there will be great missionary opportunities in the lands

whose rulers decide to follow in Luther's footsteps, will prove quite unfounded," said Daniel Clemen.

"After all his beautiful words against religious tyranny and popery and priest rule Luther has decided that on this vital point the new church take virtually the same position as Rome. The cause of the reformation has evidently been taken out of the hands of the people and the church, and turned over to the civil authorities. Hence the reformer's task will consist, principally, in winning the heads of the states for the new faith; the population will have no other choice than to follow in the footsteps of the rulers, or endure persecution."

"The restoration of mass in Wittenberg is an almost unbelievable offence; it will cost Luther many friends," remarked Daniel.

"His excuse for abolishing Scriptural worship, which was established during his absence in Wartburg, is that 'the weak' must not be offended; for their sake the Romish mass must be continued for a time. Now 'the weak' are those who desire to remain loyal to the pope and his antichristian teachings. But Luther himself has greatly offended 'the weak' by the assertion which he advanced in his writings that the mass is idolatry and the pope is anti-Christ, and many other teachings. It is a striking fact that while formerly he aimed not to offend those who hold to evangelical teachings, he now asserts that his principal care is, not to offend the weak. He has made the sparing of the weak an excuse for again introducing Pomish worship and practice. But it is quite evident that the weak will receive consideration only until Lutheranism may be established as the state religion."

"Obviously the consent to a union of church and state," said Daniel, "has made Luther's position one of compromise."

"It is almost unbelievable to what length the reformer has gone in the endeavor, as he claims, to satisfy the weak. He has, as already said, restored the Romish forms of worship. In all the churches mass is again celebrated in the Latin language, the priests adoration, or worship, in kneeling posture. The seven sacraments and the priestly absolution are again practiced. What had not been destroyed of images and pictures has been replaced in the churches. Luther approves of praying to the saints. Giving the cup to the laity has been discontinued; in all the churches the Host (or bread) alone is given. Aurical confession has been restored, although it is not made compulsory. Luther has advised the monks and nuns to return to their respective cloisters; he set them an example himself by again entering the cloister, resuming the cowl and observing the fasts. At the same time he advised the priests to be orthodox in their preaching; they should preach the gospel and not defend the mass, though they practiced it."

"It is a glaring inconsistency that the priests who accept Luther's teachings believe mass to be idolatry, but nevertheless practice it for the sake of the weak. Not long after he had again established the mass Luther published a tract in which he asks that 'the priests, who say mass, must omit the words which treat of the sacrifice,' in other words, they should say mass only in appearance, omitting what is considered the most important part. 'It is not a difficult matter for the priest to avoid these words without the common people ever knowing it,' he says further, 'it may be done without offence!' He overlooks the fact that the greatest offence consists in leaving the people under the impression that something which is believed to be an abomination and idolatry is kept up."

Daniel Clemen returned to his home by way of Basel in northwestern Switzerland. Word had reached him that in this city a movement against the practice of infant baptism was on foot. He found that a scholar, Ulrich Hugwald (later professor in the university of this city), wrote a number of theses in which he demanded baptism on the confession of faith.

(To be continued)

Among the Miao

Walter T. Herbert, a Baptist missionary under the China Inland Mission in southwest China, writes of work among the Miao people: "I have been in China for twenty-four years and had hoped to devote my life to preaching amongst these tribes people. Last year I had the joy of coming to these parts. Now these people are coming to the Lord in thousands! They are burning their idols in great numbers. Their object of worship as a rule is a sow's jawbone. They are quite distinct from the Chinese in worship as in other ways, and they have always been treated very badly by the Chinese. Consequently they are very poor. The Gospel is bringing great joy into their lives. They are great missionaries, and tell the glad news all around. When not tilling the ground we get them and go and preach in the surrounding districts. Two weeks ago a party went out for six days and came back reporting over twenty families turning to the Lord, and many idols burned!"—Missiary Review.

AREA OF OCEANS

Pacific	71 million square miles
Atlantic	35 million square miles
Indian	28 million square miles
Antarctic	8½ million square miles
Arctic	4½ million square miles

—Author Unknown.

Some trust in chariots, and some in horses; but we will remember the name of the Lord our God.—Psalm 20:7.



EDITORIALS



A Trained Ministry

Shall the Mennonite Church encourage a trained ministry?

Qualifications for ministers may be classed roughly into two divisions,—spiritual and intellectual. Of the first we do not wish to speak here, since it is taken for granted that it is the most essential of all,—in fact, absolutely indispensable. Whatever may be said here is meant in no way to detract from a most necessary emphasis on the need of a genuine conversion, a spiritual regeneration, and a living consecration of time, talent, and money to the cause of Christ. Let this be understood clearly throughout this discussion.

But what of intellectual training and preparation? This question is a very serious one to the young man who is called to the ministry today, and one which is often especially difficult to decide because of the diversity of opinions expressed by those from whom he may seek advice. Shall he complete a college course before taking up active work, or if perchance he has already done so, shall he seek further training in some seminary or Bible school? He keenly feels the need of all the help he can get along these lines, yet how will he meet the various problems that come up in this connection if he decides to secure additional training? And what attitude shall those with whom he labors take on the question? or the congregation which has called him? or the Church at large? For the question is none the less vital to the Church in general than it is to the individual in particular. She will be profoundly influenced by her ministry of the future, just as she has been in the past by those who have served in that capacity. If the minister is unable to cope with present day religious problems and conditions it is useless to hope that the Church will meet them successfully. It is difficult to overestimate the significance of this, and even a partial recognition of this fact ought to stir us to some serious and prayerful thinking and planning. Failure to do this will prove disastrous.

The question of special training is one which has never confronted the majority of the older ministers in the Mennonite church today. Most of them were ordained at a time, or at a period in their life, when further training was out of the question or when there was no opportunity for them to secure it. Financially many had already a good start in life, or were able to carry on their business in connection with their ministry. Their service was almost wholly among a comparatively isolated country people, scarcely any of whom had had any educational advantages save a few months of broken schooling each year in district schools, and while they assuredly had problems of their own to meet yet they were very much

different from some of the things which confront the minister today. It was possible for them to work with the people in a way that was above reproach, and they were often highly successful and abundantly blessed of God. Through experience and maturity, and by keeping up with new conditions and problems as they gradually came about, many of them have been able to grow and advance with their people in knowledge and experience and are today able, respected, and efficient in their callings,—worthy counsellors, staunch defenders of the faith, and ardent in their zeal for the cause of righteousness and the Church.

But how different is the case of the young man today who is called to the ministry and is thrown into the midst of problems arising from modern conditions without proper and adequate training to meet them! From a strictly rural people we have become much more representative as far as the different vocations of life are concerned. Our people no longer live in isolated communities. Modern systems of transportation and communication have brought the world to our very doors. The daily papers, telephones, automobiles, improved roads, magazines, radio, talking-machines, and a host of other inventions have brought into our midst, together with the blessings, every danger which threatens any church anywhere. Higher critics, modern theologians, Christian Scientists, Unitarians, and exponents of every other known cult and "ism" have free access into our homes through our books and papers,—it may even be through weekly farm papers in the form of expositions of the Sunday school lessons or through other features. Every world movement is brought to our doors. Moving picture theaters are establishing themselves in every hamlet, while more pretentious theatricals, shows, circuses, etc., are easily available to the young people through our automobiles and improved highways. Dancing classes are established in every community, and the very latest song hits and jazz music are brought into the sanctity of the home itself through the radiophone, phonograph records, and other music. Besides, many of our modern conveniences tend to make us ease-loving and impatient of strenuous effort or strict discipline.

Perhaps the obvious remark should be made here that many of the above inventions and conveniences are all right in their place. We have not one word of criticism to offer against every good and profitable use that is made from any of them. The sole point raised here is that they lend themselves frequently to mis-use, and that their introduction into our homes and communities seriously complicates our religious problem and in many cases renders obsolete our previous methods and means of combatting evil and propagating the good, making

necessary new methods and plans. It is idle to attribute these new conditions and problems exclusively to the theory that the world is getting worse and that such things must be expected. We cannot dismiss our responsibility thus easily. However that may be, it is our duty to do all we can by every means that we can to combat evil and fight for the right.

Our present educational system, also, very vitally affects the problems of our ministry. With the majority of our children going to high schools, and many of them attending colleges, with the present day emphasis on efficiency and specialization, and with the great number of books and magazines, good and bad, constantly at the disposal of all, it necessarily follows that the minister must possess a wide range of knowledge in order to present the truth to our thoughtful young people in the most effective way. The minister's problem is to deal with religion in terms of life, making lives count for the Kingdom of God, and in order to do this he must be able to deal with his people in an intellectual plane from which he can handle the problems of the individuals with whom he must work. How can he be successful otherwise? Shall we allow those with brilliant intellects to go elsewhere, and be satisfied to keep our hold upon those who are less talented intellectually? Such a position can not be thought of. If then we choose the other alternative, we must prepare ourselves for it.

It is not the purpose of this editorial to suggest just how far this preparation should go, or what it should include. It will vary of course with different individuals and circumstances. The man of God must be "thoroughly furnished in every good work." Whatever will make him more efficient, better able to do the work that is required of him, and a better workman in the vineyard of the Master should be considered as none too good for him.

It is perfectly understood also, that such training and preparation raises a large number of problems. Where shall the training be secured? What shall be its nature? What about the "liberal" schools and seminaries? Can we afford to send our young people to the training school of another church? Are we large enough to have one of our own? All these and other questions rise in the mind of the thoughtful reader at once. It is not the purpose of this editorial to discuss these questions, but the editor firmly believes that they can be satisfactorily solved, and that it is our duty to set every effort to the task. Difficulties and problems are always before us, and to shrink from the course which we believe and know to be right because of the problems which will be raised is unworthy the true child of God.

Let us think over this matter prayerfully and earnestly and let us do what we believe to be right. Only as the Church faces these tasks in the strength of the Lord, praying for divine guidance and blessing, can she do the thing that needs to be done. We are not finding fault with the past, but trying to foresee the problems of the future and even those confronting us at this moment. May God help us to meet them squarely and to decide them rightly.

Concerning Subscriptions

Our subscription department reports that a large number of new subscribers have been added to our lists during the past few months.

We wish to take this opportunity to welcome these new subscribers into our Christian Monitor family, and to express the hope that our mutual relationship during the coming years may be both pleasant and helpful.

We are likewise happy to acknowledge the receipt of a very large number of renewals the past month from our old subscribers. We thank you very heartily for your promptness, and assure you that we will do all in our power to make the Christian Monitor an even better paper during this coming year than it has been in the past. To this end we ask your continued support and co-operation.

To those of our friends who have sent in gift subscriptions for their friends we are especially grateful, and assure you that your interest is heartily appreciated. That you may receive a blessing, as well as your friends, is our hope and wish. And to you who are receiving the paper as a gift, we trust that you will enjoy its monthly visits so much that you will be glad to continue as one of our readers even after the gift subscription has expired.

A look at the address label on your paper will show all of our subscribers whether they have been given proper credit. If you have sent in your renewal a month or more ago and your label does not indicate this fact write us to that effect. Mistakes are sometimes made, but will be cheerfully rectified if called to our attention. If your label shows that you are in arrears and you have not yet sent in your renewal we will appreciate having you do so as soon as possible. If not convenient to make a remittance just now, we will appreciate a card stating that fact and your credit will be cheerfully extended until such time as is convenient for you to remit.

The editor depends on your co-operation in making this paper serve its highest usefulness. Words of appreciation and criticism are always welcome, and will enable us to more nearly meet the needs of the readers. We thank you for your help in the past and again wish you every success and happiness for this coming year.

End of Series

With this issue the series of Sunday school articles by Bro. N. E. Byers, which has been running in the Monitor for more than two years, is concluded. We are sure that if you have followed the articles you have found them helpful, and we are glad to remind you of the fact that the whole series can be obtained in book form from the Mennonite Publishing House. You will find them listed in the House catalogue under Christian Workers' Manual, Part II, The Sunday School.

We are glad to announce, also, that the series of Sketches by the Way, by Bro. J. N. Smucker, which has been interrupted by sickness will again start with the March issue of the Monitor, and will continue without interruption, we hope, to the end.

CHRISTIAN LIFE

PURITY AN ESSENTIAL IN CHRISTIAN SERVICE

Mrs. P. A. Troyer

In the same sense that God is love, He also is "purity." All pure qualities absolutely belong to God. Purity is undefiled, unadulterated, and unmixed. Truly it is an exceedingly essential quality in the Christian service.

Jesus the Son of God is a perfect example of purity in the flesh. He was the manifestation of pure love, and pure justice of the Father who made Him sin, who knew no sin, that we might be made the righteousness of God in Him" II Cor. 5:21.

God's eyes are too pure and too holy to look upon sin with approval. In Hab. 1:13 we read: "Thou art of purer eyes, than to behold evil, and canst not look upon iniquity." God created the first man, Adam after His own image and he was pure. He then made him an help meet for him, Eve, and she was pure. Then God looked upon His work and called it all good: All was lovely, pure and holy, until sin was ushered into the world by the woman, whom God created after His own heart, yielding to the temptations the devil placed before her. She offered to her husband and he yielded also. It was then, ah! then,—that they looked upon themselves and beheld they were naked. The first dress was then fashioned of fig leaves, and in shame they were driven from the garden—beautiful Eden—the father and mother of all humanity, facing toil, pain, and sorrow. All down thru the ages sin has had dominion over the world and the Christian can have a pure heart only thru Christ our mediator.

I believe one of the greatest essentials in Christian service today is "Social Purity." The world with its vanities courts us for association. The flesh with its desire for indulgence in passion seeks to gain admittance in our life.

Some who might otherwise have succeeded in maintaining a pure life have fallen into the snare of defilement because they have not maintained bodily chastity. Every abuse of the body, even in secret under God's gracious coverlid of darkness destroys peace in the soul, and makes the body a cess-pool of impurity, instead of the temple of the Holy Ghost as God intended it to be.

Mothers, do you know that upon us largely lies the responsibility of the purity of the church? The moral and religious character of the coming generation will

depend upon the sentiments which occupy the minds of the young of the present generation.

I believe we should study the natural dispositions and inclinations of our children and see to it that they are such that will render them, pure, virtuous, lovely and safe in society. I love to study the life of Hannah, who was childless and so much desired a boy baby. She went to the Father about it, appearing before Him daily in the temple, vowing to Him that if He grant her request she would give him back to God and he should be set apart in His service. Oh how very necessary and important that we have our lives consecrated and under complete subjection, so that even the unborn may partake of those noble traits of character so much needed today. Every mother should be deeply pious and exercise a spirit of kindness and Christian fortitude keeping her mind pure and free from all which in any way might have an effect upon her offspring, especially during the forming and fixing period of life.

I believe many of you busy mothers can say with me: "The highest honor God has bestowed upon me in this life is, 'motherhood' and the privilege of living for the children He has given me."

The little life of innocent purity does not come to us as a toy or plaything nor is it an idol to be petted and humored, but should be trained and taught to know his little house (called a body) is made of flesh and bones and contains a never-dying soul to be lost or saved. — Also the importance of keeping this body pure, healthy and in a growing condition by obeying the laws of nature forming clean habits, which indeed have much to do with the future destiny of this immortal being. Soon the intelligent child begins to propound questions (the natural result of observation). A truthful explanation should not be withheld. If we can bring our thoughts into harmony with God's plans, we shall find that pure instruction may be given in a way that will not contaminate the child's thoughts, but will be a safeguard during future life.

"Innocence is sacred, but ignorance and innocence are not synonymous. Many children are deplorably ignorant who are far from innocent, while others may have much pure knowledge and be most sweetly innocent.

When the Lord spoke to Samuel concerning the prophet Eli he said: "I have told him that I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not." The sad ending and the extermination of the house of Eli should be a loud warning to parents of today who are indifferent and neglect to reprove the sin they see in their children.

One may wear a plain bonnet, prayer head covering, and a dress that is simple and plain, and yet carry a heart as black as night. While many mothers make the sad mistake not to teach simplicity of attire as the Bible teaches it, others perform this duty beautifully and successfully but forget the more essential part of the child "The purification of the heart's desires"—which invariably beautifies the life of any boy or girl. The vice that makes for impurity in the young people, with all its bewitching charms is laid before their eyes everywhere. The mind is poisoned and the passions inflamed with the leaves of filthy literature and unclean conversation, the fruit of an impure heart,—for "out of the abundance of the heart the mouth speaketh."

One man said: "If I had a boy I would rather see him living in the slimy air of some foul dungeon, with lizzards and scorpions and venomous toads, if his heart were pure, than to have him associate with those who deem a little smut and indecent stories things to laugh at and finally have a whole nest of hissing vipers wriggling in his heart." We are instructed to "let no filthy communication proceed out of our mouth"

Tell me, I pray, how can a boy or girl retain a pure mind and look upon the lust exciting pictures thrown upon the screen at most of our movie theaters today? One needs only to study the obscene pictures on the bill boards to know they are sending folks to hell by the scores. Mothers, how are your sons and daughters conducting themselves in Society? Do you know? You should know.

I once read a little incident that made some impression on my mind: "A farmer had a boy and a dog. One evening the father asked his boy, 'John where's the dog?' saying he must be hunted up and tied lest he stray away in bad company and perhaps never return. Some time later the mother asked, 'Father where's John?' Very unconcerned the father replied, 'Oh I don't know, he'll come home

again, I suppose? Can it be possible, friends, that there are parents who show even more concern and interest in the associates of the family dog than the boy who carries a never dying soul.

An aged mother of several sons, who had them at heart, made it a rule never to retire at night until all her boys were at home. One of them drifted into social impurities and bad company and often kept her watching until a late hour. Upon one occasion he kept her waiting until morning. On entering into the sitting room his eyes met a scene that can never be effaced from his memory. There in her chair sat his dear old mother, "fast asleep." Going to her he said, "Why mother, what are you doing here?" and pitiouly but oh! so tenderly she looked into his face and said, "I'm waiting for my boy." Those sad tear-stained eyes and those tired stinging words of that long night's anxiety quite over-come him, and throwig his arms around her he said, "Mother you need never wait again." The proverb—"Train up a child in the way he should go and when he is old he will not depart from it"—has been so oft repeated it seemingly has lost its power with many.

How richly God blessed father Abraham and his posterity. Why? Because he was faithful in performing the duty he owed them. God said of him: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He has spoken of him" Gen. 18:19.

The parents of Daniel succeeded in moulding a character "Who purposed in his heart not to defile himself" with the worlds impurities and vanities. The future purity of the church and nation depend upon the youth of today who like Daniel of old "dare to stand for the right."

The Virgin of purity is like unto a fountain sending forth its crystal stream cool and refreshing to a lost and dying world. She reigns a queen of light and peace in her robes of spotless white. She is beautiful. She looketh forth as the morning, as clear as the sun, as fair as the moon, and as terrible as an army with banners.

Elida, Ohio.

CHRISTIANITY IN THE HOME

Mary Wade

Christianity may be defined as "The precepts and doctrines taught by Christ."

When we think of Christianity in the home, we think of a home where these precepts and doctrines are put into practice; where prayer is wont to be made; peace reigns, love abides; where kindness and patience are exercised one toward another, each one faithfully performing his or her duty in the home, in all purity of thought, word and deed.

Here also hospitality is shown and strangers are benefitted for coming into such a home.

The sweetest type of heaven is the model Christian home. No spot is more to be prized. The "tender twig" is there bent, the spirit shaped, principles implanted, and the whole character is formed until it becomes a habit.

It has been said that the Sunday school is the nursery of the Church. The home is both the nursery of the Sunday school and the Church. Hence the importance of bringing our homes to the highest possible degree of excellence. In order to accomplish this, prayer must have first place. When we say prayer we think of family worship and also the secret prayer which is uttered alone to our God. **The prayerless family cannot be otherwise than irreligious.** For if we neglect the privilege and duty of prayer we sever the connecting link which binds us to our God.

The Master wants first place in our homes, but not without the promise of His blessing. He says "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Can we picture a scene which would be more like the heavenly home, more pleasing to God than that of a Christian family kneeling with one accord around the Home-Altar and uniting their supplications to their Father in heaven? And what a safeguard against all the allurements of Satan. It is this that makes home a type of heaven, the dwelling place of God. And fortunate the children who have the blessed privilege of being in such a home where the Word of God is read, His praises repeated in song, and prayer is fervent.

The influence of such a home is great, like the calm deep stream, it moves on in silent but in overwhelming power.

Is it not true that a man's energy and success, as well as happiness depend upon the character of his home? Secure there, he goes forth bravely to encounter the trials of life.

It has been said that our life abroad is but a reflex of what it is at home. We cannot cheat the world long about our real character. We may pretend for a while, but sooner or later we will be found out. As parents we feel it our duty and privilege to make home the very best place; a place where children will love to be, and nothing should be spared in providing the best, in literature and so forth, that the young folks need not look away from home for real enjoyment. The youth that does not love home is in danger.

We already have said that the model Christian home is a type of heaven. But it is not only a type; it is also a place of preparation for our heavenly home.

As the home is a resting place at the end of each toilsome day, so is heaven our final resting place when our life work is ended.

Sterling, Ill.

WHERE NO CHRISTIANS ARE FOUND

A young man in Switzerland, son of a Christian mother, was expressing himself as "sick and tired of Christians," or hearing them or talking to them. So he decided to take the train to a lake where he could be out of their way.

No sooner had the train started than two passengers began an earnest conversation about the Bible. "Oh, dear!" thought the young man, "I'm not going to stay here."

As soon as the train stopped, he jumped out and got in with some old ladies. To his dismay he found that their conversation was about the coming of the Lord Jesus. He was greatly annoyed, and on reaching the next station, he could see the boat.

"Ah, there is the boat," said he; and on looking again, he saw, going on board, a number of happy young men and women.

"At last," said he, "I have found what I want." But as soon as the steamer had started he found that it was a Christian school treat.

He wandered downstairs to the saloon, where he saw the captain sitting, writing.

"Good-morning, captain," said the young man. "Where can I go to get rid of these cursed Christians?"

The captain, who was a worldly man, looked up with a laugh and said, "To hell!"

The answer so struck the young man that he could not forget it, and God used it, not only to him, but to the captain also, and now they are both Christians themselves.—King's Business.

The divisive effect of modernism is unhappily felt in the withdrawal from the Church Missionary Society, after much patience and effort at mutual understanding, of a number of its home supporters and some of its missionaries in view of the practice of the governing body in sending out persons who are modernists. And now, after months of further consideration, a new society has been called into existence, the **Bible Churchmen's Missionary Society**, with a view to crystallize the support hitherto given to the Church Missionary Society, but now withheld, into active effort along evangelical lines.—Record of Christian Work.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Shew me thy ways, O Lord: teach me thy paths. Let integrity and uprightness preserve me: for I wait on thee.—Psalm 25:4, 21.

• MISSIONS •

NOTES AND COMMENTS

A Messenger to Russia

Dr. John S. Zelig, who spent the summer in Russia as a special representative to the Federal Council of Churches in administering relief, especially to the Russian clergy and their dependents, says of his work: "The churches which I represented were not even in communion with the great body which embraces most of the believers of Russia, and did not expect or ask to be. But they were in destitution and we were in prosperity, and it seemed the Christian thing to send, out of our fulness, a token of good will toward them in their need. One of the most experienced and sagacious philanthropic workers in Russia said to me, 'The people you want to help are the worst off and most neglected of all classes in Russia.' The people were greatly surprised that Christian churches, with whom they were quite out of touch, should be the senders of this relief. No man ever had a greater privilege than I had, as the messenger of American churches, in carrying that surprise to these people. One woman said: 'I thought we were forgotten of the whole world and that nobody would ever take thought of us. Since you came on this errand I have felt all the time as if I were walking in a dream just to think that way over the other side of the world Christian people want to help us.'—Missionary Review.

The South African Missionary Conference recently passed this resolution:

"This Conference desires to give expression to its sense of the immense loss suffered by the cause of missions through the decision of the Peace Conference at Versailles to debar German missionary societies from reentering the fields in Africa and elsewhere in which they have labored for so many years; and without questioning the grounds or reasons of such resolution, to utter the hope that the Powers involved may soon see their way to permit the German missions to return to the fields to which so many of their missionaries have already devoted their lives, and in which God has crowned their labors with such rich blessing."—Record of Christian Work.

How the Koreans Give

Stewardship campaigns and the forward movement have led to an increase in giving among Korean Christians. Last year

(1921) the Methodist and Presbyterian churches gave \$467,559—over \$100,000 more than the year preceding. Counting baptized church members only, this is an average per member of \$5.17. If catechumens are counted in, the average per member is \$3.68. The usual salary of a man in Korea is from \$10 to \$25 a month. Unskilled day laborers receive from 30 to 50 cents a day. Yet the average Korean Christian on this wage is giving three times as much as in 1909 to '14. It is estimated that every 240 Korean Christians support one paid worker in the various missions. "Out of 3,226 Methodist and Presbyterian churches and groups, 3,000 have church buildings, of which—with exceptions in station centers where missionaries reside—the entire cost of erection has been defrayed by the Koreans themselves."—Missionary Review.

Work of Southern Baptists

The Southern Baptist Foreign Mission Board receives and expends more than \$2,500,000 a year. Last year it reported 22 churches, 7,891 baptisms, 64,251 members, 971 Sunday schools and 53,691 pupils. Native Christians contributed \$454,235. There were 459 foreign missionaries and 1,137 native assistants. There are 694 schools and colleges with 26,507 pupils. There are in the medical work 23 foreign physicians and 9 foreign nurses, 14 native physicians and 56 native nurses, and 14 hospitals and 16 dispensaries. The Home Mission Board expends about \$1,500,000. It has eleven departments of work, such as mountain schools, Negroes, foreigners, frontier, evangelism and church building. It employs 1,188 missionaries. It has more than \$1,000,000 paid in on the church building loan fund. The mountain schools are worth \$1,767,000, and have more than 6,000 pupils. The work of the Home Board includes the work in Cuba and Panama, and the Board cooperates with the State mission boards in the State work.—Watchman-Examiner.

We have just been put to work in one of the most bigoted districts of Syria. A colporter, who happens to be a converted Moslem, travels all through the villages of the district, selling Bibles and other literature. He finds in every place that he goes those who desire to possess copies of Scripture, and who are willing to pay for them. With the Bible, as with other things, we find that it is more likely to

be valued if a person pays something for it than if it is given freely.

Another striking fact is new in our work in Syria, that the proportion of Mohammedans in our schools is rapidly rising. I suppose that we have 35 or 40 per cent of non-Christians. You will readily understand the great influence that will go out into the Moslem communities when these children have been trained for several years in the missionary schools.

It was very interesting last month to see two Moslem girls from the mission school here in Beirut attending a course of lectures to the theological students on Mohammed. They expressed themselves as desiring to find out exactly what the truth was about their prophet.—Rev. James H. Nicol.

The largest Presbyterian church in the world is in West Africa, at Elat, and numbers over 6000 communicant members. Including the membership of the affiliated churches, the total membership of the Elat church is 16,000,—and that church is not yet thirty years old.

Less than 20 years ago the Presbyterian Board seriously considered the question of abandoning the work in West Africa because of the meager results. Today the total enrolment of actual church members is over 25,000. The total Christian constituency of the church is placed at 62,000. Efulen has 7000 Christians with only one minister; Lolodorf, 10,000 Christians with only one minister; Metet, 6000 Christians with only one minister; Foullassi, 11,000 Christians with only two ministers; Sakbayeme, 12,000 Christians with only one minister.—Record of Christian Work.

Buddhist Priest Becomes Christian

A noteworthy address was recently given in Kobe College Chapel by Mr. Ryoun Kamegai, eighteenth in succession in the hereditary priesthood of the Buddhist temple in which he was born and brought up. After graduating from the Tokyo Imperial University, he taught in a government college. His deeply religious nature was not satisfied with Buddhism and he studied Christianity. After long and intense struggles and in face of strong opposition he became a Christian and is now carrying on an active Christian ministry. Mr. Kamegai said: "The one thing that I felt lacking in Buddhism and found in Christianity was the cross of Christ....The sacrificial love of God for man is made known to us through Christ as in no other way."—The Japan Evangelist.

INLAND TRANSPORTATION IN THE ARGENTINE

Selected by T. K. Hershey

If the approximate mileage of Argentine roads were put into figures, and it were possible to ascertain the amount of farm produce that is annually hauled across camp to the railways, the results would probably give one to imagine that this Republic is uncommonly well provided with all the necessary ways and means of overland transportation. If the damage and expense incurred by farmers in the aggregate, owing to defective or roundabout roads, were likewise ascertainable, however, the true aspect of affairs would be made public in all its unedifying ugliness. Yet there is no local topic so regularly raked up, superficially inspected, and dismissed again by the Press as the road-problem, or as it deserves to be termed, the road-scandal. Every year with the advent of harvest the question of adequate means of transportation for the estimated yield of farm produce is brought forward, together with sundry stale facts relating to the importance of roads as an economic factor of prosperity. The apathy of the powers that be is generally hinted at in mildly homiletic terms, but seldom are the basic causes of the mischief laid bare and drastic remedies openly advocated. This insistence with which the roads are discussed by really influential organs of the Press, and the ominous silence and oblivion that generally follow have so disgusted the community which is chiefly concerned in the question that they have long ago come to the conclusion that nothing is to be effected by such means, and that the alleged propaganda pro bono publico is just so much empty verbiage that might as well have been spent upon the discussion of politics or Patagonian oilfields. In all fairness, however, if one may judge by the apathy and indolence of the farmers themselves and camp-folk in common in the matter, it is not likely that we shall soon see a widespread system of good or tolerable roads in Argentina.

In this connection one cannot fail to remark a most flagrant example of the lack of a healthy public spirit throughout this country in questions pertaining to the public well-being. In the provinces, for example, there is hardly a township where the state of the roads, and the streets also for that matter, is not a standing disgrace to the neighborhood and its inhabitants. The carcasses of poisoned dogs, of cattle and horses that have perished from sheer starvation and ill-treatment upon the public highway; the heaps of rubbish—iron hoops, pots, pans, and all kinds of domestic crockery—are dumped promiscuously in the middle of the roads that give access to the average camp-town, and nothing is ever said or done by the authorities or the townfolk towards removing such unsightly obstructions. Rather will the local

newspaper applaud the aesthetic scruples and culture of the town council that refuses to grant a license to an enterprising advertiser who wishes to stick up an inoffensive hoarding in the little, weed-ridden Plaza San Martin. The meaning of public spirit is altogether unknown in the camp unless it touches upon politics or the organization of a fiesta.

Whether this is due to the predominating influence of the Latin element, or whether it is accountable for by the cosmopolitan character of the population, it would be invidious to argue; but a comparison with other newly settled countries would seem to favour the first supposition. During an extended sojourn in Western Canada, where conditions of transportation in the rural districts were very similar to those that obtain today in this country, and where the population could hardly be more cosmopolitan than it then was, I was greatly struck by the sensible system of road-administration in vogue, and the absence of impassable roads, such as are here to be seen in thickly populated localities by the mile long. The traffic in grain around the Canadian townships was certainly greater than in the average camp town, but the spectacle of a string of wagons held up in a pantano was never once witnessed. It was an edifying sight, too, when half the neighborhood turned out of a common accord to mend "their" stretch of bad road "Britishers," Canadians, Americans, Doukhobors and Frenchmen—all vied in lending a hand to clean up the local eyesore, and thus set an example which was not lost upon the next township farther west. Merely by the exercise of this wholesome spirit, and with half a dozen horse-shovels the would-be pantano was blotted out of existence long before it became a menace to the traveling public. And the whole of the work cost no more than a couple of hours' fun to workers and onlookers alike. The postman, with his only nag hitched side by side with the blacksmith's crock, drove his team with a lively zeal, while the (wheat) elevator man was not above bearing a hand in the common cause. Even the one-armed owner of the illicit grog-shanty tipped up a score of shovelfuls, and the new settler who was breaking his strip of prairie hard by turned in his team and ripped up enough loose soil to grade the whole road for a furlong or more.

And there were other instances abroad of an active public spirit. In a country almost devoid of fencing—such fencing as we are accustomed to in the Argentine cattle country—damage was frequently caused by stray cattle. Disputes ensued as a matter of course; but long before the feud was carried to extremes, or blood was spilt over the argument, a local

court of arbitration stepped in and did its office to everybody's satisfaction.

Now in the Argentine camp the spirit most in evidence among the farmers is a collective spirit of indolence, not to say outright indifference towards many of the evils and drawbacks that prevail, but which might easily be dispelled by a show of neighborly goodwill and cooperation. It may be argued of course that the example just cited would be quite impracticable in this country, or indeed anywhere else upon a large scale, since everybody's business is nobody's business, and again because of the vast extension of the outlying roads; but even allowing that the progressive Canadian farmers might also find it an impossible task to repair all of their roads, either on their own account, or through pressure of the law, the fact remains that if the chacarero chose to exert himself, amicably or otherwise, but in concert with all of his fellows, the road problem would soon be on the way to a solution of sorts.

Two of the chief hindrances to the betterment of the roads are the absence of sound road-legislation suited to, and enforced by each provincial Department, and secondly the proper distribution of the road-taxes. From the national Road Fund and Government control of the roads nothing really effective is to be hoped: one might as well suggest the nationalization of the railways or the successful exploitation of any other equally large enterprise. With the farce of the Defensa Agricola as a sample of official ineptitude it is easy to imagine the utter futility of a bureaucratic road-board, and what it might not accomplish in a single season. With a system of local administration, however, it would be a comparatively simple and expeditious matter to apportion the outlay of revenue from the road-taxes to the localities most in need of good roads. The afore-mentioned conditions—sound legislation and the equitable distribution of the taxes—depend of course upon a single desideratum; the enforcement of the law once it has been sanctioned, which in itself is no mean difficulty, as anyone acquainted with the procedure of camp authorities can affirm. As matters stand at present only a tithe of the road-tax ever finds its way back to its legitimate source—to the roads and district that produced it.

And since such taxation comes directly from the use of the roads, and is levied upon wheeled vehicles according to their carrying capacity, the victim who has been despoiled of his ten or twenty dollars for several years in succession, and who seldom sees an account of local taxation either on paper or on the roads themselves, feels that he is morally justified when he tries to avoid taxation by fraud or subterfuge, as when he borrows his neighbor's tax-plate whenever he has occasion to go to the townships, or when he uses a single plate for a number of vehicles. In the province of Santa Fe there are

dozens of localities where the road tax has been regularly collected any time these fifteen years, but the expenditure on upkeep has been less than ten per cent of the dues collected. Whenever the roads become altogether impassable—when the cartmen begin to cut down fences, and the owners of the damaged fences begin to stir up the local Comision de Fomento with claims and threats—the authorities tell off the first batch of “dead-beats” that strays into the clutches of the police, rouse out a third-rate contractor with a one-handled plough and a horse-shovel, and make a show of road-mending. The total expense runs into two hundred dollars or thereabouts; and so on till the next fence is cut and a local magnate’s motor-car is overturned and swamped outside the township.

The trouble with the roundabout road is still greater, since the laws relating to the opening of new roads where they best serve the community are a dead letter. Again in Santa Fe, where roundabout roads are the rule, it is common to find a district up in arms against several landowners or even against a single influential landowner who refuses to grant right of way to his neighbors. That road legislation is still in its initial stages is evident by the means that are employed to open a highway. A petition or solicitud signed by the interested parties—that is to say, by a majority of the neighborhood—is drawn up and presented to the Gefé Politico for approval. The business of sanctioning this document takes, as a rule, many months, and is almost as complicated a process as getting an imported plum pudding through the Customs. Meanwhile the opposing faction is moving heaven and earth to have the solicitud quashed, and quashed it generally is if the landowner knows his way about in official circles. The number of roads that ought to be, and are not—that have been disapproved in this fashion by authorities who have never been in the district, and who do not realize the needs of the petitioners—is very considerable, and goes on increasing in proportion to the number of petitions submitted. Every district has sent in solicitudes at different times for the same road, in the hope that a change in the course of local politics—and Gefes Politicos may at last favour the project. Such round-about ways of approaching this factor in the road problem are significant; and so long as the prevailing system of graft and political “pull” hold sway there is little chance indeed of the farmer’s obtaining a straight road to market.

Apart from the personal inconvenience and delays occasioned by round-about or intransitable roads there are other considerations that outweigh the cost of keeping the public highways in order. The extra league which the farmer travels to the railway means in effect an annual loss of several hundreds of dollars, which are charged for the carriage of crops. A road

which is impassable after every rainfall is likewise a great drawback, since it holds up the traffic for weeks at a stretch. The crops that should be safely stowed at the railway stations lie rotting in the fields.

Roundabout roads are also the cause of frequent losses in live stock that have to be driven overland from one district to another. There are many large estancias in the country where a single road runs through the same property for miles on end, without a halting-place where tired or travel-worn stock might be turned loose for a drink of water and a mouthful of grass. Ten miles for a mixed herd of thin cattle is as much as can be traversed in a day’s march; and sometimes that is more than can be done; but if the owner of the road refuses to accommodate the drover with water for his animals the result is to be counted the next day in the number of hides that have been stripped, all for the want of temporary relief, with payment for the service rendered. I have in mind a particular ranch, belonging to one of the foremost landowners in the country where there are windmills a stone’s throw within the paddocks on either side of the road every mile or so apart. This road runs for sixteen miles without a break through the same property; sixteen miles of desert for the drover who is incautious enough to venture that way with cattle in the summer season.

PLANTING CHRISTIAN COMMUNITIES IN PAGAN LANDS

Ralph Keeler

There are still some members of the Church of Jesus Christ who fail to recognize the significance of the foreign missionary’s task. To some he arrives at his “field” with a carpet bag and Bible and immediately proceeds to dispense the Word of God from a soap box to a startled group of half-clad natives,—“heathen” so-called. To others he is a necessary part of a respectable Christianity, and his support must be included in the “good works” to be found credited at the last day. Others find no place for him whatever in the plan of the Kingdom.

Which Is Right?

Which of these conceptions is correct? Ask the man in the jungles of Africa who is teaching the black man the righteousness of monogamy? Inquire of the faithful couple laboring under the shadow of one of India’s temples in an effort to lift human relationships above the contacts of the brutes? Write to the Kingdom toilers in Korea, buried deep in the task of giving girlhood an even chance in the world. Listen to the missionary in Japan who is teaching ideals that would do away with the wretched moral conditions there. Their answer is unanimous. Not one of the conceptions stated is correct. The

foreign missionary is busy planting Christian communities in pagan lands. And his task is a most important part of the process of establishing the Kingdom of God on earth.

The process of planting these Christian communities is simple in theory. In actual practice it encounters all the customs and prejudices which the people ministered to have inherited from all the ages. But the missionary of the Cross in foreign lands knows no such word as defeat. He has been commissioned to a task and he intends to make good. The church at home has sent him forth. He arrives on the scene of his labors. What next?

A Process of Kingdom Building

As soon as the necessary mastery of a new language is accomplished, the missionary starts in to make personal contacts, by teaching or healing or direct preaching. He establishes a home in the midst of the people to whom he ministers. This home is the great illustration of the power of Christ in human lives,—the message he has come to teach. For a Christian home is vastly different from a non-Christian home, especially as found in pagan lands.

As men and women accept his teaching, which at first bears down the Gospel on the individual life, they strive to imitate the missionary’s home. These new homes multiply, and themselves become illustrations of the power of Christ. Many who do not yield to the missionary’s teaching are convinced by the new type of home of their neighbors. When a goodly number of such homes are established, a new attitude towards social customs becomes the theme of the teaching.

The African must be taught the necessity of having but one wife. The Chinese must be taught the iniquity of foot-binding. Womanhood in India must be lifted to a higher plane. The evils of industrial peonage must be pointed out. Healing of the sick must be encouraged. The value of human life must be propagated. Life becomes a new thing in every sense of the word in every village to which the missionary has come.

What If The Task Is Not Done?

The missionary is able to meet only a small part of the demands made upon him. One of these unsung heroes recently stated that it would take him over a year to spend a day in each of the preaching appointments in his parish. Yet he knows that he should live in each village awhile if he is to be much of an influence in making the community Christian. He also knows what it will mean to the land that sent him forth if the task is not done thoroughly. The old distinction between East and West has largely given way under the pressure of modern international relationships. Whatever evils are allowed to last in the religious or social systems of Oriental nations bears fruit for the

farthest removed peoples of the Occidental world.

So the foreign missionary works hard at his task. For he knows that wherever the Christian community is established it is the means of changing the whole outlook of life of the non-Christian masses. Though he live in a grass hut beside a ditch, and work his garden patch with a crooked stick, the Christian's life is in advance of the best in non-Christian lands, and the fruits of such living eventually come to the fore to be the pattern taken by those who have not yet subscribed to the teachings of the Gospel. And the Christian attitude toward life has a tendency to national as well as community betterment. Officials find a new set of ideals arising and find a spirit of independence and progress which is exactly contradictory to the time-honored subservience and conservatism inculcated by pagan faiths.

The foreign missionary is planting Christian communities in pagan lands. He is seeing character and vision develop under the teaching of the Word of God, and peoples long dead in trespasses and sin becoming alive to the new order of the Kingdom of God.

Chicago, Ill.

THE BAD WOMAN OF THE TOWN

Mrs. Harry Strachan

She was "una senora mal criada." The writer knows well what this term means as applied to children. "Ninos mal criados," "badly brought up children," are the rule, not the exception, in those countries. But I am afraid that the term means something much more serious when used to describe the bad woman of the town. As a matter of fact, her story and that of the woman of Samaria have many points in common. There was a day when she too jumped to fame and leadership in the town where her reputation was so bad. Perhaps that was why,—it was just because she had nothing to lose.

It was the day the Bible-seller came to the town. Quite a few New Testaments and Scripture portions had been disposed of, and the good colporter was thanking God for his success, when the cura got wind of what was going on, and immediately took the warpath. His plan of campaign was simple and effective: he just followed in the Bible-seller's wake, gathered up the books, and burnt or otherwise destroyed them.

When he reached the bad woman he demanded the book she had bought. Being what she was, a bad woman, badly brought up, she flatly said "No," entirely regardless of the reverence and fear,—and the last by no means least,—that was due to the keeper of the keys of heaven. Such a thing had never been heard of.

"Woman, give me that book."

"No, senor, es mio: it was my money that bought it."

"Desgraciada, do you not know that it is a prohibited, an immoral, a condemned book?"

"No, se, senor, but I propose to read it and see for myself."

And the bad woman was so utterly regardless of all established standards that she persisted in believing she had a perfect right to that with what her own money had purchased.

Of course the whole pueblo was scandalized, but the upshot was that the only Bible which escaped the vandalism of the priest was in the hands of the bad woman of the town. But then, she had no reputation to lose!

Without loss of time she carried out her determination to find out what were the terrible things contained in the unlawful book for the possession of which she had defied the priest. And she found them, but strange to say, they were familiar to her, they were her own things. The Book told her "all things that ever she did." It told her besides many other things so wonderful and so new that she could not keep them to herself. You see, she had no reputation to lose, and this was something so beautiful she could not hold her peace. To one and another the good news was told, and they began to come, singly and in groups, to listen as she read from the wonderful Book. They came, and they continued to come until that Bible was well worn, from Genesis to Revelation, to satisfy the eager thirst of those who hitherto had not known the gift of God, but who through the pages of that blessed Book were now drinking of the Water of Life.

When the Bible-seller went back that way another time they all wanted books, and he told me that on that and on a subsequent visit he was completely sold out. Nor was there any Bible-burning on either occasion.

How many were converted? Yes, one expects that question. I do not know. The dear fellow who told me the story is just a simple soul who goes scattering the good seed. He knows nothing of statistics, nor of the modern art of self-advertisement, so he did not say how many were converted. But his face shone as his thought traveled back to the town where the bad woman lived, and in his soft Spanish he repeated "Gloria a Dios! Gloria a Dios!"

After all is not that the most fitting termination to the story? For of course there were conversions. Was not the living seed sown, and is not the promise for harvest sure, "My word shall not return to me void"?

Yes, indeed! Glory to God! Glory to God!—"Latin American Evangelist."

Cause me to hear thy lovingkindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee.—Psalm 143:8.

IN PERIL OF ROBBERS

W. H. Oldfield

We have traveled but little this autumn because the country has been so unsettled, but in response to a wire calling me to Wuchow I prepared to leave for that city.

However, we had not gone more than three miles before we were set on by robbers and the firing began. There was commotion, of course, and as the bullets came through the sides of the boat most of the passengers left the upper berths and covered themselves with blankets on the floor. At first I did not realize the danger I was in and so remained up in my berth. I was lying lengthwise of the launch and fearing lest I might get hit I got down on the floor with the others. A few moments later my berth was pierced by three bullets, two of which would have hit me had I been in the berth; one in the head and the other in the hips.

About four hundred shots were fired before the crew gave in, and abandoned themselves to the mercy of the robbers.

The shore was lined with robbers. They could be seen coming out of the grass away down the river while the murderous notes of their long bugles told plainly that it was a large band, well armed and organized. Personally, I would say there were about one hundred men. I saw the robbers would soon be on the boat and so I quickly put my watch in an inside vest pocket and a roll of bills down in the heel of one of my socks. Then, in order to save a little clothing I hurriedly put on my two vests, coat and overcoat and lay down again.

When the robbers reached the boat there was the greatest uproar; swearing, yelling, threatening, crying, and pleading for mercy.

It was not long before kidnapping began. Men were tied up with ropes around their necks and arms, while women were taken unbound. Presently I was selected and I stepped out a captive. I thought I might be held a prisoner for weeks and so asked if I might take my leather grip containing Bible, tracts, tooth brush, etc. This request was granted, but when the robbers saw the bag they made a grab for it. I quickly opened it for them and emptied the contents on the floor. But I held the grip in such a way that my purse and a roll of bills, containing \$160.00, entrusted to me by a business man to take for him to Wuchow, was retained inside and not noticed by the robbers. Several of the robbers made a scramble for the loose silver that fell out upon the floor, and while they picked up the money I picked up some papers, tracts and my Bible, and put them back into the bag again. My captor noticed the tracts and asked me if I were a missionary. When I told him that I was he said he would let me go.

I was left alone for a long time while others all around me were tied up and led away. The tears of the women and the pleading of the men were all in vain.

Entreaties were useless. The least resistance was the signal for the rattle of rifles and the brandishing of knives. It seemed as if nearly everybody was being taken, and soon one fellow, rougher than the rest with a yell grabbed me by the collar. He started to bind me and I told him he did not need to do this as I would go quietly, but my request only brought forth harsher treatment and so I kept quiet and held out my arms to be bound. The rope was fastened around my neck and then my left arm was bound. The rope evidently was not long enough to bind both arms and so the right arm was left free. One or two thought they had better kill me as they had done three others on the boat, but the others thought better. The robber then drew his knife and looked me over. I knew what he wanted as I had watched the performance on the other captives. Each prisoner had a small piece of his clothing cut off which the robber put in his pocket as an identification mark so that later when the captives were claimed each robber would know his own man. A piece of my trousers was then cut and I was told to stand aside, and wait for the small boat to come to take me ashore.

All human hope had fled. I had been shown no preferences, but had been roughly handled and roped up like the others, and what was before me I did not know. I did know, however, "Man is immortal till his life's work is done," and that the God of Elisha who surrounded the trusting prophet with unseen chariots of fire could do the same for me.

When we reached the shore I did not take time to put on my shoes, but walked in my stocking feet and carried my overcoat in one hand and my leather grip in the other. We followed the river for some distance and then turned in among the hills. We were being led deep into the mountains toward the robbers' den. What awaited us we did not know.

The crowd of captives bound with ropes around neck and arms, and the captors with their stolen booty, urging the captives to walk faster, striking them with stones or sword, presented quite a picture.

The robber who was following me did not hit me, but he gave my grip some terrific cracks with an old style executioner's sword, as he yelled, "Fai-ti" (hurry up).

We had traveled for some time when we came to the foot of a high hill, the top of which was enclosed by a high earthen wall. We could see ahead that the robbers were occupying this hill, and also other smaller hills around it from the summit of which they could see all over the country and watch the roads running in different directions. Robbers laden with booty could be seen ascending the highest hill to the enclosure above. We could hear distant shooting to the north and thought perhaps the robbers were attacking another boat.

We had not traveled a great distance

when bullets began to soar over our heads. Another halt was called and then we were hustled off the path and through the long grass to the right. We passed through a small corn field and as we did so bullets came crashing through the corn. It was then for the first time I realized that soldiers were coming to our rescue and that a fight was on between them and the robbers. The running threw us into disorder and consequently we were not as well guarded as before. The robbers threatened to shoot anyone who attempted to get away and I knew my chances of escape were slim.

Finally after a run and a brief halt we started on again. I feigned to start with the rest, but didn't and as the robbers were on the run they did not notice me for a moment. Grip in hand, I turned and darted backward through the long grass. When at last I poked my head up I could see the approaching soldiers, but in the distance, and in the excitement, they mistook me for a robber and levelled their rifles to fire. Down I went to mother earth and crept along a little further. Three soldiers ran toward me with rifles ready to shoot, but when they came closer and saw I was a captive they lowered their guns.

By this time the robbers noticed that several prisoners were escaping and they turned a brisk fire in our direction. The ground was stirred up around us by the bullets and the soldiers told us to run and they ran with us. I was then unbound, the rope taken off my neck and arms.

My losses were not so heavy, owing to the fact that the robbers did not seem to care for American clothing. They took my heavy winter overcoat and other things to the value of about one hundred dollars. But later I received a small rebate, for while running with the robbers I saw a roll of bills in the path. Hastily snatching up the roll, I put it in my vest pocket and ran on with the others. When I got away from the robbers I counted the roll and found it contained thirteen dollars, Canton notes. It was enough money to buy something to eat and to pay my way back home. It convinced me as never before that thirteen is not an unlucky number. Praise the Lord.

My heart bubbles over with joy as I think of my great deliverance and of possible future years of service in this field.—Evangelical Christian.

"Whenever Christ enters a man truly and takes possession of him, one of the unmistakable marks of His being in the man is the new love that begins to appear in the man's life."

"We are in a hostile land, and the enemy is arrayed against all that is good, but our God has commanded us to be strong and of good courage."

"HE CASTETH OUT DEVILS."

I shall never forget looking upon Chan-Ng-So in that private ward. There the demented woman sat at the edge of her bed, clawing at her clothes and grinning at a small group of Chinese Christians who were ready to do anything in their power to quiet the poor wretch. As a matter of fact, when I reached the hospital I found those devoted Christians praying—yes, even amid the wild cries of that demon-possessed soul. But petitions apparently were of no avail. What seemed really necessary was a pair of firm hands to prevent the woman doing bodily harm.

I was on the point of speaking with our Chinese doctor when someone in the little circle round me started "Peace, Perfect Peace!" Instantly the woman uttered a great cry, and seizing two thick coils of her hair, with upraised arms, screamed to the devils to come and worship her.

"Obey me!" she yelled.

This unhappy woman had, only a few days previously, in a terrible frenzy brutally killed a dog, distributing its blood amongst a fear-filled crowd of Chinese, calling on the evil spirits to witness her power as an "animal-eater and priestess."

We were singing the line,

Jesus we know, and he is on the throne,
when from the bed there came a moan,
and "YeSo! YeSo!" (Jesus! Jesus!).
"Then he arose and rebuked..... and there was a great calm." And so it was, whilst we besought Christ to breathe his peace, the woman shook herself violently, then fell back as in a gentle sleep, her husband, as he smoothed her quilt, whispering, "They have gone!"

We sang again, very softly, and then tried to express our gratitude to Almighty God, beseeching him to make an end of sin in Chan-Ng-So. Suddenly she opened her eyes and exclaimed, "You are praying for me!" and a moment later was uniting with us in our affirmation, "We rely on thy mercy and power, O Christ!"

Some months have passed since that evening when we were so alarmed by Chan-Ng-So's condition. We have devised all sorts of means to keep her mind occupied. She has learnt to read and write, and is now a most diligent student in our girls' school on this compound, making rapid progress in all subjects. With the sunniest of faces she said to me the other day:

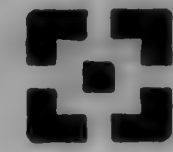
"I can read through a whole Gospel!".....

But here is the best news: Chan-Ng-So has become a sweet, beautiful Christian. We have just received her into the church of Christ. During the solemn baptismal service, as her new name was being given her, she glanced up and smiling said:

"That name, Missionary, is the one by which my Savior knows me. The devils call me by another. Now I am Christ's, and He is mine,—yes, for ever!"—Rev. C. C. Marris, in Record of Christian Work.



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XX

Upon the arrival of Paul and Barnabas at Jerusalem, for the purpose of presenting to the church there the question of the Gentiles in the church of Christ, they were received by the church, the apostles and elders.—15:4. There appeared to be no spirit of prejudice against the brethren who had been messengers of the Gospel among the Gentiles. They declared unto the church all things that God had done by them. The turning of the Gentiles unto Christ was not the work of Paul and Barnabas, it was the work of God. Their going to the Gentiles was not their own plan, neither the plan of the Antioch, Jewish-Gentile congregation; it was the plan of God. God had sent them, God gave them the message, God wrought in the hearts of the Gentiles, God accepted those who believed by the Holy Spirit, and they were added to the Church of Christ. The responsibility for all that had been done rested upon God. Thus they made their report to the church at Jerusalem.

The objection to the work of the Gospel among the Gentiles was raised by a pharisaical sect. Being zealous of all the law and devout in their belief of the divine revelation of the law, they could not conceive of a righteousness that did not yield obedience to commandments given from heaven.—v. 6. This belief led them to require observance to the Jewish rite of circumcision and the keeping of the law of Moses. This was equivalent to requiring every Gentile convert to become a Jew. To the Pharisees, who always kept the law, there could be no other way in which to serve God, even tho they believed in Christ, except by continuing in the observance of God's law as given by Moses.

It is evident that the Pharisees in the church were the most agitated portion of the body regarding the place of the Gentiles in the church. It was their particular belief that was antagonized. They were first to take up the challenge and to give expression to their views, while the apostles and elders gave greater deliberation and more extended consideration to the question. They came together to consider the question. The particular "matter" for consideration was the particular contention of the Pharisees.—v. 6.

The nature of the conference is expressed by the statement, "When there had been much disputing." Opinions were freely and feelingly expressed. The apostles and elders differed regarding this

question. Each one took part in the discussion, gave his own personal opinion and was sincere in his belief. It would be an injustice to those saints of God to express the slightest doubt as to their sincerity at this critical time in the history of the church. Much was at stake and a decision was required. Some standard must be set for the church for years to come. Some grounds must be had upon which to base the decision. Three lines of argument could be produced in favor of each position, either for or against the claims of the Pharisees.—First, the expediency of such requirements for Gentile converts; second, the righteousness of such regulations; and third, the practicability of it. We do not know the lines of argument. It would be but a matter of interest or entertainment to know them and to know by what argument they were sustained. It is also evident that by the method of disputation the question could not be settled for it was not settled in that manner.

Peter, the first apostle to the Gentiles, had listened to the disputation. He saw the divergence of opinions and the oppositions of the minds of brethren. Men's arguments and opinions could not always agree, and if agreeing, could not always determine the purposes of God. The messengers from the Gentiles had told "what God had done with them." Peter arose and related what God had done for them, the Gentiles. God had chosen Peter, from among the apostles, for the special purpose of bearing the Gospel to the Gentile centurio, Cornelius. Here was a precedent set by God. A number of Gentiles in that house believed on Christ. Peter's brethren from Joppa had been witnesses to the fact that the believers at that home had accepted the Gospel of Jesus, only, and had been accepted of God by outpouring of the Holy Spirit upon them.—vv. 7-9.

Faith in Jesus Christ and in the redemption accomplished by the shedding of His blood was the ground upon which the hope of salvation was based. The acceptance of that means of grace with the whole heart was the ground upon which God accepted men and gave the witness of acceptance by the gift of the Holy Spirit, whether upon a Jew who had kept the law of Moses, or upon the Gentile who had never known the law of Moses. He put no difference between them, their hearts having been purified by the same faith.—v. 9. What God accepts, who knows the heart of men, should be acceptable to all those who love

God and the brethren redeemed by Him. It was this feature concerning the relation of the Gentile believers to God which the Pharisees seemed not able to appreciate and could not accept. It was this particular feature connected with the incident of the first Gentile convert that convinced Peter that Gentile believers as well as Jews were made partakers of the fellowship of Jesus Christ and the church.

Peter's attitude on the question of requiring the observance of the law by Gentile believers was a reproach to God.—v. 10. The yoke of the law could not be borne by the fathers of Israel who had first received it. It could not be borne by those who had been brought up under its most careful and constant instruction and influence. How could those keep it who had never known its requirements nor understood its purposes? According to the conception of Peter, it would have been as impossible for a converted Gentile to keep the law as for the unconverted; for the Gentile as for the Jew. Even the Jew, who observed the law, required to be justified by the faith of Christ, and hence, the observance of the law could not justify the Gentile.—Gal. 2:15-19. What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.—Rom. 8:3, 4.

The law was no longer in force as a means of justification for the Jewish believers. Christ was their righteousness, and His blood was their source of justification. Christ had fulfilled the law for all righteousness to His people and to all others. The law was no longer in force. The place which the law occupied among the Jewish believers, after its fulfillment in Christ, was that of a tradition. The observance of the requirements of the law by the Jewish Christians was a custom. Nevertheless, tho but a tradition and a custom, it was to all of them a burden. Any attempt on their part to fulfill its demand was a failure. To make that ineffective law a means of justification brought the soul under the consciousness of sin because of failure, and set aside consciousness of peace and righteousness granted of God through faith in Christ. Thus was God mocked, whose will and wisdom were set aside for the foolish imaginations of men.

Peter's position regarding the observance of the law by Gentiles was, that it would be a burden to them which would add

(Concluded on page 54)

The Workers' Column

Prevailing Prayer—Rom. 8.

February 11

- I. A Privilege of Grace.
 1. Because of reconciliation to God through the death of Christ. Rom. 8:1-4.
 2. Because of spirit indwelling. 8:4.
 3. Because of a new life and spirit born within the heart. 8:5.
 4. Contrast the condition without Christ and with Christ. 8:5-8.
- II. The Privilege of the Sons of God.
 1. They belong to Christ by the spirit which abides within. 8:9.
 2. They are sons of God because of the new life of righteousness. 8:10, 11.
 3. The sons of God are not bound under the restraints of obligation to the flesh. 8:12, 13.
 4. The sons of God are joint heirs with Christ of the Glory of God. 8:14-18.
- III. Condition calling for prayer.
 1. Suffering of the present time. 8:18.
 2. The unfulfilled expectation of those who wait for the glory of the Sons of God. 8:14.
 3. The humiliated condition of creation which waits for deliverance. 8:20.
 4. The suffering of the whole creation. 8:21, 22.
 5. The Christian's present anxiety for future glory. 8:23-25.
- IV. Effectual aids in prevailing prayer.
 1. The intercession of the Holy Spirit.
 - (a) He helps the infirmities of the believers. 8:26.
 - (b) He knows, better than believers, what to pray for. 8:26.
 - (c) He makes intercession for the saints according to the will of God. 8:27.
 - (d) He prevails because of greater intensity—"with groanings which cannot be uttered." 8:26.
 - (e) He prevails because God, who searches the hearts, knows what is the mind of the spirit. 8:27.
 2. All things work together for good to the believer.
 - (a) Because they fulfill God's purpose. 8:28.
 - (b) Because believers shall be like God's Son. 8:29, 30.
 - (c) Because God is for the believers. 8:31.
 3. The intercession of Christ.
 - (a) God gave his Son for believers and will freely give them all things. 8:32.
 - (b) Christ makes intercession for believers, against all opposition. 8:33, 34.
- V. The blessings of prevailing prayer.
 1. Safety in the love of Christ in times of tribulation. 8:35, 37.
 2. Protection from spiritual and material dangers. 8:28.
 3. Abiding in the love of God, which is in Christ. 8:39.

The Significance of Baptism

February 18

- I. Baptism with water signifies a repentance from sin.
 1. As a preparation for entering into the kingdom of God.—Matt. 3:2.
 2. As a preparation for meeting and dwelling under the reign and in

- the fellowship of the Lord, the Messiah.—Matt. 3:3.
3. As an expression of the confession of sin and turning away from it.—Matt. 3:6.
- II. Baptism with water does not remove sin or the guilt of sins.
 1. Baptism with water avails nothing without repentance.—Matt. 3:7.
 2. Fruits of righteousness, in proof of repentance, are the true evidences of repentance and forgiveness.—Matt. 3:8.
 3. It does not supplement the testimony of the covenants and prophets, to the exclusion of the necessity of repentance and works of righteousness.—Matt. 3:9.
- III. The judgments of God are not staid by baptism alone.
 1. God's judgments are uttered to bring men to repentance rather than to baptism.—Matt. 3:10.
 2. Wherever sin is found God will exercise judgment.—3:10.
- IV. Water baptism is typical of the spiritual baptism.
 1. The water baptism of John pointed to the spirit baptism by Jesus who followed him.—Matt. 3:11.
 2. The spirit baptism excelled the water baptism as Jesus excelled the baptizer, John.—Matt. 3:11.
 3. The water baptism of John showed the spirit of repentance; the Holy Spirit baptism is the blessing of repentance.—Matt. 3:11.
 4. Where the Holy Spirit is not there will be judgment.—Matt. 3:12.
- V. The significance of the baptism of Jesus.
 1. His relation to it.
 - (a) He did not need it, because He had no sin to repent of and none to confess.—Matt. 3:13, 14.
 - (b) A repentant man and righteous, (John), requested baptism of a better one, Jesus.—3:14.
 2. His purpose in being baptized.
 - (a) It should not be forbidden Him.—Matt. 3:15.
 - (b) He purposed to fulfill all righteousness.—v. 15.
 - (c) He considered it as becoming, with all men, to fulfill righteousness.
 3. The example of Jesus.
 - (a) His example, who was sinless, a true pattern for all who are sinners.
 - (b) As an act expressing obedience to the righteous will of God it sets forth baptism as an expression of repentance from sin and obedience to the will of God in all righteousness.—Cf. I Pet. 3:21.

Seeking Wisdom as a Christian. Prov. 8.

February 25

- I. Wisdom appeals to man to seek it.
 1. As uplifting influences, as from high places.—8:1, 2.
 2. As necessary in every walk of life.—8:3, 4.
 3. As an aid to all classes of men.
 - (a) To those who are wise.—8:4.
 - (b) To those of simple understanding.—8:5.
- II. What wisdom offers to men.
 1. The excellent things of life.—8:6.
 2. Things that are right.—8:6.
 3. Things that are true.—8:7.
 4. That which is righteous, as opposed to wickedness.—8:8.
 5. That which is reasonable and right to those who understand right things.—8:9.

6. The blessing and enjoyment of wisdom, rather than the pecuniary reward resulting from it.—8:10, 11.
- III. How men are influenced who truly seek wisdom.—8:12-16.
 1. Prudence and earnestness possess them.—8:12.
 2. They fear the Lord and turn away from, 8:13.
 - (a) Pride.
 - (b) Arrogance.
 - (c) Evil ways.
 - (d) Unholy conversations.
 3. They are fit associates of others.—8:14.
 - (a) Give good counsel.
 - (b) Sound in judgment.
 - (c) Strong in principle and in character.
 4. They are honorable and influential in character and conduct as kings and princes are.—15, 16.
- IV. The blessings accompany those who seek wisdom.
 1. Constant devotion to wisdom.—8:17.
 2. Ready attainment of wisdom.—8:18.
 3. Benefits greater than earthly treasures.—8:19-21.
- V. The Godly nature of Wisdom making it appropriate and desirable to the Christian.
 1. It is godly and eternally with God.—8:22, 23.
 2. It preceded and accompanied the creation of the world.—8:24-30.
 3. It was the joy and pleasure of men.—8:31, 32.
 4. It is the part of wisdom, and a blessing, to seek wisdom.—8:33-36.

Giving—The Sermon on the Mount

March 4

(Junior)

- I. How to give to God.—Matt. 5:21-24.
 1. Give without hatred to one's fellow-men.
 - (a) God does not love murderers.—v. 21.
 - (b) He does not love the hatred of brothers.—v. 22.
 - (c) He does not desire gifts while hatred is in the heart.—v. 23.
 2. When men love their brethren, God loves their gifts.—v. 24.
- II. Giving under Compulsion.—Matt. 5:38-42.
 1. It is better to suffer by giving than to injure an enemy.—vv. 38, 39.
 2. It is more blessed to give a double portion than that any should feel unjustly dealt with.—v. 40.
 3. Pleasing others by a double measure is better than losing a friend.—v. 41.
 4. Love and good will from others is worth more than the price of earthly treasures.—v. 42.
- III. Give as God gives.—Luke 6:38.
 1. Such giving will bring gain.—v. 38.
 2. God's measure.
 - (a) Good measure.
 - (b) Pressed down.
 - (c) Shaken together.
 - (d) Running over.

"There comes a time when we must forfeit all, consecrate all, or be lost. God is leading us to the point of entire consecration."

"God alone is great, and we approach true greatness only as we grow up into Him with a sincere and unalterable desire to be like Him."

EDUCATIONAL

IN THE LAND OF SACRED STORY

VIII. Among the Fellaha in the Judean Hills

A. M. Eash

The fellaha of Palestine are the farmers. Usually they are quite poor. They live in small villages where they own a very simple home. During the winter they take their sheep and goats to the plains for pasture and as the warm weather advances during the spring and early summer they lead the flocks up the hillside toward their villages, arriving there about the time of harvest. Frequently the owner of the village owns also a considerable tract of land surrounding the village or else some distance away on the lower plains. This land he sublets to the families of his village who raise their scant crops of wheat and barley from the stony, poorly cultivated soil. The harvesting and threshing are done during the months of June, July, and August and a goodly portion of the final product returns to the owner of the village in the form of rent. On the whole the villagers are very poor, and there are many families in which a satisfying meal is unknown.

The experience about which I shall now write happened in one of these poor villages, a distance of possibly ten miles north-east of Jerusalem. The name of the village is Hismen. It consists of probably forty or fifty houses. The inhabitants are semi-nomadic, living in the village during the hot summer months and spending the remainder of the year out on the hills and in the valleys with their flocks, choosing to live rather on a barren hillside or in a lonely valley in the goat-hair Arab tent than in the more comfortable stone and mud house in the village.

The experience was an unusual one. There was a quarrel between two women (possibly not so unusual). Fatmeh had said, "I am the most honored woman in our village." To this her sister-in-law, Miriam, had retorted, "It is not true. In the name of the great Prophet I swear that I am the most honored. The quarrel was on. Each tried to prove her superiority over the other. Attention was called to the honorable husband, to the noble son, to the beautiful home, to the prosperous crops. As the quarrel continued relatives took up the cudgel. Many angry words passed and the outcome was a small battle in the village of Hismeh.

Someone threw a stone and others followed. There was shouting and cursing when suddenly someone uttered a piercing scream. This was followed by a sudden hush. Miriam was down with a cruel gash on her forehead. Fatmeh's family and friends slunk away while the friends of Miriam tenderly carried her to her one room house and laid her on the mattress bed. That evening there was a funeral in the nearby cemetery and as her body was laid in the newly made grave her sons and relatives swore revenge in the words of the following ancient formula: "You must sleep but we must take revenge on the enemy, your bed is silken: sleep and fear not."

The foregoing happened several years prior to the Great War. Khadir, son of Fatmeh, was accused of throwing the fatal stone and Ahmei, son of Miriam, assumed the leadership of the avenging group. Now it is the custom among the Arabs in the case of a murder for the male relatives of the murdered party to avenge that person's with the blood of the murderer or of his relatives. Immediately following a murder, all the male relatives of the murderer—excepting children and crippled men—flee for protection to some neutral sheik in another village where they are afforded protection. Three and one-third days after the murder, the avengers have the right to at-

tack and slay the men of the murderer's party and to despoil their property. Should peace later be made between the two, property destroyed or taken in this manner need not be replaced. When once the murderer's relatives are in the safe protection of the neutral sheik, they can call for an armistice which is the first step in the peace making process.

In the case of Khadir and Ahmed, however, the murderer did not flee but gathered together his men and prepared to defend himself. His group of friends was the largest and the outcome of a conflict could easily be foretold. A second recourse was to report the matter to the Turkish Government, which was duly done and Khadir was arrested and taken to Jerusalem. There was a long drawn out trial and finally he was imprisoned for a term of seven years. The war came on and for a time Khadir was forgotten. When the English came to Jerusalem Khadir was one of those whose case was taken under advisement and in the spring of 1921 he was released from prison. Both families had dropped the feud during the period of his imprisonment but the family of Ahmed was not satisfied that it should be considered settled until the Arab custom of making peace had been observed—something necessary to vindicate the honor of the murdered one. Khadir no more than reached the home village after his release from prison when the old feud was revived, and it was found necessary to adopt the Arab custom of making peace before the two families could live peaceably in the same village.



"Abou Musa's own horse, and two others, were waiting for us"



"Encamped near the head of a barren valley"

Sheik Abou Musa of Lifta was chosen as the chief arbitrator. Of all the village sheiks in the villages about Jerusalem, Abou Musa was known to be the most honorable. His name was above reproach among the Arab villagers and it is said he never lost a case as peacemaker. The day set for the peace meeting was Easter Day in March, 1921. The sheiks from many of the surrounding villages were invited to the meeting and, as special guests of Abou Musa, three Americans were permitted to attend. Two of these were members of the American School of Archaeology and the third was the writer. The day was a beautiful one and the trip over the rough Judean Hills was not uninteresting. The first three miles were by auto, then there was a walk of another three miles to the village of Anata (Anathoth, the home of Jeremiah). At this place Abou Musa's own horse and two others were waiting for our party and the remaining distance was made on horseback—the writer riding the sheik's horse as a special expression of goodwill because of some misunderstandings we had had several months previous. The site of the meeting was in one of the many val-

leys about midway between Jerusalem and Jericho, probably just a few miles from the site made memorable by the story of another peace act when the Good Samaritan laid aside prejudices and cared for the man lying by the wayside. Khadir and his family, together with the sheik of Hismeh, were encamped near the head of a barren little valley in three large goats-hair tents while Ahmed and his family were living a mile farther down the valley in one small tent and a very small, ill-smelling cave. The first stop was at the tent of Khadir where we were received with much show of friendship and respect. While some of the men took the horses and led them away, others ushered us into the guest tent where we seated ourselves on the ground and the peace Conference was ready to begin. In the next article I will tell you of the unusual and interesting procedure from the time the first cup of coffee was served immediately on our arrival until Khadir and Ahmed finally met just outside the group of Khadir's tents, clasped hands, embraced and kissed each other and agreed to forever forget the troubles that had for a number of years stood between them.

OLD SETTLER STORIES

The Stoltzfus Family

C. Z. Mast

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The name Stoltzfus is one of the few names that does retain its original form of spelling as is evidenced in the original affirmation of allegiance to the King of Great Britain, signed by the emigrant ancestor, Nicholas Stoltzfus and his son Christian when they landed at Philadelphia. This paper is on file in Harrisburg and the writer has in his possession a photostatic view of the original form from which we herewith insert a true tracing

of the autographs of Nicholas and Christian Stoltzfus.

This family had their nativity at the time of emigration in Zweibrücken, Pfalz, Germany and they came to America in the ship "Polly" controlled by Captain Robert Porter boarded with one hundred eighty-one passengers. Nicholas Stoltzfus, great-great-great-great-great-grandfather of a vast number of descendants, came with a number of other Palatinates, landing at

Philadelphia on Oct. 18, 1766. He located with his family near Sinking Spring, Pa., in Muhlenberg Twp., Berks Co., where he occupied a large tract of land later known as "King's tract," that name being derived from the Koenigs who were also Amish Mennonites in their early generations, being in like faith with the Stoltzfus family. The Koenigs in later years after the death of Nicholas Stoltzfus had become successors to his large tract of land which was divided into four farms and the Koenigs held these farms respectively for many years. These Koenigs are the pioneer ancestors of all persons bearing the name King throughout the many Mennonite communities in various states of the Union. An interesting write-up of this family will be inserted in some future issue of the Christian Monitor.

Tradition says, as was often repeated by an aged grand-daughter of Nicholas Stoltzfus who was known as Catharine Steinman, that after her grandfather's busy life was ended, his neighbors carried him on a bier to a quiet resting place on his farm. She being then twelve years of age, had always possessed a vivid recollection of the funeral. She said, "We had all proceeded on foot to the graveyard for a distance of two miles and after traversing the south bank of the Schuylkill for one mile we forded the river at a shallow point known as Cross Keys and then we buried grandfather to the left side of the gate as we entered the graveyard." If it were not for the above statement we would have no knowledge of the exact spot of his burial as his grave is unmarked. This cemetery is known today as the Koenig family graveyard. The last interment in this family graveyard as shown by tombstone is of Christian Koenig 1796-1869 and his wife Elizabeth, whose maiden name was Reichenbach, Jan. 11, 1801-Jan. 13, 1854. The first interment as dated on tombstone is 1761.

During recent years a number of Stoltzfus descendants visited the old burial plot of their progenitor and paid homage to the noble pioneer by removing the tall timber and underbrush that had grown uninterrupted for a long course of years, and they also surrounded the plot by a substantial concrete wall.

The men who were appointed in charge as trustees were Jno. Miller, Mascot, Pa.; Jno. M., and Aaron K. Stoltzfus of Morgantown, Pa., and Benj. Beiler, Ronks, Pa. The family record of Nicholas Stoltzfus and his son Christian is written in Martin Luther's German version Bible which is in possession of David L. Stoltzfus, Gap, Pa., No. 1. The writer will herewith insert what he found in the fly leaves of the old Bible after being translated from the German script. The dates prove that the entire family of children was born in the Fatherland.

"December 23, 1736, Christina Stoltzfus was born to this world. She died Aug. 24, 1745."



The old Nicholas Stoltzfus house. These original farm buildings are believed to date back prior to the Revolutionary war, and are still giving useful service.

"August 24, 1745, was born in this world to me a daughter named Catherine."

"August 1747, was born in this world to me a daughter named Elizabeth."

"August 10, 1749, was born in this world to me a son named Christian."

"June 29, 1751, was born to me in this world a daughter. Her name is Barbara." (This Barbara married John Schmucker, a native of Switzerland, and is the great-great-grandmother of the editor of this magazine.)

"June 28, 1753, was born to me a son. His name is Nicholas."

"Oct. 10, 1757, was born to me in this world a daughter. Her name is Magdalena."

"Nov. 10, 1774 my father Nicholas Stoltzfus died and left a wife and four children surviving. June 11, 1781 my mother died."

"Written by me, Christian Stoltzfus."

He continues by writing,

"May 4, 1774, I, Christian Stoltzfus, and Catharine Gerber bound ourselves into matrimony and lived in this state of life nine years and two weeks and had in this time born to us five children. But one of these went to Eternity; next the mother died, May 18, 1783, and left me as her husband and four children back. Her age was thirty-four years three months two weeks and six days."

Space will not permit any further insertion of the names and dates of birth of the children in the family of Christian Stoltzfus. He married as his second wife a widow by the name of Lantz, maiden name Koenig. Christian had ten married children who were connected with the following families: Koenig, Plank, Fisher, Steinman, Miller, Umble, and Swartz. All Stoltzfus descendants bearing the family name emanate from the two marriages of

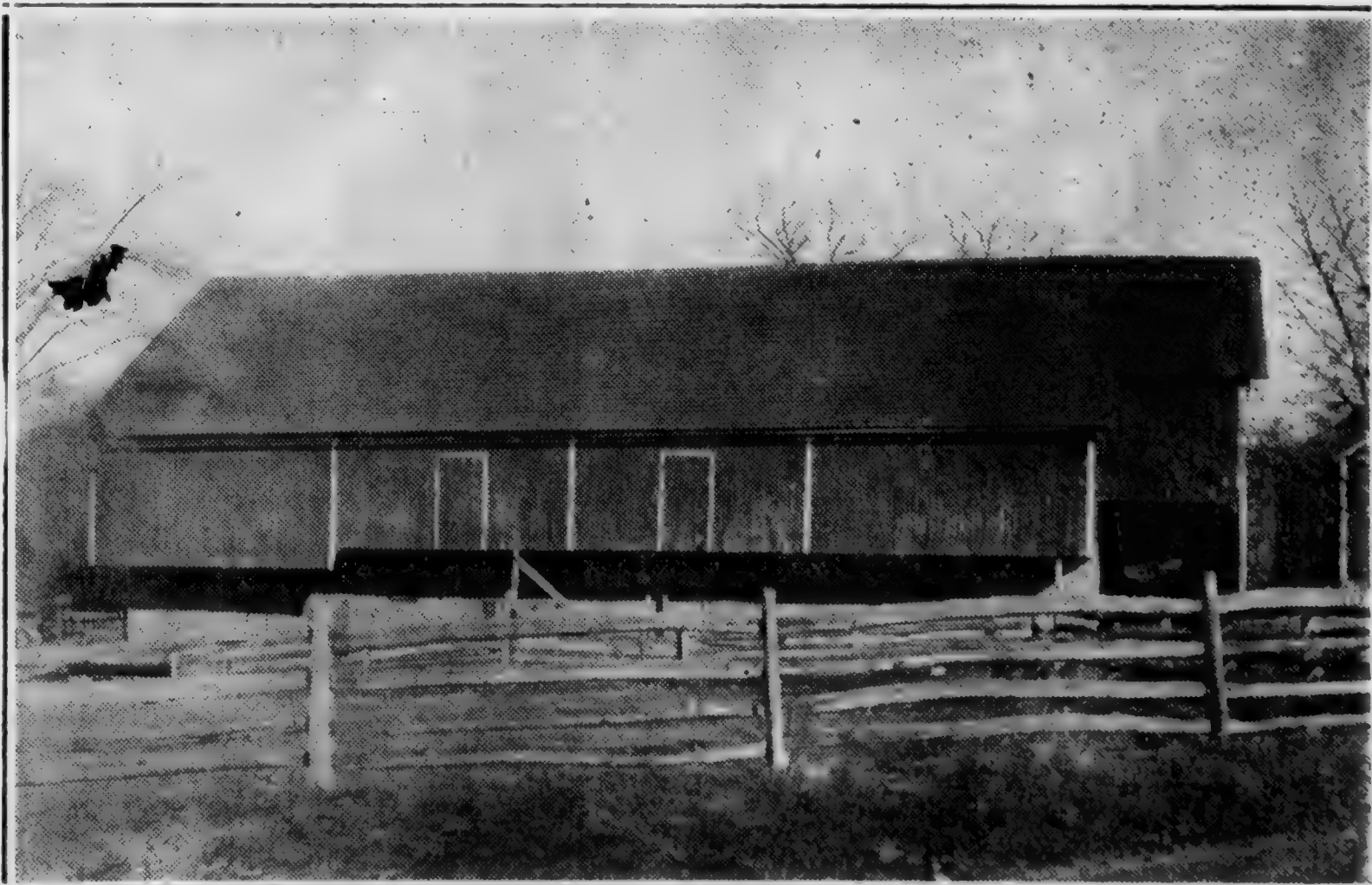
Christian, a son of Nicholas Stoltzfus, progenitor.

Christian had arrived in America in his eighteenth year. At the age of fifty years after living a period of thirty-two years in Berks county, he finally in 1798 decided to move over across the border line of Berks county and settle with his family near the present site of Gordonville, Lancaster County, Pa. What is credited as being a miraculous event is connected with the establishment of their new home on Lancaster County soil. They had purchased a tract of land from an Irish landlord, but in course of time their settlement did not come up to their own expectations. Apparently they were seized by an intense longing for a return to their former home and neighbors. (The early tax lists of Berks County show that he

still owned a farm in Comru Twp., of one hundred fifty acres of land, four horses and four cows as late as 1807. The annual tax had amounted to the sum of only six shillings and ten pence, in 1783.

Finally a day was appointed when they mounted on horseback and assumed their fifty-mile journey through a much timbered section of country at that time, and as they were proceeding along on the old path toward their former home their thoughts were emerged into a deep and spiritual meditation. Providence seems to have conquered all their designs for the future at this moment. Tradition says that Christian who afterwards became a prominent religious leader in Lancaster County for a period of thirty-two years, now submitted himself to the will of his horse by dropping the reins. The horse immediately turned from the direction of the old home in Berks County, and consequently the entire party followed, which meant to start a new life again from the place where they had started in Lancaster County. Here they started a family graveyard now known as Millcreek cemetery where there are about one thousand persons interred. The eldest son of Christian Stoltzfus succeeded his father as a bishop being ordained to the ministry in 1805 and served in the capacity of a bishop from 1808 to 1837. He was better known "Als der alt fetter Hannes."

Of the early history of these Stoltzfus pioneers we know that they and their descendants until this present day have always maintained the conservative and religious customs of the early Amish Mennonites of America. They are simple in their tastes and habits and generally prosperous. They seldom move across the border lines of Lancaster County and their congregations, about twenty in number with an approximate membership of nearly fifteen hundred, have always been the most prosperous and is now one of the largest



Barn on the Nicholas Stoltzfus homestead. It has been remodeled by constructing an annex to each gable end, but all of the original timbers still remain.

communities of the Old Order Amish in America. All the early male descendants of Nicholas Stoltzfus emanated through the lineage of his son Christian 1749-1832, and had male descendants in prolific numbers. Even some of the public schools with a large enrollment in the rural dis-

The autographs of Nicholas Stoltzfus and Christian Stoltzfus as reproduced from a photostatic view of the original document

tricts of Lancaster County have been found with pupils all bearing the name Stoltzfus with only a few exceptions, and the same is true of one congregation in Conestoga Valley which has a membership of about one hundred forty. Since their early date of settlement in this country they have been tillers of the soil for seven generations, and they have been law-abiding, hardworking honest, upright, and strictly conscientious.

Their children make rapid progress while passing through the elementary grades of the common schools and then they return back to the farm again to marry at an early age and so become the future husbandmen of their native vicinity. With all due respect to farm bureaus, farm lectures, etc., the old inhabitant observes that the real successful farmer is the farmer who works with his hands, not with his mouth! who utilizes his footsteps in following the plow and the harrow, who is not discouraged with an "off year" in crops and prices, remembering that "off years" are the portion of human endeavors in every life. They are satisfied with implements that are essential and not disposed to buy everything offered by glib tongued salesmen. They stay at home and attend to business when it demands attention. They do not possess all modern conveniences, believing it to be mere luxury. They are real farmers, and that is why they and others of the same caliber have made Lancaster County the "Garden Spot" of the United States. The young sons and daughters are not leaving the farms for lack of inspiration in the gentle art of sowing the seed and reaping the harvest.

The women folks have various nursery rhymes which they sing to their babes as lullaby songs. The writer himself was often entertained when in his infant childhood days by his grandmother with the following rhymes:

By-o, Bubbli, shlofe,
Der dawdy heet de shofe,

Die mommy heet de roda kee,
Und coomt net hame bis morya free.

By-o Bubbli,
Wos robbelt im shtroh?
Es ketzley is gastarva
Un's miceli is froh.

Reida, reida geile,
Olle shtund en meile,
Olle mile en wart's-haus,
Hole en grosser kucha rous.

Tross, tross, trilla,
Der bower hut en filla,
Der fill will net lawfa,
Der bower will's farkawfa.

Shlofe Bubbli shlofe,
Der dawdy heet de shofe,
Die mommy heet de lemmer
Now Bubbli shlofe so feel lenger.

Two great grandsons of Nicholas Stoltzfus, viz. Christian Stoltzfus, 1805-1883, who lived and died near Kelley Point, Union Co., Pa., and John, a younger brother, whose father had died with consumption at an early age were thus left to meet an unusual struggle of boyhood life among families who had practiced very stern penalties. They however are found to be the ancestors of the greater majority of Stoltzfus descendants living in other states outside of the state of Pennsylvania where they nearly all reside.

Christian Stoltzfus of Union County was deacon in the Amish congregation in Union Co., Pa. He was a zealous worker and was married to a Lantz. After the death of his second wife he married a Beiler. Eighteen children were born to these two unions. Bro. Frank Stoltzfus who spent some time in relief work in the Near East and was Director of the Mennonite Work at Constantinople is a grandson of the last marriage of Christian. Twelve children of Christian Stoltzfus were married and all had numerous offspring.

John Stoltzfus, a brother of Christian was born in 1805; he and his wife died in Tennessee. He was married to Catharine Hooley of Mifflin County, Pa. After his removal in late years to the South he

became an adherent to the body of Amish Mennonites who worship in church houses. In fact, the division had not yet occurred while he was residing in Pequea Valley, where he had reared a family of fifteen children, two of whom died young. His descendants are also found in different states of the Union. In 1871 he moved with three of his sons, viz: Christian H., John B., Jacob M., and daughters, Catharine Neuhauser, and Elizabeth, married to a Stoltzfus, to Knox Co., Tennessee. Here they took up devastated regions that were left on the commons after that dreadful conflict during the Civil War, near the present site of Concord. The enmity was still bitter against people from the North as was shown by the natives. When they arrived, the party was assailed at the depot by men standing in the distance, shouting, "Hang them on a sour apple tree." They likely thought of the poet's five things that should be observed with care—"of whom you speak; to whom you speak; and how, and when, and where." But their meek and amiable disposition as a peace loving people had soon won them a host of friends among the white and colored races. A church was erected and the old grandfather Stoltzfus being a deacon, was given authority to serve in the capacity of bishop. The congregation at that place is now in the Va. Mennonite Conference, and Bro. Jennings is the shepherd of the flock at that place. Only a few of the Stoltzfus descendants are residing there at present.

The old grandfather John had always manifested a great concern for the welfare of his family and the Church. He was intelligent, of strong personality and a writer of some ability. In the closing years of his life he wrote a pamphlet, "Eine Geschlechtskündie der Erinnerungen aus der Forzeit, sammt Blickie in die Zukunft und Hinterlassenschaft eines Predigers." The writing treats on how life in pioneer days was full of inconveniences with a detailed account of the mode of diet, dress, religious customs, progress



The Koenig Family Graveyard

of inventions and closes with his theory of Christ's second reign on earth. He wrote that the European Mennonites had held a remarkable fellowship with their American brethren for a long course of years. Emigrants were also always given the right hand of fellowship by American Mennonites upon their immediate arrival. Prior to his removal to Tennessee while living near Millwood, Lancaster County, Pa., he had a clause written in the deed to his farm in the following manner, "Excepting and always reserving out of the herein granted premises, ten perches of land for a graveyard, having as much of the adjoining land as may be needed by paying the said owner and his heirs a reasonable price for the same." While the Amish Mennonites throughout the entire county of Lancaster had at this time all worshipped in houses, he told his children that this graveyard land should also be utilized for the building of a church if it should be advocated in years after he is gone. His little daughter Saloma was the first to be laid to rest in this burial plot being in 1847. Since, about 360 persons have been interred in that cemetery.

Finally on June 3, 1882 a vote was taken by the Millwood congregation to build a church. The work was begun, and completed on Oct. 1, 1882, and the sister congregation in Conestoga Valley in the same county had their church erected in the spring of 1882. The Millwood church was dedicated on Oct. 3, 1882. The ministers present from a distance were David Hostetler, Weilersville, Ohio, Bishops Samuel and Fred Mast, Millersburg, Ohio, and Bishop Samuel Yoder of Belleville, Pa., who preached the dedication sermon. The brethren Bishop Gideon Stoltzfus, Samuel Lantz, and Michael Swartz, a native of Germany, were the home ministers. Bro. Hostetler is the only minister now surviving and is in his eighty-fourth year.

The seven generations of the Stoltzfus family aggregate about six thousand descendants both dead and living. Over seventy per cent of all descendants have always been affiliated with the religious faith of their emigrant ancestor. The writer can truly testify that not in all the fifteen years of his genealogical research work could he cite the reader to any other long established family which was so successful in holding such a large number of their successive generations in the religious faith of their forefathers.

P. S. The writer feels indebted to the kindness of H. H. Stoltzfus of Elverson, Pa., for rendering valuable information as to the original Stoltzfus settlements.

Elverson, Pa.

"When Jesus comes millions of Christians will be struck dumb at the littleness of what they have done for Him."

"We must have the faith that cries, 'It can be done, and shall be done,' if we expect victory."

PHILOLOGY AND THE BIBLE

L. J. Heatwole

Philology is a Greek term used in a study of speech and the happy effect of expression when it enthrones itself in the human countenance. Within the period of the first two-thousand years of human history there appears the one long and uninterrupted interval, as the Bible account gives, "When the whole earth was of one language and of one speech."

It is to be presumed that during all this time this was the original medium of conversation between God and angels, between angels and man and between man and man. This continued for no less than fifteen generations to the days of Peleg when both men and their original tongue, were broken up into numerous branches and stems. Fifty generations after this, at least as many as seventeen different nationalities, who were represented in the multitude on the day of Pentecost, heard every man, in his own tongue, things spoken concerning the wonderful works of God.

In the same generation, when Paul made his memorable address to the Athenians on Mars Hill, he declared unto them, "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

These several Biblical statements indicate that in the multiplicity of tongues, of which there are now said to be several hundred sprung from one beautiful and expressive original, along with the distinct and separate races of men distributed over the globe, there was also one beautiful symmetry of type in the physiognomy of face for the original race.

Respecting man's first image and likeness, in natural attributes, he resembled his Maker, and being only one remove from angelhood, the only difference being in habitation, which to all intents was but to be a temporary abiding place on earth.

While occupying such habitation the functions of life were so ordered that he suffered from no bodily infirmity, and his transition from earth to the final dwelling place designed for him, was accomplished through the medium of a gentle and a last peaceful sleep. The painful contrast to this wise and original provision is seen today that every ninety out of one hundred persons die through bodily ailment, physical weakness or wasting disease.

The accounts we have of the earliest physical appearance of men, is that the human face was proportioned into three distinct parts: the brow or forehead, extending from the usual hair-line above, to the eye-line below, from the eye-line to the line of the lips and from the lips to the base of the chin, the distance apart being in each case the same.

In studying this original type of facial appearance, specimens may still be found

among the Samaritans at Mt. Gerizim in Palestine, or in certain branches of the Caucasus people of western Asia. It is observed that in his migratory movements away from this central cradle of the human race, the beautiful balance in the human physiognomy has been lost, with a corresponding abatement of intellectual power as men migrated northward or southward from this original centre. It is also observed that with these movements, the color of skin, of which the original was of soft, mellow shade, bleached into white as they journeyed northward and deepened into black as they journeyed southward.

Plato, the renowned Greek philosopher gives account of a visit made by Solon to the priests of Sias, at which time he was informed of a people who lived in an age that corresponds with the earliest dawn of Egyptian history. It was told him that these people were possessed of a vitality that prolonged their stay on earth through centuries of such peaceful, gentle and prosperous living that all the physical functions were kept in perfect balance. Hence, knowledge, wisdom and eminent understanding could naturally be the dominant characteristics of such a race of men.

The Bible informs us that as an early contemporary with this epoch came Moses, who was learned in all the wisdom of the Egyptians and became mighty in words and in deeds. It has been by means of his inspired pen that we get the first vital thread of history that gives our first and only story of creation and the God that rules the heavens and the earth. It is his story that rolls the tide of human history across the antediluvian and the postdiluvian worlds. Through him we get the illustrious names of Noah, Abraham, Isaac, Jacob and other noted men whose lives have tended so much to mould character and revive the hopes of a fallen world. He it is who has given us the first page that tells of the darkened and frowning brow, the envious eye and the curled lip that led to the first murder and how in time all flesh became corrupt before God, the earth filled with violence and changed from a bright and joyful Garden of Eden, to a vale of tears.

By reason of the consequent suffering and sorrow, along with the tropical heat and arctic cold of the two extremes of climate encountered in the wanderings of men, the harder lines of the human countenance developed a visage that has become pinched and distorted far from that of the original. This picture has been strikingly delineated in the Savior of Mankind, by Isaiah who prophesied long before his advent that "His visage was so marred more than any man, and his form more than the sons of men."

Many of us have perhaps learned early

in life to know the real worth of the smile of friendship, or the glance of goodwill that under Christian influence and cultivation, beams from the human countenance; but the great day is yet coming, when one approving smile, or the gracious glance of recognition, from the face of a once offended God, will be to us of greater value than all the world and all the combined treasures it may contain.

Dale Enterprise, Va.

MYSELF

S. P. Yoder

If others I'd serve myself I must be;
What others can do may not be for me.
The talents I have were given to use
"Go work" is the call, I may not refuse.
All envious thoughts must be put away
If rightly the Master's voice I'd obey.
The task He assigns I surely can do
Unto myself and Him I am true.

Pretending to be makes living a sham;
The truth will be known, I am what I am.
Account is required of what I possess—
What is of myself—no more and no less.
To falsely appear approval to gain
Would bring to my soul hypocrisy's stain.
Since I for myself an account must give
The life that is given to me I must live.

My mission to fill, myself I must be.
Your work is for you, my work is for me.
Individual traits can not be ignored,
And into one mold all Christians be poured.
To borrow your light to use on the way
Brings me no reward at the close of life's day.

The Master still says, "What is it to thee
What others must do? Come, follow thou me."

Denbigh, Va.

The Blank in the Text:—On the wall of a mission building in North Africa the missionaries painted John 3:16 in Arabic. Next morning there was a blank in the text. During the night some Mohammedans had come and painted out the words, "His Only Begotten Son"—for Islam denies that the Lord Jesus is God's Son—denies indeed that God ever had a Son.

Their action was symbolic. In North Africa Christianity was once supreme.

What the midnight visitors did on the mission wall Mohammedanism has done in North Africa.

But the missionaries who put the text up on their wall were not to be beaten. The words which the Moslems had deleted were promptly restored, only to be blotted out again. Again they were restored, and again blotted out; and the strange struggle went on until the Mohammedans grew weary and left the text alone. Then followed a remarkable result. The words, "His Only Begotten Son," had been so often painted in and painted out that they could be read more clearly than all the rest; and when the bulk of the text had faded, "His Only Begotten Son" still stood out, vivid and insistent.—*Missionary Review.*

THE CONQUEST BY THE CHEERFUL

Thomas C. Richards

Over in England, during the war, they had a heartening call—"Cheerio." When they met one another in times of disaster, when it looked as though clouds would never break, they cried to each other, "Cheerio."

Another memory from the war comes from this side. The train was moving out and the man in khaki leaned out far enough to send a message back to the mother at home. "Tell her our first victory must be cheerfulness—and we will dig ourselves in to hold it."

It is all an echo of the world's great optimist, who could look confidently past defeat and the Cross and say, "Be of good cheer; I have overcome the world."

The discouraged man is beaten at the start. Such a man never invented a machine or made a scientific discovery. Doubt never yet won a single battle nor did pessimism ever win a victory.

Let a man get downhearted and the strength has gone from his arm, and the keenness from his brain, just as surely as hope has gone from his heart. The man who has lost heart has lost all.

Even in the battle for health, cheerfulness is the best medicine. A merry heart makes something more than a glad face; it makes the digestion better; it gives a better circulation to the blood. Iron and quinine are not to be compared with cheerfulness as a tonic. Body and mind are both the stronger for its use.

But you owe something to the world as well as yourself. Cheer is as contagious as fear. During the Boer War, a telegram was sent to the London papers from Ladysmith: "A civilian has been sentenced by a court martial to a year's imprisonment for causing despondency." He had gone about among the soldiers and had kept up a continual fire of discouraging and distressing remarks and had done more harm than a battery of gatling guns."

As Dr. E. L. House puts it:

"Cheer up! The world is taking your photograph! 'Look pleasant, please.' Of course you have your troubles. But man alive, in a ten-minute walk you can see a score of people worse off than you are. And here you are digging your own grave, and playing pallbearer in the bargain.

"Cheer up! What right have you to carry a picture of your woe-begone face and funeral ways about among your fellows, who have troubles of their own? If you must whine or sulk or scowl, take a car and go to the woods."—*The Well-spring.*

"The revelation of a holy God demanding holiness in us, is the keynote of the Bible."

"God is not like man; His mercy endureth forever."

FAITH AND PRACTICE—ACTS

(Concluded from page 47)

nothing to them, for they could not keep it. The attempt to place the observance of the law upon the disciples was described by Peter as tempting God—for it would appear as an attempt on the part of apostles, to either complete an unfinished work of God for the Gentiles or add to the virtues of purification which God had fully perfected through faith in Christ. He had purified their hearts by faith. Grace on the part of God makes the work of Christ for men effective, and faith appropriates and rests in the completed benefits of the grace. "By grace are ye saved, through faith."—Eph. 2:8; Acts 15:11. Traditions and customs may have their proper place and influence in the lives of those who observe them. Nevertheless, their observance has the nature of the yoke, the effect of the law and cannot make more perfect the holiness imparted by the virtue of Christ's atonement, or more effective the salvation which is the Gift of God.

The effect of Peter's relating the incident of the conversion of Cornelius was that all were silenced. None could gainsay what God had clearly revealed and permanently established. Peter had opened the door for the reception of the testimony of Paul and Barnabas, and for the welcoming of the multitudes of the Gentiles in the distant lands whose faith made them one with the church at Jerusalem. God had shown His acceptance of the Gentiles by the many miracles and wonders which He did among them, for the especial purpose of proving before witnesses their acceptance with Him. This added testimony closed the lips of the contenders and the disputing ceased.

WHEN THE DAY IS DONE

(Concluded from page 34)

that—every one of us.

Yes, we are glad to go to work if for nothing else just because it gives us an opportunity to return home when the day is done—it gives us a chance to go to a place that is all our very own where the troubles of the world are shut out and peace and contentment and joy abound, and where this tired body can get rest and renew its strength for the day to come.

Scottdale, Pa.

For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—Heb. 9:24.

"True it is now, as it has been and will ever be, that the man who is true and walks with God has nothing to fear."

THE YOUNG PEOPLE'S MEETING

HOW TO PRAY.—Lk. 11:1-13; 18:1-14.

Topic for February 11

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

MEDITATION ON THE TOPIC

I. Learning to Pray.—When some of us were little children we were inclined to sometimes forget at the table to be humble and would speak out in tones of demand and say, "Bread!" or "Potatoes!" or "Meat!" as though we expected papa or mamma to fill our orders. At such times our ungrateful words were checked by them and we were asked to say, "If you please." So, we learned to be more considerate and prayerful in what we wanted, recognizing that it was in the power of our parents to refuse us if they saw fit. Just as earthly parents like to see their children come for their blessings in the proper spirit, so our heavenly Father is ready to hear the cry of the humble soul who is ready to recognize what He is and what their own unworthiness is in approaching Him.

True humility does not presume upon the Lord as owing anything to us. It is ready to recognize sinfulness in the creature and to use God's means of grace in Christ Jesus when we pray. Our "If you please" in God's sight is the merits of Jesus. Those who come without Him either by word or in thought and attitude, will fail of their request.

Again true humility does not presume upon God with the idea that our wisdom is infallible and that He must grant what we ask as we expect it. But we learn to come in submission and annex to every petition these words, or their implied meaning, "Thy will be done."

Yet every petition should be made in faith that honors God's wisdom, power, love, and the Word of His promise. Such a faith should make us bold and zealous to seek God diligently for the things that we so much need from Him. And having earnestly besought Him we should not be slow to give thanks for His mercies granted.

As we learn to know God and His Word better, we shall come to learn how to talk with Him also and we shall no longer lack for words to say.

II. The Text.—(a).—Lk. 11:1-13.—Here Jesus gave some model words to speak in prayer showing what we should pray for and how we should speak to our Heavenly Father. Then He gives some points on the need of praying earnestly and diligently if we would expect our prayers answered.

(b).—Lk. 18:1-14.—Here a parable is given to show how we ought never give up the means of prayer because the time of answer seems slow in coming. God is faithful and knows our need and can sympathize with us better than an earthly judge who is full of selfishness.

OUTLINE STUDY

I. To Whom to Pray.

1. To God the heavenly Father.—Matt. 6:9; Acts 12:5; Ps. 116:17, 18.
2. To God the Son.—Lk. 23:42; Acts 7:59; Mk. 10:47.
3. (Note—The Holy Spirit is not directly addressed in prayer but is the power in God's children enabling them to pray according to the will of God).—Rom. 8:26; Jude 20.

II. The Merit in Which to Approach God.

1. Jesus who shed His blood.—Heb. 10:19-22.
2. Jesus who is our High Priest.—Heb. 4:14-16.
3. The merit of Jesus' name.—Jno. 14:13, 14.
4. Through the Spirit of adoption given through redemption.—Gal. 4:4-6.

III. The Condition of the one who Prays

1. Humble.—II Chron. 7:14; Jas. 4:6.
2. Submissive.—I Jno. 5:14; Lk. 22:41, 42.
3. With faith.—Jas. 1:6.
4. With earnestness.—Jas. 5:16, 17.
5. With holy hands.—I Tim. 2:8.
6. With importunity.—Lk. 11:8, 9.
7. Spirit filled.—Eph. 6:18.

IV. What to Say in Prayer

1. Praise, adoration and thanksgiving.—Phil. 4:6; Col. 4:2; Ps. 66:16, 17.
2. Ask for ourselves.—Heb. 4:16.
3. Ask for others.—II Tim. 2:1, 2.
4. Confess sin and unworthiness.—Dan. 9:4-11; Ps. 51:1-10.
5. Ask for what will glorify God.—Jno. 12:28.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Pray."
2. Learning to Pray

For Young People

1. Worshiping God in Prayer
2. Merits for Effectual Prayer
3. Removing Hindrances to Prayer
4. Right Motives in Prayer

For Older People

1. The Grace for Prayer.
2. Learning to Pray.

PERSONAL THOUGHT

I would learn my Heavenly Father's will more perfectly that I may know how to enjoy His fellowship more and more and use the privilege of prayer in everything.

SEED THOUGHTS

God never fails to answer the petition of humility and faith.—Bible Doctrine.

In presenting our plea at the throne of grace, we present the best of names at a bank that is solvent. Let us when we would pray, consider well whether we have a promise for our plea.—R. M. Offord.

Let faith each meek petition fill,
And waft it to the skies;
And teach our heart 'tis goodness still
That grants it or denies.

—J. D. Carlyle.

O Thou by whom we come to God—
The Life, the Truth, the Way;
The path of prayer Thyself hast trod;
Lord teach us how to pray.
—J. Montgomery.

SIGNIFICANCE OF CHRISTIAN BAPTISM.—I Pet. 3:18-22; Acts 2:38; Acts 10:44-48.

Topic for February 13

MOTTO

"Thus it becometh us to fulfill all righteousness."

I. The Use of Signs.—Signs are so common that we scarcely think of them. While I write and you read, we are making use of signs. Every letter represents a sound. A combination of letters represent a word. Words properly put together represent a thought. So we have expressed ourselves to one another so as to be understood. Certain actions indicate certain conditions of the person making them. A frown signifies ill feeling. A smile signifies good feeling. Certain tones express joyfulness. Other tones express sorrow. Our friends and neighbors, our domestic animals, in fact everything that has understanding at all, learn to know us and our meaning in a certain measure by signs. It is not strange therefore that the Lord should institute certain acts or ordinances to be a sign of certain religious thoughts showing relationships to God and to one another.

Baptism with water, with the Holy Ghost, with fire, with smittings or suffering,—all signify a certain thing before God and man and to ourselves. Under the Old Testament many ceremonies were used and all of them had a signification. When Jesus came and completed the work of Redemption, many of the old ceremonies were no longer needed because we have them fulfilled in what Jesus is to us. But even now we want some way to show that we receive Jesus and that He receives us. Water baptism is the outward sign that we have received His salvation. Spirit baptism is the sign that God has received us. With our water baptism are certain confessions and promises. There are confessions of sin. There is a confession of Jesus as our Savior. There is a promise of faithfulness to Him until death. We think of those who are baptized as belonging to the people of God. But we know too that all this is of no avail unless the signs of a new life are also present showing that the person has been born of the Spirit.

II. The Text.—1. I Pet. 3:18-22.—As the family of Noah were saved by water because they had built and entered the ark of God so that the water which was a sign of death to the sinner became a sign of salvation to them because it bore up the ark of their salvation; so water baptism is a figure of salvation, not in itself washing away the filth of the flesh, but, in that which it stands for, in showing our good conscience toward God by Jesus Christ and what He accomplishes for our salvation.

2. **Acts 2:38.**—This passage shows that baptism in the name of Jesus Christ signifies that sins are forgiven. These very people who were pricked in the heart had cursed Jesus Christ and took part in having Him crucified, must now express that they acknowledge His name as the means by which their sins are forgiven. In that case baptism in His name meant a confession of their murderous act and a turning to Him whom they had rejected.

3. **Acts 10:44-48.**—Here Peter acknowledges the right of the Gentiles to be admitted into the fellowship of believers by water baptism, because God had already indicated that their hearts were purified by faith in Christ in that He had given them the gift of the Holy Ghost.

OUTLINE STUDY

I. Baptism Signifies

1. That we are admitted into the Church.—Acts 2:41.
2. That we repent and renounce the sinful life.—Matt. 3:6-8; Acts 2:38.
3. That we believe in Jesus Christ and have received a new life, and have a good conscience.—Acts 2:38; 8:36, 37; I Pet. 3:21.
4. That we are submissive to all God's commands.—Matt. 3:15.
5. That the Holy Ghost is the real baptism.—I Cor. 12:13; Acts 1:4-8.
 - (a) John's converts looked forward to the One who baptizes with the Spirit.—Mk. 1:8.
 - (b) Jewish believers in Christ expected the Holy Ghost to follow their confession and baptism.—Acts 2:38; 19:1-7, 18.
 - (c) Gentile converts were acknowledged as Christians who had received the Holy Ghost, by allowing them water baptism also.—Acts 10:44-48.
6. That by faith we are credited with all that Jesus did as our substitute.—Rom. 6:1-6; Gal. 3:27; Col. 2:12.
7. That we are sealed unto the day of redemption by the Holy Spirit.—Eph. 4:30; 1:13, 14.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Baptize"
2. When People are Fit for Baptism

For Young People

1. Describe Instances where Baptism of Water, Spirit, Fire, and Suffering took place.
2. The Importance of a Better Understanding of the Purpose of Baptism.
3. Blessings and Privileges Experienced from Baptism.

For Older People

1. The Holy Spirit, the Real Baptism
2. Why Baptize in the name of the Father, Son, and Holy Ghost?

PERSONAL THOUGHT

Let us express by God's sign in water Baptism what God has expressed toward us in the heavenly seal of the Holy Ghost.

SEED THOUGHTS

Only what coronation is in an earthly way, baptism is in a heavenly way; God's authoritative declaration in material form of a spiritual reality.—F. W. Robertson.

In all cases and under all circumstances, let the meaning and use of baptism be considered of more importance than the mode of administering it.—Hundred Lessons in Bible Study.

Oh happy bond that seals my vows
To Him who merits all my love.
—F. Dodridge.

BEING TRUE TO CHRIST IN SCHOOL.—Col. 3:17; Prov. 3:13-26.

Topic for February 25

MOTTO

"Do all in the name of the Lord Jesus."

MEDITATIONS ON THE TOPIC

I. **Young Christians at School.**—School is one of the places where young people need to complete their equipment for life's duties. Like every other duty this duty should be entered into and performed with faithfulness to Christ. At school we do not find everybody just what they should be. It is a blessed thing if we have true Christian teachers. But if that is not true, it will mean that our responsibility is all the greater that we might so live that our teacher as well as our associates may learn to love our Savior, also, as we do.

In school life there are different kinds of things to meet. We have periods to study, periods to recite, periods when we meet in a social way with fellow students. If in a boarding school, we have some dealing with roommates or perhaps also the people in whose house we dwell. We may at times be in town doing business with merchants. We may get to the Post Office where we receive and mail letters. There are regular days and special days. There are test examinations and regular examinations. We may have some time when we are out for a romp and a game to get needed exercise. In all these various relations and activities there are principles of honesty and purity and truthfulness and love and kindness, and godliness that a true Christian will express. There will be temptations at school as well as at home. They will be of a different kind perhaps but they need to be overcome just as well as any other.

In order to be true to Christ at all times we need to keep our hearts warm in His fellowship and love. We need to not only set a high aim of loyalty toward Christ but we need to see that we keep our hearts in that warm devotion every day that will make it easier to be true. We shall need to see that every activity can be tested by the motto at the head of this topic.

II. **The Text.**—Col. 3:17.—This verse is a test by which our every action may be proved on the motive side. If we keep our hearts in such an attitude of loyalty we are sure not to fail in bringing honor upon the name of Jesus wherever we are.

Prov. 3:13-26.—Here we have true wisdom held forth showing its value. It is not sufficient to learn facts from books and studies of different kinds, unless we find wisdom and use it along with other facts, our life will be a terrible failure.

OUTLINE STUDY

I. Some School Temptations

1. Selfishness.—Phil. 2:4.
2. Vain glory.—Phil. 2:3; I Cor. 3:20, 21.
3. Vain pleasures.—Gal. 6:7, 8; I Pet. 4:3.
4. Social Vices.—I Cor. 6:9, 10.
5. Foolish Speech.—Eph. 5:3-5.
6. Irreverence.—Rom. 2:24; Lev. 19:32; Ps. 119:128.
7. Popularity.—Ex. 23:2.
8. Dishonesty.—Prov. 11:3; Prov. 20:11.

II. True to Christ and His Righteousness

1. In prayer life.—I Thes. 5:17, 18; Matt. 6:6.
2. To covenant relationship.—Col. 1:20-23.
3. In loyalty to Christ and His Church.—Rom. 1:16; Phil. 2:19-21.

4. In devotion to the Word of God.—Ps. 119:18; Jno. 14:21-24.
5. In faithfulness to work.—Rom. 12:11.
6. In faithfulness to teachers and fellows.—Eph. 4:25-32.
7. In turning from evil and cleaving to the good.—Rom. 12:9; I Thes. 5:20-22.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Faithful"
2. Living for Jesus at Home and at School.

For Young People

1. Trials for Young Christians in School.
2. Meeting all Temptations by Prayer.
3. Keeping a Heart Purpose.
4. "Abhor that which is Evil."

For Older People

1. Knowing and Being True.
2. The Highest Scholarship for the Spiritual Man.

PERSONAL THOUGHT

He who is able to keep us from falling and to present us faultless before the presence of His glory can keep the young Christian while in school if he or she is submissive and puts trust in the Lord.

SEED THOUGHTS

Jesus, Master, I am Thine;
Keep me faithful, keep me near;
Let Thy presence in me shine
All my homeward way to cheer.
Jesus at Thy feet I fall,
Oh, be Thou my All in All.
—F. R. Havergal.

Young men, you who have any piety at all, what sort is it? Is it a hot-house plant, which must be framed and glassed, lest March, that bold young fellow should shake the life out of it in his rough play among the flowers? or is it a hardy shrub, which rejoices when the wild winds course along the heather or howl above the crest of Lebanon? We need, believe me, the bravery of godliness to bear true witness for our Master now.—Wm. M. Punshon.

What you cannot lift before His pure eyes and think of Him while you enjoy, is not for you. Friendship, schemes, plans, ambitions, amusements, speculations, studies, businesses,—can you call on the name of the Lord while you put these cups to your lips? If not, fling them behind you.
—Alex. Maclaren.

HOW CHRIST WANTS US TO GIVE.

(Jr.).—Matt. 6:1-4; Acts 20:35; Matt. 10:40-42.

Topic for March 4

MOTTO

"God loveth a cheerful giver."

MEDITATIONS ON THE TOPIC

I. **Can Boys and Girls Give for Christ?**—What can boys and girls do? This is a good question to ask, if you ask it with the emphasis on the "what" and don't intend to make light of the boys' and girls' work. If you ask it with the curl of the lip of scorn you need to learn your Bibles a little better. Will someone find the place where the little lad gave five barley loaves and two fishes? Tell us what that amounted to after Jesus blessed it. Find where Jesus spoke of giving a cup of cold water in the name of a disciple. Did Jesus think that amounted to anything? Really there are many ways that boys and girls
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THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XXX. Missions

To have a large regular attendance in a good Sunday school getting satisfactory results is very desirable for the members and the community, but Christianity, if it be genuine, never limits its interests to the small home field. The Christ spirit goes forth to other fields and thrives only where missionary activities abound. Aside from the needs of the heathen the Sunday school must do mission work in order to save its own spirituality.

1. Need of Information.—The promotion of the missionary cause, aside from the Christian spirit depends on information with reference to needy conditions and missionary progress. The Church for centuries failed in her duties in this respect, not because she was not willing but because she did not know. In order to develop a genuine interest, it is important that children grow up in a missionary atmosphere and this responsibility falls largely upon the Sunday school.

2. Teaching in Sunday school.—Various methods have been successfully used to get information before the children. It is possible to introduce a story or item of news or a few striking facts in connection with the general exercises each Sunday, thus making it a regular part of the program. In order to do this the superintendent must be interested and well informed, know what appeals to young people and be able to present it briefly, in an interesting manner.

Another plan is to devote one Sunday each quarter to a missionary day, when most of the time is given to the subject. Programs can be given including exercises, recitations, and songs by the children, and brief interesting talks by the adults, illustrated, if possible, with pictures or objects from the fields. Stories of child life in other lands are of especial interest to children. If these days can be made so interesting that they will be looked forward to as special occasions, then the children will grow with an intelligent interest in, instead of prejudice against, missionary activities.

3. Study Classes.—In many schools there will not be enough well informed persons to conduct successfully the missionary programs suggested, and so it is first of all essential to prepare teachers and leaders. Mission study classes, including Sunday school workers, Young People's Society

leaders and such other young people as are especially interested, should meet once a week as a mission study class. The Student Volunteer Movement among the colleges provides many interesting courses among the home and foreign fields. They also publish good sets of books for general reading that can be used for reference. A good leader, faithful study, and regular attendance will do much for the class and for the Sunday school and church as well. When the leaders in the church work are informed and interested there will be many opportunities for interesting others.

4. Financial Support.—All this information and interest must be turned into action. To stir up the feelings and allow them to evaporate will make sentimentalists, but not missionaries. The one thing that all can have some part in is that of giving. This is the part of the work that the Church at large does and so children should be trained to do their part while their life habits are forming. If there is no special mission department or organization, this raising of money should be undertaken by the treasurer. Many methods are used to get contributions. Children may be given a small amount of money and asked to use it so as to gain more, or they can try to earn some each week, or give regularly from the spending money allowed them. It should be their own money and given willingly, because of their own intelligent interest. Yet some system must be adopted in order to keep it regularly before their minds. Special recognition of classes giving the largest amounts may not be amiss and will create some class spirit that is desirable to hold them in school.

5. Volunteers.—While many give, a few must go, and each school should have some representative in the field. Teachers of classes from sixteen to twenty should make special effort to find those well adapted to missionary work and interest them in it. Many young people at this age, if they had the information, encouragement and help needed in making the decision and getting started, would be willing to take up the work.

The Sunday school can thus be a collecting agency to raise money, and a recruiting agency for workers. If all schools would do their duty the great missionary cause of carrying the Gospel to all parts

of the earth would be greatly strengthened. If the Sunday school can bring youths into the Church, prepare them for service, and send them forth into the great harvest field, then it surely is doing a great service for the Kingdom of our Lord.

VALUE AND BENEFITS OF THE SUNDAY SCHOOL LIBRARY

Lydia A. Smucker

We are living in a reading age. Every year new books are placed upon the shelves of our public libraries. Some may be read and reread, while others are better left upon the shelves untouched. However that may be, the love for reading should always be encouraged, especially among our younger people. It develops the mind and broadens the life, making men and women more useful wherever they may be.

A certain writer has said, "If the riches of the Indies or the crowns of all the kingdoms of Europe, were laid at my feet in exchange for my love of reading, I would spurn them all."

The literature we read has a great influence upon our lives and character. It has been said that the deeds of criminals can often be traced to the literature read during the junior and adolescent period of that individual. It had left its impress upon the mind, and later brought forth its sinful results. Reading good literature is equally effective. The child who reads good books, studies the lives of consecrated men and women, will have a desire to become like them, and finally the parent and teacher's desire are realized.

Our public school system is so organized that they require much reading to be done by their pupils. Especially during the High School period, and during the twelve years of school life the public library is always open for them.

Some may criticize our school system, others may be alarmed because of the literature read, but while we stand idly by the work still goes on.

We want to help our young people; and here the Sunday School Library plays an important part. If we can place before our boys and girls, our young men and young women, literature that is sound, biographies of persons who have yielded their lives wholly to their Master for the spreading of the gospel and upbuilding of the kingdom, books which set forth high standards for the Christian life and

service, and strongly encourage that secret devotion to our Christ, we have done something to help them over the rough places in life's pathway.

Some one may ask, Will these books be read? Will all read them? Yes, they will be read, but not all will read, and we dare not expect too great results at once. Great achievements develop slowly and quietly. It is however encouraging to know that one library during a period of seventeen months has given out among its Sunday school pupils nearly four hundred volumes.

The value of a library, or the help received can not be estimated by the number of books read or by the number who read them.

If our Sunday school workers, who are responsible for the growth and development of the school, avail themselves of the opportunities the library gives them, a great work can be done.

The library contains books adapted especially to the teachers' needs. Missionary books give valuable information; others enrich the Christian life, and as the teacher reads and meditates upon these, he will go before his class with a keener sense of his opportunities and responsibilities than ever before. And as he weaves into those minds and hearts the inspiration he himself received, the entire class obtains the benefit, although they have never read the book themselves.

The value of a good library can not be over estimated. Eternity only can reveal the far reaching effects it may have. Who knows, but that some boys and girls through the influence of good books may dedicate their lives to their Master, doing a great work in bringing souls to Him.

As we read, so we think, and the good Book says, "As a man thinketh in his heart so is he."

Smithville, O.

CONCERNING TEACHER TRAINING

C. D. Brenneman

There are many different methods of Bible study that are a pleasure to the Christian Bible student as he comes in contact with others who are interested in the study of God's Word. For a period of about eighteen months the writer had the privilege of meeting with the Teacher Training Class at the Lima Mission to study the Word and also the principles of teaching as they could be best applied to service. There are some problems to solve, as well as many obstacles to overcome in keeping a group of young and old people interested in the same class. Where it is contemplated we would suggest the forming of separate classes. One of the lessons learned was that elderly people need not get the idea that they can not take up a systematic study of the Word successfully, as was proven in this class. One-half of those who finished the course were past fifty years of age. One

encouraging feature of the class is that every one in the class is engaged in some line of Christian work, and all express themselves as being well pleased with the help received in taking a course of this kind. Young people should have every opportunity for preparation for service and should insist that their ministers provide a class for Teacher Training, so that they may become efficient workers in the Master's service.

On the benefits received from a teacher training class see the testimonials of this class in the December Monitor. The class was there credited to the Elida congregation, which was a mistake. It should have been to the Lima Mission.

A WORLD WIDE SUNDAY SCHOOL BUILDER—JOHN WANAMAKER

For the fifth time during the year 1922, the grim reaper death has taken toll from the ranks of the World's Sunday School Association Executive Committee. This time the President, Hon. John Wanamaker, answered the summons. The news of his death was carried with the speed of the electric current to the ends of the earth and soon there came in return, messages of sympathy from the far-away fields served by this world organization.

Late in September Mr. Wanamaker was taken with a severe cold which continuously baffled the skill of his physicians and which finally resulted in his death. Mr. Wanamaker was in his eighty-fifth year and never ceased to plan for a bigger and better tomorrow.

Mr. Wanamaker was elected in November 1919 to succeed the late Mr. H. J. Heinz as Chairman of the World's Association Executive Committee, and on October 14th, 1920, Mr. Wanamaker was elected President of the Association at the Eighth World's Convention held in the City of Tokyo, Japan.

John Wanamaker laid the foundations for his memorial deeper and on more lasting rock than were built the massive piles which are the markers of his commercial genius. He was a believer in religion of the practical sort and in its every day application. He gave generously of his time and his resources in building organizations that promoted programs of character-building. Indeed it might be said of him, his business as a merchant was incidental, for so devoted was he to his church and Sunday school interests that to those who knew him well, these seemed to be of first importance. The famous Bethany Sunday school he started in the shop of a cobbler by the name of Kinkaid, on February 14th, 1858, with twenty-seven members. To this organization, which later had a membership of 5,000, Mr. Wanamaker was most devoted. He was seldom absent from its session. While serving as Postmaster-General in President Harrison's cabinet, he traveled from Washington to Philadelphia every

Saturday night in order to attend Bethany on Sunday, and returned to his post of duty on Monday morning. It is said he traveled over 60,000 miles to render this service.

INSTALLING TEACHERS AND OFFICERS BY A PUBLIC SERVICE

One of the most impressive and satisfactory services ever held in an Illinois church was that in which the newly elected teachers and officers of the Sunday school were publicly installed. This took place at the hour of evening worship. After the opening exercises, during the singing of a hymn officers and teachers came forward and occupied seats reserved in the center of the auditorium. A roll call of teachers and officers followed, with a brief explanatory remark by the pastor as to just what each office stood for and the grade taught by the teacher. A short prayer by one of the church officers was followed by the charge to the workers, delivered by the pastor. This was based upon II Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth":

"You, as teachers and officers of this school, are set to teach the Word of God, whose truths are the profoundest and most sublime that ever occupied the mind of man. You are representatives of Christ, helpers of parents, unordained ministers of the Church. What you do determines largely the future of the souls committed to your care. You teach by character as well as by lesson. The value of the lesson is represented by the truth it contains, multiplied by the character of the one who delivers it. Will you therefore promise that, trusting in the Lord Jesus Christ for strength, you will be diligent and faithful to the extent of your ability to all known duties and responsibilities devolving upon you as a worker in this Sunday school? Will you declare your belief that the supreme aim of your teaching is to lead the scholars to know your Lord and Savior, and to this end will you consecrate your time and talents, depending upon him for strength and wisdom?"

Answer: "I will."

A short prayer of consecration by the pastor was followed by the Scripture benediction:

"The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. Amen."

An inspiring sermon to the newly installed workers on the general subject of Sunday school work, in which the pastor was well versed, brought out many helpful ideas as to how each and every one might "study to show himself approved unto God" by making full use of the various means afforded, including, besides

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CURRENT EVENTS

Record in Europe:—Not since the close of the war has the situation in Europe seemed as complicated and in a sense as hopeless as it does today. After a final effort of the premiers of the various countries signatory to the Treaty of Versailles to come to an agreement and to work harmoniously on some of the serious problems facing them, the meeting broke up in discord and the premiers went their way each to pursue his own policy. The chief points at issue were the reparations question and the question as to whether Germany is in voluntary default in fulfilling the treaty terms imposed upon her. The question of reparations was left unsettled, and by a majority vote and against the protest of England, Germany was declared voluntarily in default of her obligations and France declared herself justified in proceeding forcibly and independently against Germany in an effort to secure what is due her. The German government presented several new plans for dealing with the question and declared herself absolutely unable to meet the conditions laid down, but her plea was turned down.

France in the Ruhr:—Acting with a promptness which showed her careful preparation for just such a possibility, immediately after the declaration by a majority vote of the allied premiers that Germany was in voluntary default of her treaty obligations, France proceeded to march troops into the Ruhr valley and to take possession of the mines, factories and forests which she deems necessary to assure her of obtaining the delinquent deliveries of wood and coal which are due her under the treaty. Essen, former headquarters of the famous Krupp gun works, was the most important city occupied. As a mark of her displeasure over the action of France, which is also incurred in by Belgium and Italy, Germany at once ordered the withdrawal of her ambassadors from Paris and Brussels, and notified France that she considered her action a violation of the Treaty of Versailles. Demonstrations against France are reported in some of the large centers of German population, but on the whole the attitude seems to be one of tense expectancy and uncertainty.

U. S. Troops Withdrawn from Rhine:—Immediately following the declaration by France of her purpose of forcibly seizing the Ruhr valley section of Germany, the United States issued an order withdrawing the American army of occupation from the

Rhine in Germany. About one thousand soldiers and over a hundred officers make up the number of our forces that still occupied the sector of the Rhineland in the vicinity of Coblenz. Withdrawal of these troops is interpreted as serving notice on France of the disapproval of the United States over her action in seizing the Ruhr valley, and is considered as a blow to French support. General satisfaction seems to be expressed in this country as a result of this action, while regret is expressed in Germany. The Germans fear that the place of our soldiers will be taken by French soldiers, which is very distasteful to them. Our own soldiers, on the contrary, were very popular with the Germans, and the treatment accorded to them was the finest, while the soldiers themselves seemed to enjoy their stay there and express regret on being called home.

Desert Strikers Punished:—Last August, during the railway shopmen's strike, newspaper reports indicated that several transcontinental trains had been abandoned by their crews in out-of-the-way desert places, subjecting more than a thousand passengers to great hardships and inconveniences for several days. From similar sources we now learn that eight trainmen have recently been convicted for this offense on a charge of "conspiracy to interfere with interstate commerce." In the opinion of the jury, the public outcry raised against men who would leave passengers hundreds of miles from their destinations and marooned in towns depending upon the railroads for their day-by-day existence was fully justified, and punishment was meted out accordingly. The incident perhaps did more to influence public sentiment against labor unions at the time than anything else has done for a long time, although the heads of the unions promptly denied any responsibility for the action of its members.

Lusanne Conference Deadlocked:—After more than six weeks of wrangling the Lusanne Conference has accomplished practically nothing, and perhaps faces even more difficult situations than when it began. Turkey and Russia are the chief obstacles to the success of the conference according to the other nations, while the latter are blamed by representatives of these two nations as being principally at fault. Turkey is jealous of British influence in the Near East, and England is afraid to trust Turkish promises and guar-

antees in the light of past events. The Dardanelles and the Mosul oil fields are two of the principal points of contention. Turkey is offended because the United States representatives, who are there in the capacity of observers only, were given a hearing on a number of questions. Russia is offended because of the reception which her delegates received at the conference, and because their participation was limited by the allies to questions involving their own direct interests. Turkish envoys are not given plenipotentiary powers and must refer all questions back to Angora, the seat of the Nationalist government, before giving definite answers. Angora seems unable to grasp the real situation at a distance, and negotiations in general are very unsatisfactory. It seems almost certain that the Conference must end in disagreement.

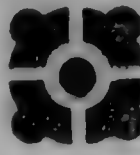
Immigration Question Agitated:—Recently there has been considerable agitation with reference to securing modifications of our present immigration laws. One proposal was to admit Near East refugees without regard to the quota from that country. Another, formulated by manufacturers and agricultural leaders asked, among other things that the secretary of labor shall be authorized upon presentation to him of satisfactory evidence of a continuing shortage of labor of a particular class or type, to admit otherwise admissible aliens in excess of the quota until, in his judgment, such condition is improved. It is recognized that the present law which provides admission only of a certain number, or quota, from each country, based on a certain percentage of the number admitted from these countries before the present restriction, is obviously unfair and works considerably hardship in many cases. It is continued as a temporary measure, however, because congress does not know how to handle the situation in any better way.

Senator Borah's Resolution:—Readers will recall that when the Treaty of Versailles was under discussion at Washington a few years ago, one of the bitter opponents of the treaty was senator Borah of Idaho, chiefly on the ground of avoiding entangling alliances with European countries. About two years ago, however, he introduced into the senate the resolution calling for a naval disarmament conference, which became an actuality a little later. Recently he introduced another res-

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MISCELLANEOUS



THE WORLD'S BIGGEST BUSINESS

Dr. Hubert Work, Postmaster-General, in Christian Herald.

Our greatest Federal business enterprise—in fact the greatest business enterprise in the world—is the Post-office Department at Washington, which operates the Postal Service of the United States.

This may appear to be a broad statement, but I believe if the readers of the Christian Herald will let me tell them what their Post-office Department is, and something of the vast accomplishments of our Postal Service, they will realize that the work done by the Department makes it the greatest business enterprise in the world.

The Postal Service has become the genesis of commerce and business as it is transacted today. Should any unforeseen disaster close down the movements of the mail for one day only, every business enterprise throughout the country would suffer; and were the mails to be closed down for a week, business from one end of the land to the other would be suspended. It is this which has made the Post-office Department the greatest of business enterprises, and it has over one hundred million shareholders—the men, women and children of the country who receive the mail—while the directors who keep the machinery moving are the more than a quarter of a million of postal employees scattered from Maine to Mexico, from Florida to Alaska, and throughout our insular possessions. The vastness of the Postal Service is evidenced by what it is doing. Let me enumerate a few of these things.

Over 1,400,000 letters are mailed every hour of the twenty-four. In every day of the 365 of the year 33,600,000 letters slip into the mail box to go, some of them to the ends of the earth. More than 12,530,000,000 units were transported by the American Postal Service last year, besides sixty million pieces of parcel post. New York City alone sends out as many letters daily as the entire Dominion of Canada.

The revenues of the Postal Service are derived principally from the postage paid on mail matter—postage-stamps, stamped envelopes, newspaper wrappers, and postal cards, as well as the revenue collected on matter of the various classes mailed without stamps. Revenue is also derived from the sale of money orders, and the registry and postal savings systems, and from box rents. In round numbers there were sold during the fiscal year 1921 at the post-offices throughout the country 14,000,000,

000 adhesive postage-stamps; 64,000,000 special delivery stamps; 1,000,000,000 postal cards; 2,700,000,000 stamped envelopes; 175,000,000 documentary stamps; 75,000,000 newspaper wrappers; 500,000,000 proprietary stamps; besides the 57,000,000 postage due stamps used on short-paid mail matter. In all, there were issued 19,000,000,000 stamps.

The Postal Service is the medium which releases us from our own narrow environment and makes us citizens of the world. It is the greatest single agent of civilization, and has been for ages. The first Postmaster-General in the world was Darius, who sent his messages by relay postmen, and who later became the last of the Persian kings. The Israelites were so well acquainted with the use of letter posts that when Job wanted a simile to describe the flight of time he said, "My days are swifter than the post; they flee away," and the people to whom he spoke understood. Julius Caesar transmitted his waxed tablets of wood to his generals by a fully developed courier system, working in relays; and the Incas in distant Peru, by the same methods, were enabled to transmit their knotted string messages over the long routes at the rate of 150 miles a day. It was not until 1833 that England had a daily mail to Paris, and the postage to America at that time was almost a dollar a letter. Prior to 1639 there was no established postal system in America, mail having been transmitted largely through the hands of traveling friends.

In our own country the Postal Service has kept pace with all other developments. It is a far cry from the galloping post-rider of pioneer days, who is still seen on the official seal of the Post-office Department, to the soaring airplane, yet the development from the one to the other has been a part of the steady evolution of the government. Originally, the thirteen colonies maintained a system of communication between themselves, which was placed under exclusive Federal control when the Constitution was adopted in 1789. Samuel Osgood, of Massachusetts, was made the first Postmaster-General under the Constitution. The relay post system, followed by the colonists was continued, but gradually the post-rider and stage-coach were succeeded by steamboat and railroad service, and now the airplane has been added as a means of transporting the mails.

Each development has been a distinct epoch in the postal service of our country.

The work of the Department covers a vast network of post-offices in every city and town of the Union—52,000 in all. The control is centered in Washington, where the headquarters of the Department are located. The Postmaster-General is the executive head and directs all the activities of the postal service through the four Assistant Postmasters-General, the Solicitor, and the Chief Inspector. Each Assistant Postmaster-General has charge of the work that is assigned to his bureau, the Solicitor is the law officer, and the Chief Inspector, through the 485 inspectors, conducts all investigations and checks up all post-offices.

The First-Assistant Postmaster-General has supervision of the preparation of cases for the appointment of postmasters, keeps the record of their service, as well as all of the employees under them, and, when necessary, administers disciplinary action. He also has charge of the establishment and change of name or location of post-offices throughout the country. He supervises all matters concerning the delivery of ordinary mail and the special delivery service. The majority of complaints which come to the Department are referred to him.

Another important part of the First Assistant's duties come under the dead-letter service, and this is a matter in which the people of the United States could give tremendous assistance in lessening the expense of the service. The dead-letter office, which came into existence in 1825, has been maintained all these years solely because of the carelessness of the American people. In 1921 there were 19,683,259 pieces of mail which were misdirected and which eventually found their way to the dead-letter office. More than 800,000 parcel post packages were misdirected or so badly wrapped that the contents were found loose in the mails. Think of the expense of clerk hire, the searching of directories, and the readdressing this entailed! If the American people would address their letters correctly, and if they would put the return address on them before mailing, they would save the taxpayers of the country more than \$3,000,000 annually.

The Second-Assistant Postmaster-General is charged with the supervision of all railway mail service—the moving of mail and mail equipment on railroad trains, the

directing of railway postal clerks, and the distribution of mail matter en route in railway cars and post-offices. When it is understood that last year the United States Railway Mail Service covered a rail trackage of 2,500,000 miles, the scope of this big business enterprise can be appreciated. He also supervises the transportation of mail on electric car and steamboat, and the Alaskan Star Routes where mail is sent by dog-team and reindeer-sled over the 10,053 miles of frozen territory, over which the post carriers go.

Last year a steamboat route was established between Seward and the Westward Islands, a 2,500-mile trip over the stormiest waters in the Western Hemisphere. The Second-Assistant Postmaster-General's duties include the transportation of foreign mails, and the ocean mail service where American steamships are now used for the United States mail transportation. He also has charge of the International Parcel Post Service, which calls for the co-operation of ninety-three countries.

It is of peculiar interest in this connection to recall the efficiency of the mail service during the recent mail strike. More than 1,000 mail trains were suspended during the progress of the strike, yet the postal machinery was operated with such care, not only at headquarters, but by postal officials in all parts of the country, who were backed by the splendid fidelity of the postal employees, that throughout the long and trying period of the strike the mails were kept running practically on schedule time.

The latest and most fascinating of all mail routes—the air service—also comes under the Second-Assistant Postmaster-General. In the beginning of the air mail service, a route was established between New York and Washington and between New York and Omaha, Neb., over which daily flights were made on schedule, except on Sundays and holidays. The initial continuous trip from New York to San Francisco is a still well-remembered aerial feat. These original air routes were discontinued eventually for want of funds.

Subsequently, however, Congress provided for an air mail service by transcontinental route from New York to San Francisco, which is still in operation. This route is 2,680 miles in length, making a round trip of 5,360 miles. The round trip is covered each day except Sundays and holidays, necessitating an annual flying schedule on the part of the mail air force of approximately 1,800,000 miles. The eastern terminus is Mineola, L. I.; the western terminus, Presidio, San Francisco. The intermediate landing-fields are Bellefonte, Pa.; Cleveland and Bryan, Ohio; Maywood (Chicago), Ill.; Iowa City, Iowa; Omaha, and North Platte, Neb.; Cheyenne, Rawlins, and Rock Springs, Wyo.; Salt Lake City, Utah; Elko and Reno, Nev.

The service at the present time consists of a relay advance of mail from New York across the continent, and vice versa. That

is to say, no particular mail is taken for a complete trip across the continent. Certain mail which misses the late night trains out of New York is advanced into Cleveland from New York. Mail is taken from Cleveland into Chicago, which would reach Chicago too late for delivery in the afternoon. This process is repeated in relays across the continent with the net result that approximately 12,000 pounds of first-class letter mail is advanced each day some three or four hours. It should be noted that this three or four hour advance may in certain instances mean a real advance of 15 to 18 hours, inasmuch as it often results in the delivery of the mail to the consignee late in the evening, which might otherwise not be delivered until the following morning. Each airplane carries about 600 pounds of mail.

The expense to the government of installing the air mail service was comparatively small. The planes now used are remodeled De Havilland planes, which were procured free of charge from the army. At this date seventy such planes are in flying condition. Twenty are in the air each day, and about twenty-four in process of being overhauled and rebuilt. The Department uses Liberty motors, also procured without charge from the army. Experience has shown that at the end of 100 hours flying service it is necessary to overhaul each Liberty motor. This is done by the Department at an average cost of \$250 per motor. At the end of 300 or 400 hours flying service the ships themselves are overhauled. The major portion of this overhauling and rebuilding is done in our shops at Chicago.

From July 16, 1921, until September 7, 1922, the air mail service flew approximately 2,000,000 miles without a fatal accident. During the fiscal year ended June 30, 1922, an efficiency was maintained of 94.39 per cent. This means that out of every 100 trips scheduled 94.39 was finished on schedule time. Our records show that two-thirds of our trips were made in clear weather, and one-third on foggy, cloudy or stormy weather.

On September 16, the air service finished ten consecutive weeks of flying over the entire transcontinental route with 100 per cent efficiency, that is to say, during those weeks each of the scheduled trips was started and finished on schedule time. It should be remembered that the daily route includes the crossing of three mountain ranges, the Alleghenies, the Rockies and the Sierras.

It is obvious that in order to get from the airplane all that it may offer in the way of postal service, it will eventually be necessary to fly at night. To meet this next step an intensive series of experiments in night flying have been made during the past three months. The experiments have now reached the stage where it is safe to conclude that it is entirely possible to fly at night. It is expected within a few weeks to light the Chicago

field, and the Second-Assistant Postmaster-General believes that within six or eight months we will be able to make the trip from Chicago to Cheyenne at night. If we are successful in this, the result will be a transcontinental flight from New York to San Francisco in one continuous movement, flying from New York to Chicago in the daytime, Chicago to Cheyenne at night, and from Cheyenne to Frisco during the early part of the second day. We should thus be able to establish and maintain a schedule of from 28 to 30 hours between New York and San Francisco.

In connection with the air-mail service, radio stations have been established along the air routes. The radio stations owned by the Post-Office and Navy Departments, not only relay messages to all fields from Washington, but provide communication between all points along the mail route. This enables airplanes to communicate with each other and with the intervening fields while in flight, and still the radio as well as air transportation, may be said to be in its infancy.

The Third-Assistant Postmaster-General looks after the finances of the Department and has charge of the stamped paper, money orders, registered mails, classification and postal savings. A few figures help to show the work of his division:

During 1921, 145,686,300 domestic and international money orders were issued. Debts totaling \$1,330,000,000 are paid annually through the money order division of the post-office; 124,898,500 official and registered letters were mailed last year; 116,326,664 parcels were insured. During that same period 2,798,650 postal savings certificates were issued. There are over 400,000 depositors in the postal savings, a larger number than in any banking institution in the world, and two-thirds of the depositors are foreigners. The depositors had a credit on June 30, 1922, of \$137,736,439.

The parcel post, which was established by the Post-Office Department in 1913, is larger than any express company in the world. Last year it carried more than 60,000,000 packages. The postage paid through the parcel post ran into the millions, yet with the special delivery privileges extended to the parcel post, and notwithstanding the vast number of parcel-post parcels which are transported through the mail, it now seems doubtful whether the parcel post pays for itself.

Another part of the work which comes under the Third-Assistant Postmaster-General is the stamps which are used on all mail matter, and this of itself would make a most interesting story. The use of postage stamps in the United States post-offices was not begun until 1847. At that time the first stamps were issued and were of 5- and 10-cent valuation. The 5-cent stamp bore Longacre's face of Franklin, and the 10-cent stamp was engraved with the Stuart head of Washington. In 1851

the second series of stamps was issued. The stamps ran in value from one cent to 90 cents and Jefferson's profile appeared on them with the other two mentioned, and both of these two issues long since became obsolete.

During and after the war of the 60's, another series was issued which bore the faces of both Jackson and Lincoln with those of the three men who had been so honored in the first and second series. In 1870 another series was issued and in 1783, when the franking privilege was abolished, a series of stamps of special design were provided for the use of Congress and the executive departments of the Government. Since that time there have been a great variety of postage stamps issued, including the commemorative stamps—those which were made in honor of the Columbian Exposition, and of many notable events since that date. The stamped postal card was first authorized in 1873.

The Fourth-Assistant Postmaster-General has charge of the rural mails and the equipment and supplies of the service. There are practically 44,203 rural delivery routes established throughout the country, covering 1,163,896 miles, the service thereon requiring, in round numbers, 400,000,000 miles of annual traveling by the 44,000 mail carriers. This brought the mail to more than 6,500,000 families and approximately to 30,100,000 persons last year. The cost of this service was \$85,500,000.

Motor trucks have come into large use in the postal service of many cities, and this branch of postal business is also under the Fourth-Assistant Postmaster-General. During last year the collection and delivery of department store parcels was inaugurated and has come into great demand where the government-owned motor vehicle service is in operation.

From this brief story of what the Post-Office Department is doing, it can easily be understood that it is the greatest of all business enterprises, and that it affects in various degrees every man, woman and child in the country. For this reason we sincerely want the spirit of cooperation to characterize the relations between the Department and the public.

The business men of the country are invited to help in solving the mail problems which affect them. A committee of New York business men are advising the Department of the mail situation of New York City; representatives of savings banks are working on the postal savings changes; manufacturers on cost accounting methods; the purchasing agent of the largest railway in the country has advised with us on the methods used in purchasing supplies; and by newspaper publicity we are trying to teach the public what can be done to help the mail service. There are many ways in which the public can help—by posting letters early in the day, by legible and accurately addressed mail, by business houses placing their mail in bundles properly faced, and most of all,

by friendly cooperation between the public and the Department.

The most important element in any service is the spirit of the men who are doing this service and for this reason we are striving in the Post-Office Department to exemplify the spirit of cooperation. We want this spirit of cooperation to reach every postal employee all over the country. We are striving to better working conditions among the postal employees. One instance of this is shown in the Sunday regulations. Supervisory officers of the Railway Mail Service have been required to make a careful inspection of all Sunday railway post-office service for the purpose of eliminating all that was not actually necessary. The result has been a decidedly satisfactory curtailment.

Postmasters are now permitted to relieve from duty such employees as can be spared on Saturday afternoons during the summer season; we have distributed to post-offices 1,800 boxes and 115 chests containing material for first-aid relief; experiments are now being made in a number of the larger post-offices to find out whether rest bars for the relief of distributing clerks are practicable; and night work has been reduced to a minimum.

We have a practical, clearly defined program in operation for the welfare of the employees of the Postal Service. The theory of welfare which we are trying to exemplify aims to develop pride of occupation, from which come progress, good health, a contented mind, and I am happy to say that for more than a year now through all branches of the Department of the Post-Office the theory has worked out into a splendid reality.—Christian Herald.

NUTS AND THEIR VALUE IN THE UNITED STATES

How many people have ever considered the nut as an important article of food for future generations? Do you know that the importation of nuts into the United States has increased from \$8,500,000 worth in 1909, to \$58,000,000 in 1919? The nut includes all varieties, such as the Black, English, and Japanese Walnut, the filbert, and almond. The Pecan is more of a dode, and taking the United States as a whole it cannot be recommended on a commercial basis as yet.

The shellbark, famous for its excellent flavor and high cost can today be grown at a great profit. The food value of nuts as compared with meat is much greater. The calories per pound are: for walnuts, 3200; pecans, 3300; almonds, 2940. Compare this with meat which ranges from 900 to 1100, or milk which averages 350. Remember these figures, and add the information that the nut growing industry has been revolutionized by the grafting and budding of nursery stock.

One nursery man declares that one can plant nuts on the same basis, in regard

to quick returns, as the peach or apple. Just recently I have seen trees of five years planting bear one-half bushel of nuts. This holds good both with the English and black walnut. Often they bear a few the third year. The shellbark has had its "coming into maturity time" cut in half,—from thirty years to fifteen, while they often bear at five years and keep increasing steadily.

Nuts sell from \$3 to \$12 per bushel, especially the English walnut and the shellbark. The filbert, or commonly called the hazel nut, does not sell as high, but is a prolific bearer and can be grown most anywhere. Because of grafting, the trees are much more hearty, making the English walnut and Japanese walnut, especially the famous Lancaster heart nut, very desirable for commercial planting wherever the sweet cherry or apple will thrive. These two, and the shellbark, are especially liked for shade. Excepting the shellbark, any of them grow as rapidly, or nearly so, as shade trees, are of very beautiful shape, and will bring fine returns. Being disease free they should be considered ahead of the peach or apple, either for orchard, or for planting in odd places about the farm.

When property owners begin to appreciate the value of the nut, especially in preference to shade trees, and the quick returns obtained from grafted stock, and start planting them, the value of property will greatly increase and the food supply of our nation become greatly stabilized.

CURRENT EVENTS

(Concluded from page 59)

olution into the senate directing the President to call an international conference to settle the world's economic questions. The question was debated in the senate for a short while after which Secretary of State Hughes informed the senate that delicate negotiations were then going on with European countries, and had for some time past, looking toward some such solution, and that further consideration of the question in the senate might seriously embarrass the government. On this assurance senator Borah withdrew his resolution. It has developed that the negotiations to which the secretary of state referred consisted of conversations on the desirability of calling a conference of economic experts to consider the whole question in all of its phases. The suggestion seems to have been favorably received by Great Britain, but not by France, and no further developments have taken place up to the time of this writing.

"God writes with a pen that never blots, and speaks with a tongue that never slips, and acts with a hand that never fails."

God is our refuge and strength, a very present help in trouble.—Psa. 46:1.

Y. P. M. TOPICS

(Concluded from page 56)

can give, not only in money but in service that means much to Christ and will bring His blessing upon the giver and his or her gifts.

Some years back a number of boys and girls took quarters that were loaned to them for making mission money and they earned enough that it gave the Children's home in Kansas City a big start. Since that time many have done something each year to help some good work for Jesus and many are the blessings that could be counted from these gifts. I feel sure we shall not know the full results till we stand before the throne of God in glory.

I know some boys and girls who gather walnuts for the children in the Home. Happy are the hours that these children spend in cracking them. And I dare say, happy are the hours that the boys and girls spend who gathered them in thinking of the joy they have caused to those who do not have as good a chance in life as others.

Boys and girls have a chance to give prayers, and kind words, and smiles and a helping hand to someone who needs it both at home and abroad as opportunity affords. If all this is done for Jesus' sake and in the spirit which Jesus and His apostles taught they will surely receive blessing.

II. The Text.—The one in Matt. 6:1-4 tells us how Jesus is displeased with those who just give to make a show of themselves and have men praise them. It is better not to have everybody know how much we are doing than to try to blow a trumpet so that everybody will hear about it.

The verses in Acts 20:35 tells how much more blessed it is to give than to receive.

The verses in Matt. 10:40-42 tell how the very least action done for Jesus' sake is noticed of the Lord and will be rewarded.

OUTLINE STUDY

I. How Much

1. As God has prospered.—I Cor. 16:1, 2; Lk. 12:33.
2. Bountifully.—II Cor. 9:6.
3. With real self denial.—Mk. 12:41-44; II Cor. 8:1-2.
4. Richly.—I Tim. 6:18; Matt. 19:21.
5. Curselves First.—II Cor. 8:5.

II. How to Feel

1. Not to make a show.—Matt. 6:3.
2. Not to get praises.—II Cor. 9:5.
3. Willing.—II Cor. 8:10.
4. Cheerful.—II Cor. 9:7.
5. A purpose of heart.—II Cor. 9:7.

III. What For

1. To the poor.—Matt. 19:21; Lk. 14:12-14.
2. To show hospitality.—I Pet. 4:9, 10.
3. To help missionaries.—Matt. 10:41.
4. To help little ones.—Matt. 10:42.
5. For Jesus' sake.—Matt. 19:29.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword "Give"
2. How Jesus Gave.
3. Some Teachings of Jesus About Giving.
4. What Can We Give?
5. What to Give For.

For Others

1. Giving for Jesus' Sake.
2. Giving Well.
3. Blessings of Giving.

PERSONAL THOUGHT

I want to give myself to Jesus and let Him use me in every way He wants to use me to do good.

SEED THOUGHTS

Never be afraid to speak for Jesus,
Think how much a word can do;
Never be afraid to own your Savior,
He who loves and cares for you.

Never be afraid to work for Jesus,
In His vineyard day by day;
Labor with a kind and willing spirit,
He will all your toil repay.

Never be afraid to bear for Jesus,
Keen reproaches when they fall;
Patiently endure your every trial,
Jesus meekly bore them all.

Never be afraid to live for Jesus,
If you on His care depend;
Safely shall you pass through every trial,
He will bring you to the end.

Never be afraid to die for Jesus,
He, the Life, the Truth, the Way;
Gently in His arms of love will bear you,
To the realms of endless day.

—Selected.

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.—Job 22:21.

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Iron Springs, Pa.

INSTALLING TEACHERS AND OFFICERS BY PUBLIC SERVICE

(Concluded from page 58)

regular church services, teachers' meetings, conventions, institutes, home-study courses for every department of the school, together with the reading and studying of books and magazines bearing upon the child, the Bible, and the best methods of bringing the truth in the one to bear upon the development of the other.

Such a service in any Sunday school ought to increase the efficiency of its workers and bring larger results from their service.—S. S. World.

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S. C. Buff Leghorns	16.00
S. C. Buff Orpingtons	20.00
Sandy S. C. White Orpingtons	18.00
White Wyandottes	17.00
Odds and ends	10.00

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Terms—One-third cash with order. Balance to reach us before date of shipment. We prepay delivery charges and guarantee safe arrival.

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We always put in a few extra chicks to make up any loss in transit. Every customer must be satisfied. Place your order early so we can ship them on exact date wanted.

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TOBACCO AND PUBLISHERS

Will H. Brown

It is an encouraging "sign of the Times" that more and more are newspapers and magazines manifesting the courage of the convictions of those in charge in regard to the tobacco question. Among the publications in which the subject is freely discussed in The Dearborn Independent, Henry Ford's paper. In the issue of Feb. 18th is a long article by D. M. LeBourdais, entitled: "Divorcing My Lady Nicotine After Ten Years."

It is a strong article from every viewpoint. The writer says that after using tobacco in every form, and finding after ten years that it was injuring his health, even to causing ulcers in both ears, he resolved to quit the weed, which he did, but not without a long, pitiful struggle. Two

statements by him near the close of his article are worthy the thoughtful consideration of every one. Read this:

"I always feel a bit sorry for young fellows—and young women, too—when I see them trying desperately to acquire a habit which later on will in all probability make them its abject slaves. There are some who can smoke in moderation; but my observation leads me to believe that they constitute a very small minority."

Here is the other statement, which gives some idea of the degree of slavery to which tobacco subjects its victims. "In conclusion, I feel quite safe in saying that after an experience of ten years as

a smoker and ten years as a non-smoker, there is not enough money in the world to tempt me to become again a slave to my lady nicotine—and I will say this with a full appreciation of the value of a dollar."

"There can be no letting the Christ-life in you shine out when there is no Christ there to shine."

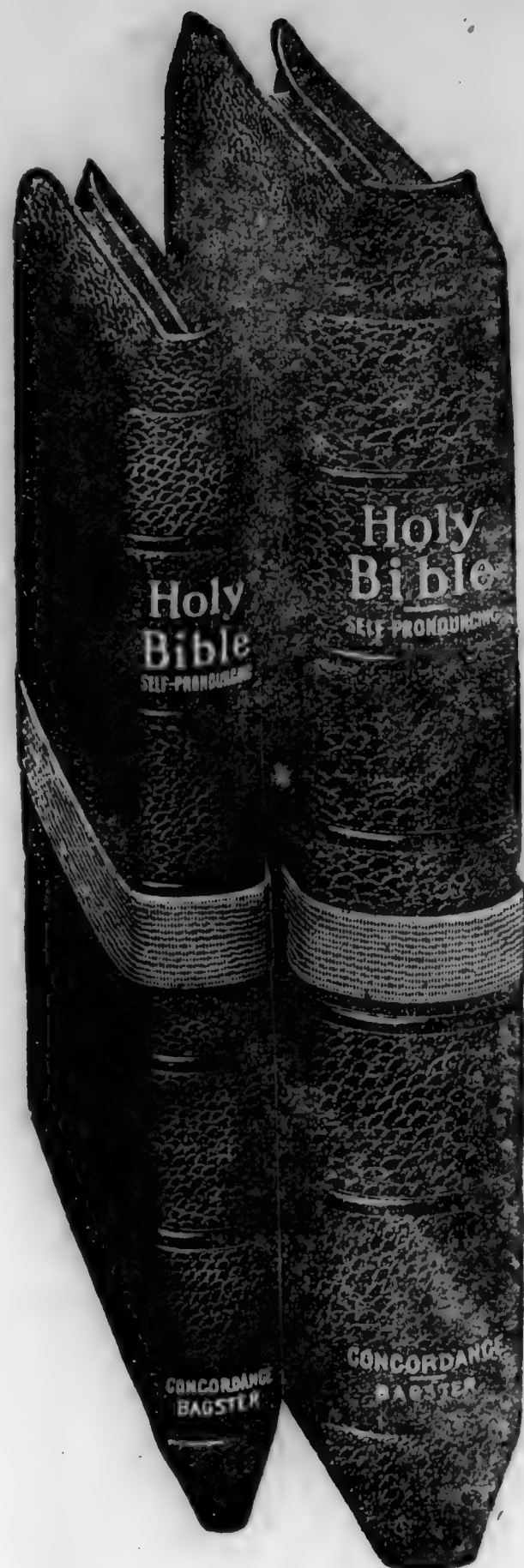
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accused,

THE ACTS, 11.

1 God raised up³⁷ the third CH. 10. nothing
I shewed him openly; 37 Mt. 28. 2 9 at any
38 to all the people, but 38 Jn. 22. 9 But
witnesses chosen before of 38 Jn. 22. 9 again fi

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n's chief officers.

I. KINGS, 4.

1 A-hi-shur was over the bro
old: and Ad-o-ni-rim the 2 ch. 5. 14. 6-m
Ab-da was over the 2 tri. 2 or, loy. 22
3 Heb. bread. for

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CHRISTIAN MONITOR

MARCH, 1923



"Abou Musa had stood out as a gentleman"
(See page 81)

SELECT READING

ECHOES OF LIFE

The Touch of Little Hands

C. F. Yake

The white wreath by the side of the front door told in pathetic silence the sorrowful message. Within, two hearts that were once light and gay with the joy that only parents can know, were broken with sorrow—sorrow that the sympathy of kind friends could not assuage, nor the comfort of dear ones drive away. It was like the sorrow of "Rachel weeping for her children, and would not be comforted."

In a darkened room, upon a couch of purest white, lay the little one of but two summers in deep sleep. Footsteps about the house fell softly, not so much lest her slumber be disturbed, as of respect to the omniscient One who had called in such a mysterious way. No, her slumber was not to be molested. The sweet childish voice that once answered to the call of Papa and Mamma would not respond to their kind words, nor would the little feet carry her with out-stretched arms to meet her daddy at the close of day. Until the voice of Him who bade her go asleep shall call her she shall not awake.

And now the scene changes. Friends are gone away, neighbors have returned to their homes, and father has resumed his work. Mother is alone with her work in a home that has been hallowed by the presence of one who now lies beneath a little mound in a lonely churchyard. What an experience! Everywhere, as she goes about the house, there are indications and signs that bring memories of little hands that helped to lighten the day's toil even when they multiplied duties. Baby's cries and laughter, her wants and desires, come to memory as if just yesterday. Here her playthings tell of the joy of many hours spent in childish happiness. The broken doll, the torn rattle, the mutilated nursery book, the little scuffed shoes—each one has a story that revives a memory of a dear little one who has taken a far journey. But above all things else, the memory of those sparkling blue eyes, the rippling laugh, and the touch of those soft little hands are possessions that endure while time lasts. What a longing the memory of them brings, a mother's heart only can tell.

But thru the sorrow of it all the mother knows that, difficult as it may be to understand God's mysterious ways, it was better to have passed thru life's sad experience than not to have enjoyed the

touch of little hands. It reminds us of the message that comes to us from the pen of the grieved poet after the death of his beloved helpmeet:

"This message was borne with bier and pall,

(I felt it when I sorrowed most)
'Tis better to have loved and lost
Than never to have loved at all."

* * *

And what is it that is missed when the touch of the little hands is not felt? To answer this descriptively is impossible, as it is heavenly. And yet we can get an idea of the magnitude and wonder of this element that for various reasons does not enter into the lives of some people. There comes to us the story of a woman whose name, by virtue of the good she has done in noble and uplifting work and in her influence upon women, would be a familiar one in almost every home, who, when questioned concerning her life, said (for she was never married) "I would give it all for the touch of little hands."

Her life had been a decided success, she had attained to position and prominence, she had sufficient of this world's goods to lack no want, and yet she would have given it all for the touch of little hands, for the joy of motherhood. Without a doubt this woman had had much experience with children and young folks, but that did not suffice to meet her true heart longing. The touch of those hands did not have the same delicate sense of the deeper love and joy that comes thru this experience of parenthood. It is indescribable, for it is different from any other touch.

We can illustrate this in the lives of birds and animals. What bird does not have a special feeling for its own nestlings! The touch of the robin's little birdlings against the mother's breast is a touch that is different from any other she has ever felt, or will feel. What litter of kittens is not the dearest possession of the mother cat! And how jealously she guards them from danger by hiding them!

All wild life testifies to this. We well remember while upon a hike to the mountains, accidentally walking right into a pheasant hen with her brood of about twelve or fifteen of the most beautiful little birds one desires to see. And never before or since have we seen a pheasant

defy man. She stayed right with her little ones and when we made any indications of attempting to catch some of her brood she was ready to attack us. She was willing to sacrifice her safety for the safety of her flock.

And yet, "What is man that thou art mindful of him? or the son of man that thou visitest him?" How many people there are in the world who care not for the touch of little hands, who despise their very presence, and plot against their destruction even before they have come from the realms of the Creator. No wonder God has pronounced a mighty scourge upon such wicked ones, for even birds and animals are more noble than they. If anywhere you have the wickedness of man demonstrated you have it in his disregard for child life. We might cite story after story of incidents where man's and woman's inhumanities have been shown in just this way. The result of these inhumanities is that the orphanages of our churches and states are filled to overflowing. And who can predict the ultimate outcome of the profligacy of man in this respect, unless the Word of God finds room in his heart!

But the joy of the touch of little hands! Nothing is to be compared to it, nothing can exceed its blessedness. For somehow there is that indescribable something in the normal person that knits life to its

(Concluded on page 91)

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VERNON SMUCKER Editor

DEPARTMENT EDITORS

J. R. SHANK, Carver, Mo., Y. P. M.

S. F. COFFMAN, Vineland, Ont., Bible Study

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WHY SHIPS COME HOME

Two college friends were always together in work and play. Their studies and their amusements were the same, and as they roomed together in the old dormitory, they naturally were together almost constantly. But there was one difference between them that everyone else saw; one was aggressive, always experimenting in his work. He could find Saturday employment while his comrade was doing nothing more than talk of it. He could speak on either side of a club debate with almost no preparation, play tennis, basketball, and hockey—in short, he was what college fellows call "an all-round man." Such a fellow was Jack Tyrrell, whereas his friend, Tom Gilbert, was retiring and very quiet.

Tom was envious of his friend's success. There was no doubt about that. He endured it patiently when Jack got all the telephone calls that came to their room; he helped him find material for the big college debate when Jack had more than he could do during the last week of preparation; in fact, he was always a good fellow in a pinch. But one day his patience failed him.

The trouble came when Jack broke into their study boisterously happy over his latest success. He had just been chosen to represent the college on the oratorical contest. Tom knew of it, but was hardly prepared for such joy as Jack showed with his cry of, "Well, Tom, old boy, I've won out again!"

"Yes," was Tom's abrupt reply, "you are always getting into something. Where do you get the idea that you can do everything, and how do you make everyone else believe you can? It's too much for me. Why, Jack, you'll have to admit yourself that I know just as much about debating as you do. I have read more, if anything, and yet I have never been on a college debate in my life. And I can talk, too, if I only had a chance to show them. The way you fall into things is too much for me." Tom had never before spoken out what was in his mind, and Jack was naturally taken aback.

"Oh, come, Tom," Jack interrupted with a laugh, "it isn't as bad as all that. Of course you know more than I do; I've said so ever since we were Freshmen. Just the same, I sha'n't admit that all my college honors came through luck. You won't

say so, either, tomorrow morning. I guess you are really as glad as I am that I beat out the other fellows, now aren't you?"

"I suppose so," was the half-grudging answer. "Just the same, I'd give a lot to know why there is such a difference between when we are getting out of college. Honestly, now, I mean it. What can you give as a reason?" All at once he was as serious as a fellow could be.

For the second time in ten minutes Jack Tyrrell was surprised at his old friend. But he was quick enough to see that Tom meant business and was too good-hearted to show his surprise. So in an instant he began to answer as best he could.

"Well, Tom, you know as much about us two as I do. There's not a thing that I can tell you that you don't know; I'm sure of that. But on one thing I don't agree with you at all; that's when you say that getting ahead is all luck. None of it is. What gets me ahead, I know, is simply going after things and being determined to make good at everything I try. That's two-thirds of the whole thing. Then there's another thing that has kept me everlastingly at other things than my studies."

Here he paused long enough to pull his chair across the room until he was sitting beside Tom's study table. Then he continued: "But here's the real start of my habit of going after things. One evening during my last year in high-school, I was at the home of old Henry Moseley, my father's law partner. He began quizzing me about what I intended to do in college and after I got out. When he had listened awhile, he said, 'It may all work out just as you think now, but the chances are it won't. You will do like all the rest of us—find some day that you have hit on the thing you really like to do. It took me three years in college to discover that I ought to be a lawyer; then all my old plans for business didn't amount to anything.' Then the old gentleman went on to tell me how he made up his mind. It seems that he had seen a picture in an art store that gave him his idea of life. He went on to tell me about it and then he showed me the picture.

"It was standing on his desk, right where he could see it whenever he worked at home. It was the picture of an old-style sailing boat running before the wind. All its sails were set, and the old boat was almost flying out to sea. Beneath the

boat with its single sailor at the rudder, was this motto: "Look for no ships home unless you send them forth."

"His explanation was simplicity itself. If we win success, it is because we make real efforts to find it. A ship must go out empty just as we go out without anything but courage, searching for something to bring home. But we are all like the mariner—we have to go.

"That picture was behind Henry Moseley's success in life, and I hope it's going to be behind mine. I'm looking for 'ships home' right along because I'm sending them forth. There you have it, Tom," concluded Jack. "If there's anything else that I know about my success, it must have something to do with that story."

That was all of the talk. It left Tom quiet and evidently thoughtful. Whether he was convinced or not, he saw that there was more to it all than luck. As for Jack, he saw for the first time in his life that Tom's years at college had been less happy than if he had helped him. "Look for no ships home unless you send them forth," he said to himself. "I guess that's true of helping your friends as well as yourself. We've both learned something."

—Selected.

A STREET-CAR FACE

I often sit in a public conveyance or walk on a public thoroughfare, and think that one of the first questions many of my fellow-travelers will have to answer at the bar of God, who made them in his own image, is: "Why did you look as you did? What right had you to wear that hard expression about the mouth, that fretful furrow between the eyes, those lines, deep-graven, that challenged all the passing world with the bitter question: 'What's the use?'" — "I owe you something," said a man to a woman to whom he had just been introduced. "I owe you a great deal. On one of the blackest days of my life, you sat across from me in a street-car, and there was something about you—I cannot say just what—that looked strong and serene and sweet like the clear shining after rain; and by the time I was down town I had lost my black mood in watching you, and was ready to 'try again.' It was a long time ago, but your face is indelibly written, 'shine and all,' in my memory."—Clara E. Laughlin, in *Delin-eator*.

THE CLEMEN FAMILY

John Horsch

Chapter XI

Zwingli Becomes an Opponent of Romanism

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

It was in the month of February, 1523, that the priest of Willikon paid again a visit to the Waldensian family that lived in his parish. Anna, noticing the priest coming up the lane, hurried into the sitting room to make sure that no books were in evidence.

Upon meeting his visitor, Andrew Clemen was agreeably disappointed. A marked change seemed to have taken place in the priest. He conversed in a friendly manner with his host. In vain did Clemen endeavor to turn the conversation upon religious topics. The priest had evidently made up his mind to speak of the most commonplace things only. When he departed, he extended the invitation to Andrew Clemen to pay him a visit.

A few hours later, Arnold Martin came up the hill. He said the priest had been a caller at his house and had asked for information concerning alleged meetings held by the Clemens and their friends. "He added that I could unhesitatingly speak out, if I knew of any meetings; there was nothing to fear from him, he desired, in fact, to attend the meetings occasionally himself."

"I was at first well nigh dumfounded," continued Martin. "No friend, thought I, you may think yourself foxy, but you are not going to catch this bird as easy as that. I refused to answer his questions, except in an evasive manner. I gave him no information whatever. But a feeling of uneasiness has come over me. What can it mean?"

No one seemed to have a satisfactory explanation. Andrew Clemen resolved to go down to Willikon in the morning to have a talk with Landvogt Walter.

"It is all clear to me, I believe," exclaimed the Landvogt, having listened to the narrative of Andrew Clemen; "the action of the priest is no riddle to me."

"I was to Zurich yesterday on business and heard with no little interest the report of the great public debate that had been held between Ulrich Zwingli, on the one hand, and the Romish party which is opposed to reform, on the other. The debate was held on the 29th day of last month (January, 1523), and on that very day the priest was at Zurich. He has doubtless attended the disputation.

"At the conclusion of the debate, the civil authorities declared Zwingli to be the victor; the government took Zwingli's part in the matter. The priest has evi-

dently come to the conclusion that Roman Catholicism as the creed of the state church will be abandoned. Since Zwingli and the other reform friends advocate the principle that the Scriptures alone are the authority for the Christian faith, the priest may have concluded that the Zurich reformers, with the civil authorities of the canton, will accept the Waldensian faith. Possibly he thinks that a Waldensian state church will by and by be established, and he is of the opinion that the sooner he makes himself acquainted with the new faith, the better for him."

This was indeed interesting news for Andrew Clemen. He had many questions to ask concerning the disputation. The Landvogt gave him all the information he could. Zwingli had boldly advanced the claim that a number of Romish practices were unscriptural. The principal spokesman of the Romanists was Dr. Faber, the general vicar of the Bishop of Constance. The Landvogt asked Clemen about his impression of Zwingli and the new reformation movements.

"As far as Zwingli opposes the unscriptural doctrines and practices of Romanism," replied Clemen, "I heartily agree with him and rejoice in his boldness. That he however obviously consents to have the civil authorities decide such questions for the people is evidence that he has not discarded all the Romish principles; apparently, he still believes in state churchism. You have alluded to the possible establishment of a Waldensian state church. But such a church would be an utter impossibility. One of the leading principles of the Waldenses is that the state has no right to meddle with matters of faith, for the church must be established on the Voluntary Principle, independent of the state. The only sword that is given to the Christian Church is the "sword of the Spirit," which, as Paul says, is the "Word of God"—the only authority in matters of faith and practice. State churchism and all persecution for the sake of religion is wrong and he who sanctions it, shows that he is not a Waldensian."

Andrew Clemen perceived now that there was, for the time, being, nothing to fear from either the priest or the authorities. But he hesitated to encourage the priest to make common cause with the Waldensian Church. For if the priest believed no longer in Roman Catholicism, why did he continue in his office, officiating in the daily celebration of Mass. It appeared that he was keeping his eyes on Zwingli and the civil authorities, to see what faith they would adopt. But the Waldenses were not in the habit of accepting any

one into their church on some one else's faith.

Some time later the priest happened to meet Arnold Martin who had gone down to Willikon on business. He expressed again a desire to be informed about those meetings, although he added that it was not probable that he would find it possible to attend, since he was required to officiate in the services in his own church. Martin admitted that meetings were being held, but the place of the next appointment was unknown to him.

(To be continued)

STORING UP SUNSHINE

Thousands of years ago there was a beautiful forest where the sun shone down on the great trees and delicate plants of fairy-like tracery. Not a sunbeam escaped; the leaves and flowers and ferns drank in every bit of the warmth and light, storing it away so that they could not possibly lose their sunshine.

Then a strange thing happened. The forest grew dark. The trees fell to the ground and were covered with earth. More, and still more, earth sifted down until the forest was buried deeply, and it turned hard and black, and was like rock under the ground. But the locked-up sunshine was still there.

After a long time men dug up the coal into which this old forest had changed. No one would know that coal once grew as a green tree, except that once in a while the mark of a leaf is to be found on a piece. At least, we would not know until that piece of coal begins to burn. Then it glows with the warmth and light of the sunshine that it stored up so long ago and gives it back to us today.

There is a good deal of sunshine all around us that some of us let slip by. There is the real sunshine of a beautiful day that you can feel, and enjoy, and remember. The love of our friends, the pleasant time that we had last week, a bit of lovely music, the new book we enjoyed so much, and the birds and flowers that make outdoors such a pleasant place are all a kind of sunshine.

Suppose you try storing up as much of this sunshine as you can, and lock it up so that it can't be dimmed, even if it should happen to get buried beneath dark days, discouragements and disappointments. If you are able to do this, you can give out sunshine to your friends just when they most need it. It will show itself in your smile, your kindness, your patience, and in your thoughtfulness for others.—Exchange.

"Our heavenly joys are eternal, and when the Lord comes we will learn the meaning of permanent joy."

"To pray is to live; not to pray is not to live, it is simply to exist."

THE ART OF LETTING GO

Hilda Richmond

"I wonder why Ellen Porter is the most popular girl in her set," said old Mr. Briggs, smelling the beautiful rose Ellen had just brought him to console him for his sprained ankle that kept him tied in the house. "She is no prettier than any other girl of fourteen in this town; she doesn't dress any better, she is no better scholar, and yet everybody has two good words for Ellen to one for any other girl. Do you know why, mother?"

Mrs. Briggs smiled the superior little smile of the feminine persuasion, and then she said: "Why, father, that's easy. Ellen has learned the art of letting go, and some of the other girls have not. That's all."

"But that is Greek to me," said Mr. Briggs. "What does 'letting go' mean in a girl's dictionary?"

"Why, Ellen is so generous and she gives quickly. Don't you know the old saying, 'He gives twice who gives quickly?' Well, that is what Ellen does. Now, that rose in your hand: Bessie Doan would have kept it for herself until she knew it would soon wither, and then she would have given it away. One year her sweet peas were all done blooming two months before the time, because she would not pick them and give them away, or let her mother use them in the house. They were beautiful and people did admire them from the street, but the crop was short. And Ellen is that way with everything, in giving quickly. As soon as she has read a new book, she passes it all around, while the other girls keep their books clean and beautiful on the shelves in their rooms. Of course Ellen's things get shabby, but they are such blessings to others."

"Is that it?" said the old gentleman with interest. "That reminds me of something that happened the day I sprained my ankle. Old Mr. Kent brought an armload of books down to the soldiers at the cantonment—beautiful, clean, well-bound books they were, too—among them was one he got for Christmas sixty years ago, when we were boys together. I wanted to read that book the worst kind then, but he never would lend his things. My folks were too poor to buy books, and there was no library in town then, but he had a nice lot on his bookshelf. Those books were as clean and nice as the day he got them, but they were perfectly worthless for the soldiers and probably will be burnt up without being sent away from town. And that is the way Jason Kent has been all his life, holding on to things until they are worthless and letting go of them."

"Ellen will never do that," said the lady, as the fragrance of the rose reached her. "She will go through life sharing her joys—promptly and people will love her always. Bless her heart! She is sweet and unselfish and generous, so all her

days she will be a blessing to those about her, and be as popular as she is now, and she deserves to be."

And the rose in its vase seemed to smile with the recollection of the one who had passed on its sweetness before it was too late.—Girls' World.

THE CIGARETTE BOY

All narcotic poisons tend to benumb the nervous system, weaken the mental power, and corrupt the moral nature.

The boy who begins to smoke cigarettes before the age of twelve will doubtless become a degenerate, and the first symptom of his degeneracy will be untruth about his being addicted to the habit.

If such boys live to get out of their teens they generally manage soon to get into prison cells.

A large percentage of heartless criminals are cigarette fiends.

Judge Gemmil, of Chicago, recently stated that of 25,000 or more criminals that have passed before him, many of them had the tell-tale yellow stains on their fingers.

Go to the cell of the newly-arrested murderer, and you will see the cigarette between his teeth or you will hear him calling for it.

Cigarettes harden the heart for terrible deeds, and unfit the mind for useful service.

"Smoking cigarettes," says an imploring mother, "has made a wreck of my son, once bright and full of brains and ambition. Now he can't think; he can't hold a subject in his mind. He was a stenographer, now he is nothing."

Japan and China have prohibited cigarettes and opium, but we Americans who consider ourselves superior to the yellow races are allowing our youth to practice a habit which shall utterly ruin the nation in one generation unless checked and suppressed.—Publisher Unknown.

CONCENTRATION

The history of every successful man can be summed up in one phrase: "He did one thing well."

Success is an absolute mastery of the single thing in hand.

Failure lies not so much in ignorance as in diffusion.

Every day the principle of the division of labor is being more and more refined.

Specialization has become the ruling order of the age.

Today the secret of commercial, mechanical, literary or artistic pre-eminence is told in one word: "Concentration."

The man destined for real success is like a sun-glass—concentrating all the rays at one focal point until the concentrated heat and light burn their way through opposition.—Chicago Herald Examiner.

KNOWING MEN'S WEATHER SIGNS

T. Morris Longstreth

There is any amount of cloudlore which the scientists have classified and proven, and the following jottings have been picked out because they apply pretty accurately to all parts of our big land.

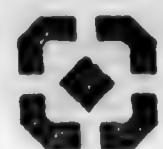
Fair-weather Cloud Signs

1. When clouds rise on mountain-slopes.
2. When they are noticeably high in the sky.
3. When they show the blue above them in frequent breaks.
4. When the puffy cumulus clouds show a lot of white.
5. When cumulus clouds decrease rapidly at nightfall.
6. When a winter sky is mottled and the wind is west.
7. When lifting clouds show green sky on the west and north.
8. When fluffy snow-flurry clouds drift down a north wind.
9. When cirrus clouds dissolve.
10. And when there are no clouds and the wind is southwest, west, or northwest.

Cloud Signs Meaning Storm

1. When cirrus clouds appear in well-organized bands.
2. When cirrus clouds merge into cirro-stratus and descend.
3. When the cirro-stratus has a mackerel effect.
4. When the cumulus clouds increase rapidly on a hot day.
5. When cumulus clouds do not dissipate at nightfall.
6. When the sun sets in a bank of any compact sort of cloud.
7. When clouds settle on mountain ranges.
8. When light scud drifts across the sky or an easterly wind.
9. When a high-blanket cirrus gets thick enough to cause a halo around sun or moon and the wind draws into an easterly quarter.
10. When clouds drift in two directions at once, denoting a lack of equilibrium in the atmosphere.—The Classmate.

Said a Buddhist priest to me in Japan: "The Church must be freed from a spirit of nationalism which makes it the trusted servant of diplomats and politicians when they shout 'Patriotism' as a disguise for military programs to advance their political schemes." The platforms of the Christian churches from 1914 to 1918 in Russia, Germany, France, Great Britain and the United States were to a very large degree agents for the prosecution of the war. They succumbed to the prevailing temper of the day. When I look back upon things I heard in Christian pulpits and words personally uttered concerning that war, much of it seems a hideous nightmare. Is it any great wonder that the non-Christian leaders have branded ours as a warring religion?—Fred B. Smith.



EDITORIALS



Be Fair

Perhaps it is harder than most of us like to admit to be perfectly fair to all people at all times.

Being fair involves more than simply giving what the law or custom require. It is not accomplished by merely following set rules of conduct. It is a heart condition, and not a question of form.

Being fair does not necessarily imply a keen analysis or understanding of the motive of others, for this is sometimes impossible. In cases of uncertainty as to the reason of certain lines of conduct on the part of our fellow men, "Being fair" may mean simply giving them the benefit of the doubt. Even our legal code requires as much from the standpoint of cold justice.

How frequently we take advantage of others by putting an interpretation upon their words or actions which we are after all not quite sure is the correct one. What injustices have been done, what hearts broken, what irreparable injury accomplished by casting suspicion on motives or actions which may even have seemed plausible and evident, but which later on turned out to be absolutely unfounded! How prone we are to pronounce a verdict before the evidence is all in, and how fearful are the results,—not only to ourselves (more's the pity) but to others! Even Christian brethren are guilty, sometimes unwittingly of course, of such conduct towards one another. Let us be fair.

Perhaps a still more subtle form of temptation to be unfair comes in one's own thought life. Are we always perfectly fair in what we think about others? Do we in our own minds, without even expressing it to those about us, attribute unworthy motives or put wrong interpretations upon the words or acts of others? To keep free from such attitudes requires more grace and more charity than it does to avoid being outspoken in our suspicions. True, this form of unfairness may not be as harmful to others, but so far as the effect on ourselves is concerned there is no difference.

But there is still another form of unfairness that needs to be mentioned. We refer now to that zeal and enthusiasm for a noble cause and that desire to accomplish certain worthy ends which lead us to adopt unfair and unchristian methods for bringing about the objects of our desire, and for advancing the interests of the worthy cause which we so ardently desire to promote and defend. Here indeed is a subtle and a real danger for many. Zeal for a "Cause" leads many to unholy methods. It never has been true that "the end justifies the means," whether it be in Christian effort or in any other cause. For no good end is ever really attained, or anything lasting accomplished, through the use of wrong methods.

Only the Christian can be really fair, and no doubt even he can not be absolutely so. Fairness is an ideal toward which to strive, a virtue to be sought after and cultivated. It is a part of the Christ life which all of us ought to seek to live but which we after all do so imperfectly.

Let us seek to be fair!

Do We Really Worship?

Of course we worship in a sense. All men do, whether it be the heathen in India or the millionaire in the highest civilized country in the world whose god is his gold, or social distinction, or something else equally unworthy. The instinct of worship is inherent in the nature of man and is a part of his very being. Naturally then, it plays an important part in our religious experience.

But how many of us really WORSHIP in the highest and best sense of that term? How vital is our worship in our religious life, and just what does it mean to us? And do we really worship God at all, even though we profess to be his followers? This question is a fair one, for unfortunately, observation leads us to fear that many of us have our instinct of worship centered in some far less worthy objects than are fitting for the Christian. Do we really WORSHIP? And do we worship in a becoming and a fitting way?

Of course we may worship in a formal way by attending services regularly, listening attentively to what is being said, kneeling in prayer, and yet be far from the real spirit of worship. All of these things we ought to do, but not leave the other undone. For worship is more than mere form. It is a heart attitude, and the formal part of it is merely a vehicle which should convey the real heart feeling. Worship is spiritual, for "God is a spirit, and they that worship him must worship him in spirit and in truth."

All of our religious services may be considered worship, for in all of them our aim should be to get into a closer and a more vital relationship and communion with the supreme object of the Christian's worship,—God. The question then is, how nearly do we, in our religious services or in our private devotions, really conform to the standard of true worship?

The question is of course an individual one, largely. There are those for whom every song, every Scripture reading, every prayer, is an act of true worship. There are others who may go through precisely the same forms in the same services, and they may not be worshipping in the highest sense of the word at all. Worship is a conscious act which requires an effort of the will. We cannot worship lightly, or half-heartedly, with our minds

on some other subject. Such worship is not real worship at all, yet for how many of us does it constitute the nearest approach to real worship that we have? Hence again the question, Do we really worship?

We cannot too seriously and too thoughtfully regard the question of worship, and the attendant acts that go with it.

Our Young People

The hope of the Church, we have often heard it said, is in her young people. No church can long exist unless she succeeds in holding and using the oncoming generation. Time passes on with relentless and unhalting steps; those active in the service today pass on to their reward tomorrow and the young people of today take their places. Fortunate indeed that body which succeeds in implanting the ideals for which it stands firmly into the hearts and minds of the younger generation, so that these ideals may be perpetuated and carried on with zeal and enthusiasm and without loss or waste of effort.

The Mennonite Church can well consider herself fortunate in her young people. We believe that on the whole they are as faithful, whole-hearted, and capable as any body of young people to be found anywhere. The principles of honesty, thrift, and simplicity handed down through many generations, together with the plain and simple teachings of the Gospel instilled into the hearts and minds of our boys and girls furnishes them with an heritage far more important and valuable than silver or gold. It is this heritage which has made young people of Mennonite parentage such a fruitful and desirable field for proselyters of other faiths. Thousands of our young people have thus been lost to the church and have made their contributions through other bodies. But there are still other thousands who are loyal to the Church and earnest contenders for the faith, and it is these thousands upon whom the Mennonite Church of tomorrow must necessarily depend for her existence.

It is important, then, that we provide for our young people the very best environment and training possible. To attempt to go into a detailed discussion here of all that this implies or requires would indeed be unwise, for it would take a great deal more time and space than are at our command here. But several things of striking and outstanding importance we wish to mention.

1. **A Sensible, Genuine, Christian Home Environment.** It may well be said that the Home is the greatest institution on earth for the development and training of Character. No other institution or organization can compare with it, or can take away its responsibility. So thoroughly have our modern life and thought entered and permeated our very lives that there is grave danger of this fundamental fact being forgotten. Many a parent fails to realize his responsibility, or to improve his opportunity to the full. Where parents are sincere Christians, alive to the dangers and possibilities confronting their children and mentally and spiritually equipped to give them the right sort of training and teaching, a great step has been taken toward solving this important problem.

2. **An Adequate Educational System.** The home

alone is not sufficient, or able to do all that needs to be done to our young people in order that they may be best equipped to serve. Hence the school, both primary and more advanced. Unfortunately, our primary school system is in many cases falling short of its highest privileges and it is not in our power always to remedy the evils existing therein. This is a problem all its own, but there still remain our Church schools, which are indeed a strong factor in the question, and which, too, bring up many problems. It is not our desire to discuss these problems here, but simply to point out that such schools, of the right type and standard, are absolutely essential if the young people of the church are to be given their greatest opportunities for usefulness and service.

3. **A Proper Religious Training.** Here the Home, the school, as well as other agencies can co-operate. Especially is the Home important. But the other more public religious organizations and agencies, such as the Sunday schools, Young People's Meetings, etc., fill a very decided need. It is our duty to keep these at their highest stage of efficiency and usefulness in order that they may serve their purpose to the best advantage. Here too is where the minister with the right sort of vision and training has a tremendous responsibility and opportunity. It seems safe to say that only as our young people are guided and directed through the maze of popular unbelief, misconceptions and false teachings rampant today, can they be retained for greatest usefulness and service for the Church of tomorrow.

Truly, the problems concerning the education and training of our young people are very vital ones, and only as the Church grapples with these problems courageously and fearlessly and is able to provide the soundest solution both from the intellectual and the spiritual points of view, can she hope to accomplish her mission in this and future generations.

The Argentine

Readers will again find an interesting article dealing with a certain phase of life in Argentina in this issue of the Monitor. This is the third in an interesting series of selected articles describing the country in which we have undertaken mission work so recently and with such gratifying results. It is with the belief that the church at large will be interested in these somewhat detailed sketches of conditions in this country and that they will help us to better understand the conditions and problems which our missionaries face that they are presented here. We are sure that a careful reading of them will enable us to enter more sympathetically into these problems and to appreciate more fully what is being accomplished.

Do Us a Favor

No doubt many of our readers have friends who are not now reading the Christian Monitor who would be benefitted thereby, and who might be glad to subscribe if their attention were called to it. A letter from you giving us the names of as many such people as you can will be highly appreciated, and we will then send each one of them a sample copy or two, with a letter calling their attention to the paper.

CHRISTIAN LIFE

THE BASIS OF THE CHRISTIAN TESTIMONY AGAINST WAR

S. E. Allgyer

Believing the Bible to be absolutely authoritative, and a deciding factor for every question pertaining to life, and the New Testament Scripture to have been given especially as a rule of life in this dispensation, we naturally refer to the Bible as a basis for the fundamental principles suggested in this subject.

It does not require an exhaustive study of the Old Testament Scripture for the reader to be convinced of the fact that God Himself ordered war during certain dispensations. Not all however, some were voluntary. To men that stand out very prominently in Scripture, men that were in close touch and fellowship with God, and are represented to us as walking with Him, such as Abraham, Moses, Joshua, Gideon, David and others, God granted great victories, and many times fought their battles for them, when they lived in implicit obedience to His will. In Scripture we have this promise, "When a man's ways please the Lord, He makes his enemies to be at peace with him," Prov. 16:7.

Go back with me to the early history of man, back to Cain, and you will find an inclination, a characteristic or a spirit demonstrated that has brought strife, and contention, and rebellion and war between individuals, communities, and nations, down through the ages, until we have experienced a war that has effected the entire world to such an extent that it is actually groaning because of the results of war.

In the face of these facts, and as we come from the Old to the New Testament Scripture, into a new dispensation, and under a new code of laws, we must of necessity leave wars and battle fields behind. This is a very significant fact. As we look at the marvelous life, practice and teachings of the man of Galilee, we remember the statements of the Prophets. As they looked down through the ages, and saw the evils of war, they also saw and foretold an age of peace. In Micah 4:3, the Prophet speaks of a time when swords and spears will be changed from destructive instruments of war to productive instruments of peace. Isaiah prophesying of this coming Prince and His power says, "For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the in-

crease of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

This government is to be perpetual, and increase in blessedness and peace, because it is founded on justice and judgment. He goes a step farther and even foretells of the great underlying fundamental principles of His life, that were actually manifested in His ministerial career, of which Nonresistance is especially prominent, Isaiah 53:7, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

In the annunciation of the birth of Christ, the angelic chorus sang "Glory to God in the highest, and on earth PEACE, good will toward men." Thus we see His coming denoted peace, and His triumphal entry into Jerusalem was an evidence of peace. The Apostle Paul in Eph. 2 speaks of Him as being our peace, and of His preaching peace to them that were far off and to them that were nigh.

In His teaching He never mentioned war, but He emphasized such large fundamental principles, that if these were obeyed, war would be a thing of the past. He did not dwell on details, but taught large principles that involved every detail of life.

Jesus was surrounded with enemies and lived in a country that was under the bondage of Rome: yet He never advised His followers to wage war on the oppressing Romans. We went a step farther and discouraged the use of force in self defence. Matt. 5:38, 39, "It hath been said an eye for an eye, and a tooth for a tooth. But I say unto you that ye resist not evil: but whosoever shall smite thee on the right cheek turn to him the other also." He gave His disciples an object lesson in self denial and service, but he never asked them to seek glory in war.

In this same Sermon on the Mount, we find the meek, the merciful and the peace makers commended, but no mention is made of the heroes of blood. The warrior is passed over in silence. There is no blessing pronounced on the man that kills 20 Germans or captures a machine gun nest, or drops bombs on innocent women and children, or starves the inno-

cent to coerce the enemy. On the other hand Christ openly and very definitely and without reserve took a stand against violence. Not only war but anger is spoken against in Matt. 5:22, and the great need of agreeing with our adversaries, and doing it quickly, whilst we are in the way with them in Matt. 5:25.

The true disciple was told to love his enemies and not resist evil. The parable of the good Samaritan emphasizes the fact that the Christian is to have compassion.

Regarding weapons, when soldiers came to John the Baptist with the question, What shall we do, he said, "Do violence, to no man." To Peter it was said when the enemy approached Jesus and His little company, "Put up thy sword into its place: for all that take the sword shall perish with the sword," Matt. 26:52. Finally Jesus said in John 18:36, "My Kingdom is not of this world: if my kingdom were of this world then would my servants fight." His servants were not cowards, this fact was demonstrated in Peter. Thus the whole tenor of Christ's life was opposed to war in any form. His kingdom cannot be won by physical force. During the war a periodical was sent to me and a certain article was marked, I presume for my consideration. The writer was a very prominent man. Among other things he said, "If Jesus were here at the present time, He would be in the trenches." Why be in the trenches if he could call twelve legions of angels to his assistance? God pity the man that made such statements.

The Christmas number of the Chicago Examiner, in an editorial came out with these statements: What would have happened if Jesus had been born 1900 years later, and had preached the doctrine in Chicago that He preached in Jerusalem. He evidently would have spent his Christmas in court, or behind the prison bars; the mob squad would have followed him, or a certain class of women would have scratched his eyes out. It is not much to be thankful for but it is much on a Christmas morning.

Peace is the fruit of the spirit, and not the result of bloody carnage. God is a God of peace and not dependent on armies and navies. The God who was able to depose the great world ruler Nebuchadnezzar, could depose the greatest world ruler of our day if we would ring true to Him.

In connection with the teaching of Jesus Christ as a basis of the Christian testi-

mony against war, we have the testimony of both Paul and John. Listen to Rom. 12:18-21, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good."

In Eph. 6:11, we have the Christian's armour and its purpose. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore." In II Cor. 10:4 "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against God, and bringing into captivity every thought to the obedience of Christ."

The testimony of 1st John 3:14, "He that loveth not his brother abideth in death" and the 15th verse says, "Whosoever hateth his brother is a murderer, and we know that no murderer hath eternal life abiding in him."

There is further testimony against war. War always brought in its wake the very opposite of what Christ called good. Thus if he had never spoken a word against war, we would still have plenty of evidence that He opposed war. All that He called good is endangered in war. In war the ideals for which he lived and died are trampled under foot of man. War is condemned by its fruits: by the famine, pestilence, and distress that follow.

The world catastrophe has brought a conviction that the present Christian church must set its house in order, or pass its scepter of influence to an institution more responsive to the needs of our time. The church can no longer avoid the issue. It must accept the spiritual standards or go down with the material standard of the past.

The Christian church needs to reconsider her position on war. Even many of the preachers who preached war to a finish, justified it, and encouraged their young men to take up arms regardless of the testimony of the sacred writers against war, and who were willing to persecute brethren who refused to go, are ready to reconsider this great principle. But alas, their attitude during the war has placed a mill stone around their necks so that they are lacking sufficient back ground to bring about this new order.

If such a reconsideration is to be brought about, it must come from those who stood firmly for the principles of nonresistance and peace. In conclusion

we see that the basis for the Christian testimony against war is unmistakable because of the life, death and teachings of Jesus Christ and His followers.

The Hebrews knew war by experience, they tried it and lost out, as has every nation that has depended on it.

Are we ready to accept the Prince of Peace and His teachings as a rule of life: exercise faith in a living redeemer and enter the promised land of peace.

The doubters will be like the 10 spies: **Never enter.**

Who is on the Lord's side?

HOW CAN YOUNG PEOPLE HELP TO BUILD THE CHURCH?

Martha J. Brenneman

In this great question, we find three subjects of vast importance. First, the young people upon which the future church depends; next we have the thought of building, which is great; and last the church, which Christ loved and for which He gave Himself.

In early life we find Him engaged in the work of His Master. His first words on earth so far as we have them on record were "Wist ye not that I must be about my Father's business?" During His ministry we find that He toiled early and late in the work and before leaving the earth commanded His disciples to carry on the work. What a life of usefulness as an example and what a privilege to have a part in building the church of which Christ is the head. It is more than a privilege, it is a vital Christian duty.

Since the creation of man upon the earth, there always have been young people, and God has a plan for every life.

His plan for every one is: Seek ye first the kingdom of God and his righteousness and again, Remember now thy creator in the days of thy youth.

A certain poet has said,

There are gains for all our losses,
There are balms for all our pain,
But when youth the dream departs,
It takes something from our hearts
And it never comes again.

In youth then is the time to prepare for future usefulness. It is a great point for young people to begin well, our real strength in life depends upon habits formed in early days, and Christ demands our best.

If we wish to be successful in the natural affairs of life, we must be interested in the work we expect to accomplish. It is equally true in the work of the church. We must first become a loyal member of the church for which we expect to labor.

The church needs young people, but young people need the church more. We should attend religious services regularly and promptly, and take part in every way possible. Our very presence and the efforts that we may put forth will inspire others to a more useful life.

Let us not engage in any occupation

that will cause us to neglect the work of the church which is after all of greatest importance. A knowledge of the Bible, and reading of good literature with a prayerful life are essentials in Christian work.

At present the church has many avenues through which to work, and greater advancement in the work of the Master is expected of the young people of today than of their ancestors because of the many advantages they are enjoying.

While the young people have their part in building the church, let us not forget that the body of Christ is composed of many members and no one is talentless.

Cooperation between young and old means much in the way of encouragement.

Young people want counsel from those who have mastered life's problems. They need the confidence of some one who understands their struggles, some one who is willing to give of their time, knowledge and experience to help straighten out their problems.

Young people as a rule are active and desire to work, and if the church fails in providing work for them, her loss will be great.

Some people seem to have the idea that it is what they are able to accomplish on the Sabbath day only, or in some form of public work that counts for building the church which is a mistaken idea.

At one time the question was asked, "Who shall ascend into the hill of the Lord?" and the answer was, "He that hath clean hands and a pure heart." We are all sociable beings and we should seek associates who are known to possess qualities superior to our own and in return seek to be worthy of such.

The silent influence which is continually going out from our lives, if for good will tend to build the church, if for evil will tear down. A clean, pure, honest every day life will count much in building the church—a life that will be a blessing to those with whom we meet.

The call of the church is for more laborers. May we accept it and be faithful in whatever we may be called to do.

Young men and women with the best of life yet before them, desire to engage in a work in which they feel they can make the largest contribution to the welfare of humanity, and the building of the church is the most noble work that any one can engage in, for it has a sure foundation upon which to build. We have Christ as an example, and His word as a lamp unto our feet and a light unto our pathway.

Young people, our opportunities are many. Will we use them?

"Our courage and hopefulness may prove a source of encouragement to some fainting brother."

"Justification saves us from condemnation, sanctification from depravity, and glorification from infirmities."

• MISSIONS •

NOTES AND COMMENTS

A New Korea

Sherwood Eddy, who last October was making a tour through Korea and nightly addressing audiences of from three to five thousand people, is quoted by the Missionary Review as follows:

"Two forces are today shaping Korea under the providence of God. There is the inner, silent, spiritual leaven of Christianity working through churches, schools, hospitals, and institutions, permeating the life of the leaders of the nation. And there is the outward, iron framework of the stern, efficient militaristic rule of Japan under the fine Governor-General Baron Saito. Both of these forces are playing their part in the reshaping of the nation, and as a result we are witnessing in the pangs of travail and suffering, the birth of a new Korea.... Everywhere you can see rising the modern schools, hospitals, churches, and institutions, for the training of the new leaders. Stand in Pyeng Yang and you will see before you some fourteen churches attended by 10,000 Christians, and a score of modern institutions for the training of the spiritual leaders of the new day. In Songdo the modern mission college stands beside the old temple of the God of War. In Syen Chyun where I am writing, my classmate, Norman Whittemore, entered in 1896. Twenty-five years ago he found 60 Christians here. Today there are 60,000 Christians in the district, with churches, schools, hospitals, and institutions for training the rising generation. The 300,000 Christians of Korea are not only self-supporting, they are also conducting their own missions successfully in China among the Chinese, and among their own people in Siberia and Manchuria. Nowhere in the world does one see more clearly the contrast of modern missions against the dark background of a backward and degenerate heathenism of the past."

A Factory for Men:—When a Persian nobleman, a Mohammedan, appeals to the American Legation to compel the missionaries to admit his son into the American High School—when the principal of the aforesaid high school is kept almost as busy refusing pupils because of lack of room as he was accepting them the first few weeks—when boys travel nine hundred miles by caravan, a sixty-day journey, in order to enter this school, remaining for years without returning home, thus necessitating a Boy Scout camp for the summer—when the son of the Prime Minister

is kept on the waiting list till a vacancy occurs—when a list of the parents of these boys reads like a 'Who's Who' of Persia;—then we realize that there is a flood taking place in Teheran in which all live Americans ought to be interested." So runs a station letter from the Presbyterian Mission in Teheran, Persia, concerning a school of which the Persians say, "The Americans have a factory in Teheran where they manufacture men."

The young men trained in this school are exerting an influence out of all proportion to their number. They are found throughout the length and breadth of the Empire in positions of honor and trust. It is the earnest desire of the mission to develop the school now into a full-grade college, and Dr. Robert E. Speer says of the plan: "I believe that no greater need or opportunity for a Christian college can be found than the need and opportunity in Teheran."—Missionary Review.

Loyalty in Loyalty Islands:—On the recent transfer to the Paris Missionary Society of its work in the Loyalty Islands, and the retirement of Rev. J. Hadfield after forty-two years of service, the London Missionary Society received from native pastors in Lifou and Uvea a letter, part of which is translated as follows: "Oh, our first fathers! It is with weeping that we, the churches of Lifou, and pastors of the same, pen these lines of farewell to you our first fathers in the religious life of Lifou, because we know now that you have really handed us over to the Paris Missionary Society; it is well that we should accept joyfully the arrangement you have made with the church of France.... Thanks greatly for the missionary you gave us, that is Mr. Hadfield, to plant the seeds on every side. He has planted and watered what he has sown, so we all rejoice and give thanks for the work Mr. Hadfield has done at Lifou. Thanks! Thanks! to the L. M. S. and farewell until we meet, with Jesus, in our country and His, and where we shall meet again our father, Mr. Hadfield, and our grandfather, the church at London."—L. M. S. Chronicle.

"I Want That Spirit":—Nogales, Arizona, is on the international line running between the United States of America and the United States of Mexico. Immediately opposite is Nogales, Sonora. The combined population of these cities is about

19,000, and with only an imaginary line running between them in the center of International Street, their problems and interests are much the same. Rev. O. A. Smith, Congregational minister on the Arizona side, writes in The American Missionary: "Last week a man came into our office, somewhat emaciated, and addressing the secretary through the interpreter said: 'I want some of your religion.' We asked why he addressed us thus. He replied: 'Last winter I was ill; so was my family. We were nearly starved to death as well. Had it not been for your immediate response with food, shelter, clothing, physician and medicine, we would have died. You did not know us; we are aliens; but you saved us. It certainly could be nothing but your religion that would cause you to be so kind to strangers and foreigners. I want that spirit.'"—Missionary Review.

Korean Testimonies:—Colporteur Kim, of Chung Ju, was preaching on the market-place. A Christian in the crowd heard an unbeliever say: "Look at that man's face! He used to be one of the worst drunkards, gamblers and fighters on the market-place here. Now his face is full of joy. I wonder what made the change."

Grandmother Yu was being examined for baptism. "What benefits have you received from faith in Jesus?" "Many. I will tell you of one; though you may not think it important, I do. Before I was a Christian I never slept through a night without starting up and lying awake, sweating with fear lest the evil spirits were bringing some disaster on our family or property. Now when the sun sets I commit family and possessions all to God, lie down and sleep clear through till morning."—Korea Mission Field.

Missions for Mexicans:—A report made to the Home Missions Council after careful study shows that there are 1,500,000 Mexicans and Spanish-Americans in the United States. Texas contains the largest number, her Mexican population being estimated at 450,000; New Mexico has about 250,000; Arizona, 100,000, and California nearly as many. The number of Mexicans in this country was increased greatly during the war and the troublous times in Mexico. Many of these people live in crowded, unsanitary quarters and are illiterate, while the majority do not speak English. More than a dozen denominations are carrying on mission work for these people.—Sel.

DOCTRINES AND OBSERVANCES HELD DEAR BY OUR INDIAN BROTHERHOOD

G. J. Lapp

In our teaching in regard to Christian doctrine and observance we try to emphasize all the important doctrines alike, and also put the same stress on the significance and importance of the various observances. But in spite of this effort, partly because of our own individual tendencies and largely because of their environment, former teachings, and their own conception of the teachings of the Scriptures there are doctrines and observances that seem more precious to them than others. Some of them are dearer because of the contrast they present to their former beliefs and ideas. Others are more precious because of their special application to life and relationships in this country. Still others are precious because they present a mystical relationship to God which in itself attracts the Oriental mind.

The Doctrine of God. His being a living, acting, eternal, ever present, ever interested personality whose creative and protective power is everywhere manifest and who sustains the relationship of a loving Heavenly Father is so different from the impersonal Brahm of the Hindu or the stern, partial, dispenser of Fate, known as Allah, of the Mohammedan that the Indian Christian believer cannot help but be impressed by this new revelation of the Deity.

The Doctrine of the Incarnation and Atonement. There are teachings about incarnations galore in India but the works and lives of the incarnates fill the worshipers with disgust. The teaching of Christ as the Incarnation of love, supreme sacrifice for the sin of the world, of His spotless life, of the Atonement as the great means of peace, pardon, union with God, and the living hope for the future make strong appeals to the heart of the believer in India.

The Doctrine of the Holy Spirit. Spirit worship has been in vogue for all the centuries past in India. The spirits of heroes, of enemies, of ancestors, of demons, of the elements have had their worshipers since time immemorial. But to these who have been brought to faith in Christ and an actual Christian experience through the Holy Spirit has also been brought a new conception of the third person of the Trinity as a convicting, converting, sanctifying, and comforting and indwelling power in the lives of all believers. It isn't spirits to them any longer, but the Spirit that quickeneth and giveth life, and leadeth them into all Truth, especially the truth that their belief in spirits was for the most part delusion, that no spirits are to be feared, but that the Spirit is to be revered and to be the reigning power with Christ in their lives and labors.

The Doctrine of The Future Life. All thought of transmigration or fate is undermined as a result of knowing that "He that believeth shall be saved and he that believeth not shall be damned." They formerly believed that according as they merited it they would become some other living creature or person after death until after a lapse of ages and successions of re-births they would be re-absorbed into the Great Spirit, Brahm, and lose all identity; or, according to fate, which predetermined that they either find their place in a sensual eternal haven where man is lord and woman his slave, or be destroyed according to the decree of Allah.

The thought of being heirs of God and joint-heirs with Christ, children of a heavenly parent, receiving a bit of Heaven in our lives and experiences in this world, possessing a joy that passeth all knowledge which in itself is a foretaste of future joy in His presence, and being able to look forward to an individual, conscious, eternal, and blissful existence in the presence of God forevermore overwhelms them and fills their hearts with gratitude and a determination to be loyal to God at all hazards.

Holy Matrimony. The contrast of Christian teaching and practice with those of Hinduism or Mohammedanism which know neither love or moral obligation on the part of the male participants leads all Indian Christian believers to realize and appreciate the significance of the marriage tie. While it will take generations to make them fully realize the full significance of this sacred rite, yet we see a great change and the dawn of the day when husband and wife will become such because of true love that binds their hearts together. Intelligence, purity, chastity, loyalty and the emblematic significance of the relationship of husband and wife according to Ephesians 5, are better understood than formerly and with it a greater appreciation of the sacredness of Christian marriage.

The Holy Communion. Especially does this appeal as a memorial of the death and suffering of Christ and as a time of re-consecration. The idea of anyone from the other world coming to this and becoming a voluntary sacrifice was completely beyond their comprehension. Caste carried with it the spirit of selfishness and of indifference to another's misfortunes. It knew no feelings of compassion for the downtrodden and had no refuge for the lost. In its system there was no salvation from sin. It taught neither sacrifice nor suffering for another. It taught self-punishment but for self-merit only.

"This is my body" or "this is my blood which was broken or shed for you" presents a new aspect of sacrifice which they had not known even though they had offered countless sacrifices of flowers,

fowls, and animals to their household and temple gods. They hold very sacred the rite by which they commemorate the death and suffering of their Savior and ours.

Feetwashing. This is an emblem of sacrificial service and of love. It is a social leveler for the people of India. The Brahmin convert will wash the feet of his low caste-brother and give him the kiss of love thereby signifying his willingness to serve him contrary to the previous teaching he had as a Hindu. One who had never observed the rite although he had been a Christian of another denomination for two years united with us for the first time in this observance. His feet were washed by the bishop of the Church. He at first thought it entirely wrong that one of such special service wash his feet but after it was over he said with tears in his eyes, "Now I know what Jesus meant when He said, The Son of man came not to be ministered unto but to minister."

Prayer. The set prayer of the Mohammedan which he mutters five times a day is unintelligible to the larger percent of that faith throughout the world. The Hindu worships his idols or gods and his prayers in substance are, "Grant me a special blessing" or "Grant this or that enemy a special curse." Either prayer is for selfish interests only. In contrast to the above the prayer life in which the soul holds constant communion with God and the true spirit of prayer according to which we ask for blessing on friend and foe, for strength and wisdom and knowledge to serve others for their highest good present a new aspect of relationship with God and man. It is a wonderful revelation to them to know that the "fervent effectual prayer of the righteous man availeth much;" that God is a prayer hearing and a prayer answering God; that they have had direct answers to prayer in the knowledge of their own and others' sins forgiven and in the healing of loved ones, and in the conversion of those for whom they have prayed for months. All this and much more makes prayer precious to them.

We would not close without calling your attention to another thing which is a constant wonder to the believer himself. It cannot be classified as a real doctrine or as an observance but as a grand reality. That is, the possibility of a clean, earnest, upright Christian life. You who have not had the privilege of service in India and of knowing the inside of Indian non-Christian life and conduct will hardly appreciate the fact that the whole social fabric of this land is one whole network of the most degrading standards which have effected every rank and file of this great country until there is not left even a vestage of conscience regarding even the fitness of human relationships let alone the sense of need of higher standards and ideals. To have a conscience then as an accompanying virtue to the regenerated

life and to fear God lest one become unworthy of His grace and blessing and to live a life that is pleasing to Him in all things, a life that in itself brings entire satisfaction as a result of Christ living in one and of living by the faith of the Son of God means to them as well as to

us, a priceless divine heritage not to be lost but to be enlarged and cherished. The possibility of—actually living true, loyal, and clean, by the grace of God, is a revelation to them and precious.

Ghatula Mission House,
Sihawa via Dhamtari, C. P., India.

THE DAIRYING INDUSTRY IN THE ARGENTINE

Selected by T. K. Hershey

Reforms and Extensions

Dairying has been practised in Argentina for a great many years: that is to say, cows have been milked and the milk and its products have been sold by numbers of men—chiefly Basques—who have made fortunes out of the business, but who are really no more entitled to be classed as dairyfarmers than the milkman who goes—or used to go—his rounds with a couple of cans slung pannier-wise across his sheepskin saddle. The kind of dairying that served the requirements of the retail trade in the generality of camp-towns is seldom carried beyond the milking stage by the farmer, whose main care consists in obtaining enough milk regardless of its quality, or of the kind or cattle that produce it. The limitations of this branch of the dairying industry are obvious; it is merely a case of catering to a given number of clients, and with so many dairymen, say, to each locality, the possibilities of the business may be taken in at a glance. Competition under these conditions practically does not exist. So far as camp-towns are concerned (and camp-towns are large consumers of fresh milk) it little matters to the average housewife whether the milk comes from one farm or another, since it is rarely analyzed, in any case, and the dairying confraternity have long ago earned themselves a reputation for dishonesty which nothing short of miracles will remove from the popular mind. Then again milk is relatively cheap in most of the rural districts: nobody ever questions the price of milk, and as yet it is no dearer than it was five years ago. The same may be said of butter and cheese. In current food-value cheese is certainly not over dear, i. e., when compared with butcher-meat, pork products, and eggs. Butter, on the other hand, is and always has been dear; but then butter is regarded as a luxury even in the camp. To the majority of campfolk, including not a few wealthy landowners, butter is not considered as one of the essentials of a well-stocked larder.

The common run of dairy-farms—if so they may be termed by a stretch of courtesy—are extremely behind hand in their organization and management. With the same area of land that is usually leased for the purpose of dairying, and certainly half the number of cattle, it would be possible to obtain better returns with a substantial reduction of labor and expense. Here, as in the case of the farmer and his horses,

it does not seem to be yet recognized that a well-bred horse or cow consumes no more fodder than an unproductive "scrubber." This extravagant system among dairymen depends not so much upon ignorance as upon several drawbacks and conflicting interests in the business. In the first place the independent dairy-farmer who owns his stock, and is in a position to be able to rent a fairly large holding, contrives to secure enough milk to make his farm pay, as a dairy, while at the same time he trades as a pastoralist in a small way. With him a maximum yield of milk per cow is really an unimportant consideration, provided that each cow rears a saleable calf, and of course, the more cattle he can carry the greater will be his returns from this secondary source of revenue. So it is that many "tamberos" upon outside camps, where the pasturage is fairly cheap, keep herds of fairly well-bred cattle—thirdrate quality as milkers, but well within the standards of the dealer. Under such a system it is but natural that the selection of cows by milking-tests is seldom if ever resorted to, except by a few farmers who really mean to specialize in dairying, and even then there is almost always a bias in favour of a flesh-carrying, beefy animal as opposed to the stamp that proves a better milker but lacks size and weight. Upon many large estates that have taken up the dairying business, the milking-cattle are found by the owners of the factory, and in such cases the herd is composed almost exclusively of Shorthorn stock, by far the most popular breed in Argentina today, but not nearly so productive as dairy-cattle, as might seem by prize-tests under conditions vastly more favorable (and more elaborate) than those that obtain upon even the best-appointed farms and estancias.

The fact is that dairying, like so many other industries that might be cited, is in its initial stages. This explains the same remarks that one is accustomed to hear of almost every branch of farming, as farming is understood and practised in Argentina: "So backward—and at this time of day!" That this country is woefully behind the times in the dairying business is beyond doubt, or dispute, to be sure; but that dairying is nevertheless destined to become one of the staple industries is likewise apparent. The potential factors—climate, soil, and facilities for raising cattle anywhere within the temperate zones—

are second to none anywhere the world over. Most countries that are renowned for their dairy produce—as Denmark and New Zealand—have applied an intensive system of exploitation to the business, just as they have made a science of agriculture. The results are certainly edifying; but it should be remembered that one way and another it costs more in money and labor to take a pound of butter from a Danish cow than it would cost to obtain the same quantity here under the easy conditions that favor the Argentine stockowner. A mild climate is no small advantage to the dairy-farmer. It means less work and less expenses than fall to the lot of the Danish or Canadian dairyman. One often hears it expressed by agriculturists from abroad that the Argentine farmer should grow root-crops for his cattle, as is done in other countries. This advice is natural enough, since as a rule it emanates not so much from a conviction as to the benefits to be derived from root-crops for cattle, as from the fact that no roots are grown in this country, whereas in Denmark or Canada they are held to be indispensable against the rigours of a long winter. Nor are the majority of the Argentine grazing-lands suited to the raising of roots upon a profitable scale. And again the storing of roots for winter use in this country would encounter an obstacle in the very mildness of the climate, which renders the growing of roots a superfluous labor. In the average winter season there is green fodder in the fields, and the farmer who cares to take the trouble of sowing oats and barley for winter feed has usually a sufficiency of green "keep" to see his cattle safely through till the next spring. The cost of upkeep for milking-stock is therefore comparatively light on an Argentine farm: it means as a rule the rent of the land plus a slight outlay by the farmer in storing hay, or sowing down a few acres with winter forage. Ensilage is practically unknown, and is not yet out of the experimental stage as regards profitable results. Many of the landowners who put up a supply of ensilage every summer do so more because they are interested in the novelty of the experiment, than on account of any tangible returns from the expense incurred. With the feeding problem thus reduced to its simplest elements the prospective dairy-farmer in the Argentine is freed from one of the chief drawbacks to the business.

The future of the Argentine dairying industry depends upon a steady demand from abroad for local produce, the organization of the business upon business lines, and reduced railway tariffs for produce that has to travel a long way overland from the interior of the country. The last named condition is of great importance when it is borne in mind that there are many outlying regions—hundreds of miles from the ports and centres of distribution—every bit as productive as the closely

settled districts where dairying at present holds a prominent place. By organization upon business lines is meant, first of all, the selection and management of the dairy-stock markets, and profits will come of themselves when once it becomes common knowledge abroad that Argentina means to reform and rebuild its dairying industry as thoroughly as it has transformed its methods of stockraising for the foreign beef trade. It is true that the country abounds with a type of cattle well fitted for the dual purpose of milk and meat production, and that in the event of a widespread reaction in favor of the small dairy farm there would be no immediate shortage of cows; but the very prosperity of dairying would ultimately be the means of enhancing the value of good pastoral lands located near the railways, and with heavier rents to pay, the farmer would soon see the manifest extravagance of keeping say 75 medium class stock where a possible forty-five or fifty animals would yield the same results upon less land. There is no doubt that when the business becomes fairly established the dairyman will become a regular and profitable customer of the stock-breeder; and upon the stock-breeder to a large extent will devolve the task of stocking the dairies. But then again the dairyman will not be content with a good-looking purchase. Milking-tests will be the rule, and milking-breeds will consequently become popular with the estanciero. Another profitable by-product of the dairying industry will be the raising of hogs for market. Whether centralized (as is probable) around factories capable of dealing with the produce of a number of farms, or whether the farmer prepares his own butter and cheese on the homestead, it is obvious that the hog-fattening business must receive a substantial stimulus from the development of its twin industry.

In several parts of the country efforts are being made to establish a system of co-operative dairying, which has yielded encouraging results in other countries. The benefits to be derived from co-operation would seem to be peculiarly favorable to the Argentine dairyman. We would command a better position on the markets than is at present possible, and his status would be raised from the category of the struggling small farmer to that of a small farmer, certainly, but with the support of a powerful institution to back up his grievances and to defend him from the hundred and one abuses which the average small farmer has to bear. Co-operative dairying would also improve the standards of production far beyond the abilities of the number of associated farmers if they had to depend upon individual resources. Inspection of dairy produce would stimulate the farmer towards better methods and results, the service or advice of a competent veterinary surgeon would be available, and the sale of produce would be supervised by experts. Under a widespread system of co-operation it is possible

that concessions might be obtained from the railways, whereas the same number of farmers working independently could never hope to exert much influence in this direction. Another result of co-operation would be the holding of annual livestock shows and exhibitions of produce, which would contribute towards the expansion of the business both at home and abroad. The wheat farmer is beyond the reach of co-operative relief at present: the very nature of his business and the bulk and unequal quality of farm produce are factors that cannot easily be co-ordinated and centralized. The estanciero can do well without the aid of co-operation, nor would the system be of practical use in this line. But for the co-operative dairy-farmer in Argentina, it is not over bold to prophesy a great and prosperous future, provided that he is allowed to develop the industry unhampered by obstructions from without.

THERE CAME ONE RUNNING

By Helen I. Root

In India some villages are hard and some are easy, but not one is uninteresting. Biropeth had been hard to reach over a road full of boulders, by courtesy called stones. It was hard to gather the people, and harder to make them understand. They were not unfriendly, but mentally unawakened and we could not at once find the way past their weary indifference to their hearts. And Biropeth was even harder to get out of, the road leading down an apparently impossible hill, then past the village idol shrine and away through cotton fields. The bullocks were jogging along. It was high noon and by rights we should have stopped for our noon rest, but the sun was blazing and we were pressing on to a cool and shady river side a few miles farther on.

In my comfortable traveling cart, as I sat facing the other way I saw a man running across the field making frantic signals. This was so very unusual in a country where the one thing everybody has plenty of, is time, that I told the driver to stop till we could see what was wanted. Seeing this the runner slackened his pace, but was still rather breathless when he reached the cart.

"Memsahib, memsahib, I am not too late. Thank God, I am not too late." "Yes, brother, what was it you wanted, running so?" "Just a book"—still out of breath—"My little brother heard you in the village and he saw there were books and he ran to tell me in the field. I was plowing, but I left him with the oxen and I ran, hoping to reach you before you turned that corner. Oh, I am glad I was in time." "Yes, my boy, but why do you want one of my books?" meanwhile getting my box open and a Gospel of Luke out for him, "Why, always I have wanted to know the truth about religion and about God. My brother heard you and he told

me. Can I have a book? I have no money here but maybe I could find you in a bazaar this afternoon." "Why, of course, brother, you can have a book. This is it. It is the book of Jesus and if you read it and follow just what it says it will show you how to be saved from all your sins. Will you read it all and follow it all?" "Yes, yes, I want to do it. That's why I want the book. I am the only one in my village who can read, but I will read it to all the rest." Then with a most eloquent look and gesture he said, "I am glad I was not too late. I am glad you came this way."

And the heat and weariness mysteriously slipped away as I rode on reflecting on the joy of being the one messenger, who, in all the centuries, had passed along that road, bearing the Book.—Life and Light Evangel.

IT WAS PRAYER

The story goes that a young missionary in charge of one of the mass movement areas in India, recently met an older missionary. The older worker was greatly interested in hearing of the growth of Christianity in the six years since the younger missionary and his wife had been on that field, its first stationed missionaries. The older missionary exclaimed, "Why, twenty years ago I was touring among those villages and found people so interested! I prayed that a missionary might be found to work all that promising field." Then she produced her journal of those early tours and they read with interest the stories of the giving of the message in one and another village where, the younger missionary reported, there are now strong communities of Christians. A comparison of dates showed that in the very winter when the missionary was praying so earnestly for a worker for that field the young man, then a boy just beginning a business career, was called to the ministry. It is a long chain of circumstances—schooling, college, travel, seminary, pastoral work, city mission and other mission work, and then India—that bound that prayer with the present joy of service, but the sense that every link was forged by God has brought new trust and thanksgiving to him.—The Way of Faith.

"Adversity brings out the graces and the beauties of the noblest Christian character."

"God in the eternal Word gives us the choice of freedom in Him, or the bondage of the devil."

"The heart in which the true love of God and true desire exists, never ceases to pray."

There is no fear in love; but perfect love casteth out fear.—I John 4:18.

A REMARKABLE MAN

"A man who has shot more lions than Theodore Roosevelt ever saw, who has met the African negro in a jungle as dense as Livingstone ever knew, and who for an unbroken stretch of twenty-three years has carried the Word of God and the white man's knowledge hundreds of miles into the Dark Continent," is the description given of Dan Crawford, a Scotchman who went to Africa to be cured of tuberculosis many years ago. He became so interested in the people of Central Africa that he stayed long after he was cured of his malady, and a few years ago he returned there after a visit to England and America. A fascinating and captivating speaker, he drew large audiences to hear the wonderful stories he had to tell.

It was in 1889 that he first reached Africa. He went at once about two hundred miles inland, and then commenced what he calls "boring in" to the interior. Inspired by the declared intention of David Livingstone to discover the fountains of the Nile—a purpose that explorer was unable to carry out—Crawford followed the course Livingstone took until he made the desired discovery, and also read the funeral service over the spot where the natives had buried the heart of Livingstone. Thirty-two months after he left England, he reached Benguela, one thousand miles from the coast, where he lived several years with the great king Mushidi.

Terrible crimes did he witness, crimes dreadful enough to make a man sick or blue, but, fortunately, Mr. Crawford has an inexhaustible fund of humor which carries him through many difficult places. He is cheerful and optimistic, and has a merry laugh that has evidently been a saving factor in many cases. Although he spoke English while he was away from Africa, yet he says he thinks always in Bantu, the language he learned there. It is wonderful, he thinks, for it has no less than thirty-three tenses and nineteen genders. It has sixty sounds distinguished by a changed prefix. He found the natives had no books and no written language. He made a grammar for them and translated the Bible into Bantu. He has preached the gospel to the people and has seen it change the lives of many of them. They have wonderful memories, for in places where he visited again after ten years' absence he found them able to repeat his sermons word for word.

Once he went to a village where everyone was in terror because of a hippopotamus which was ravaging the neighborhood. They had shot at him with old guns and thrust at him with spears, but only succeeded in infuriating the big brute so that he destroyed life after life. They begged Mr. Crawford to help them. He answered: "Come, now, and listen to the words of the Book, and dismiss your fears. And if you are good God will deliver you. Fear not."

After the services, he waited and waited, and prayed God to direct his shot. At last the giant animal, weighing over three tons, appeared. There is only one place where you can put the fatal shot, and that is in the temple. Our missionary shot and hit the right spot, and very soon the hippopotamus lay dead. Then Mr. Crawford had six thousand pounds of steak wherewith to feed the villagers. After the feast, he again preached the gospel to them. In telling his story, he says simply: "All the arts I have and all the skill I can acquire I need for the work of the gospel." It is for this purpose that he is tailor, doctor, dentist, carpenter, sportsman, and what not else.

Speaking of his journey into the far interior, he quaintly says: "So the fact gradually soaked into our souls that we could only run the race set before us as we laid aside every weight. Our far-off goal can only be attained by a minimum of 'dead-loads'—two pairs of boots, two shirts, and just two or three handfuls of tea for the long, long, journey. As the day of depletion advanced upon us, and the tea was nearly finished, it was only by the feeling of a sudden plunge into profligacy that we dared to drink a coward cup of straw-colored tea. Even long after the last tea masking had given out, we were still, with a tragic intensity, boiling and reboiling the useless leaves, for the sixth time certainly." Any chance to replenish their supply was out of the question, for a store of any kind was a thousand miles away.

Among these African cannibals it often required diplomacy to keep on good terms with them, and many a time he had to use all his Scotch wits, in addition to his prayers, for well he knew that God helps those who help themselves. Dangers from drinking and eating, from snakes, rats, vermin, and other denizens of the long grass and the forests were constant. When famine was abroad in the land, he says: "In these gnawing days of famine, I can tackle grass with famished gusto; grass seeds boiled to an emerald gruel is a famous food. As an anxious alternative, I also eat and enjoy thousands of white ants with ravenous content. The said ants, with a good supply of salt, make an excellent repast, for, being obese little insects, they frizzle finely in their own fat. Don't forget that one pinch of salt, though, or you have spoiled it all. One pinch only? Nay, you need two—a pinch of salt and a pinch of hunger."

Mr. Crawford himself killed lions during his stay in Central Africa. Yet, brave man as he was, he suffered terribly from homesickness. He speaks of that "most awful factor in the twenty-three years, the aching loneliness." For two years and nine months he did not receive a single letter from home. For nine years he was homeless; after that his wife was with him. What wonder that, when he started back to his native land, and after weary days of scrambling over precipices and struggling

through the tall bamboo and across marshes, he lifted his eyes and saw two spokes of iron, the railroad, coming up out of the south, his first sight of civilization for twenty-three years, he "just blubbered like a baby; such a flood of memories came over him."

Yet, because he loves the work of telling the natives of God's love, which will make new men of them, he has returned to Central Africa, never again to leave it. Over and over again, at the close of his addresses and interviews, he says: "Afar the golden-crested crane is calling. I must go back to Africa." And so he has gone!—Christian Conservator.

The New Caliph for Islam:—Islam has been struck down by members of its own household, in the words of an Indian follower of Mahomet. The Turkish Sultan, who was also spiritual ruler over all the Moslem millions, has been forced to renounce his throne, and is a refugee in Malta under British protection, and Abdul Medjid Effendi, a cousin, has been elected Caliph by the Turkish Parliament sitting at Angora, though they denied him the Prophet's sword, the insignia of temporal power, when they clothed him with the Prophet's mantle. But like the imperial exile at Doorn, the refugee at Malta, we are told, still lays claim to his throne, contending that as he has not abdicated and was not deposed from the Caliphate, he is still Caliph, the spiritual ruler of the Moslem world. It remains to be seen whether the 200,000,000 Mohammedans outside Turkey will like the idea of having their spiritual head appointed by a few Ottoman Turks.—The Literary Digest.

In India there are fifty million untouchables.

One hot day in a railway station the waiting passengers stood under the shade, but one untouchable walked about in the sun, for he could not come near the other passengers. He walked till he fainted with the heat and fatigue, and fell on the railway lines.

A train was approaching, but none stepped out to lift him. A white man, a missionary of the Church of Scotland, leapt down and lifted him on to the platform out of danger. A Hindu came forward and said to the white man:

"That was a beautiful and friendly act."

"Why did you not do it yourself?" he asked.

"My religion would not allow me."

"Beautiful in sentiment, inert in action! If his religion would not allow him to do the friendly act, ours does, and compels us."—Record of Christian Work.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26:3.

Whatsoever a man soweth, that shall he also reap.—Galatians 6:7.

BIBLE STUDY

FAITH AND PRACTICE—ACTS

XXI

The decision, or summary of the evidence, of the first Jerusalem Conference was given by James, the brother of Jesus, who at that time had become the foremost figure in the church at that place.—Acts 15:13. His decision was given to all the men and brethren who had assembled to hear evidence on the question of accepting the Gentiles into the faith of the Christian Church. The most ardent opposers were there and also the most enthusiastic supports of the cause of the Gentiles. The evidence that was given was such as had the approval of God, and the witness of the Holy Spirit, and other arguments were of no particular benefit. The case of the pharisaical element was not rejected, for the Lord had accepted those who were of the Jews along with their circumcision and the keeping of the law.

The decision of James was solely that concerning the Gentiles. In summarizing, he gave evidence of Peter, that the Gentiles had been visited by God in the early days of the spread of the Christian faith, to take out of them a people for His name.—15:14. This fact was born witness to by the Word of God as declared in the Scriptures,—Amos 9:11, 12. The acceptance of the Gentiles was then based upon the evidence of the Holy Spirit and of the Prophets.—vv 15-17.

It is interesting to note the reference to the building again of the tabernacle of David. Much has been said as to the evidence of the Holy Spirit in connection with the inauguration of the early Church. There is a distinct parallel in this matter. When the tabernacle was first set up by Moses the presence of the Lord was manifested by the filling of the tabernacle with the glory of the Lord—Exodus 40. At the dedication of the temple of Solomon, the glory of the Lord filled the house and fire also came down from heaven and consumed the sacrifice—II Chron. 5:14; 7:1. Let it be noted that it was at the beginning of these services that the special demonstrations were granted, in order to confirm the faith of the people in the acceptableness of the institutions erected and dedicated to Him. It also confirmed them of their acceptableness unto God for they were the worshipers at those altars. Every sacrifice offered on those altars afterward was offered in the faith of its acceptance as witnessed to by the first offerings and not by new demon-

strations of fire and glory from heaven. So also was the offering of the first fruits unto God on the altar of faith in Jesus Christ. This was the new tabernacle of David which was again erected in the person and sacrifice of His Son. The first fruits were the Jews, and their acceptance was witnessed to by the outpouring of the Holy Spirit on the day of pentecost and accompanied by the appearance of fire and the power of the Holy Spirit manifested in the speaking in other tongues as well as in the miracles that were performed by the apostles. The first fruits of the Samaritans was witnessed to in a similar manner. The first fruits of the Gentiles bore the similar witness in the house of Cornelius. The first fruits of the disciples of John were accepted in the same manner in the city of Ephesus. Hence all the fruits of faith among all classes of people bore the same testimony as if offered at one time on one altar. The altar of the Lord, Jesus Christ, is large. It is established in every land where the Gospel is preached. All who worship and bring their offerings to this altar do so in the faith of the first fruits that were brought in the days of the setting up of the new tabernacle. We need not the renewed evidence for our sight when it is possible and also required that we accept the Christ and the altar by faith and know by faith that our offerings are acceptable to Him. Special demonstrations of the presence of the Lord and assurance of acceptance are not required when evidences are already stated by the Word that we offer and are accepted by faith. The same is true regarding the constant requirement of miracles for the manifestation of the presence of Christ among His people. We know whom we have believed and are assured of Him and of our acceptance by evidence outside of material demonstrations; thanks to Him who has made us acceptable.

The result of the consideration of the conditions of the Gentiles and the evident acceptance of them was that they should not be further troubled concerning their acceptableness in Christ. There was no need of disquieting them with the doubt of their righteousness. In the estimation of James they were just as acceptable as any of the Jews. They were included in the plan of God from the beginning and hence could not be excluded by any of the opinions of the Jews. The only

thing for the Jewish believers to do was to confirm what God had already decided, and the next step on the part of the Church at Jerusalem was to send out a statement of confirmation. They who had turned to God would not be turned away.

The Workers' Column

WORKERS' COLUMN

The Christian Home.—Col. 3, 4.

March 11

- I. The high spiritual interests of the home.—3:1-4.
 1. Having the affections set upon things above.
 - (a) Because of being risen with Christ in a new life.
 - (b) Because of being dead in Christ.—v 3.
 - (c) Because of being hidden in Christ in God.—v 3.
 2. Loving the things where Christ is, at the right hand of God.—v 1.
 3. Interested above all else in the glorious things which will be brought at the appearing of Christ.—v 4.
- II. The purity of the life of the Christian home.—3:5-9.
 1. Freedom from vices.—vv 5-7.
 - (a) Fornication, uncleanness, inordinate affection, evil concupiscence, covetousness.
 - (b) Disobedience, deserving the wrath of God.
 - (c) The life and walk of the life of sin.
 2. Freedom from unholy ways.—vv 8, 9.
 - (a) The deeds of the old life after the flesh.—v 9.
 - (b) Anger, wrath, malice, blasphemy, filthy communication, lying.—v 8.
- III. The holy character of the home.—3:10-14.
 1. The possession of a new life, patterned after Christ, and not subject to human standards.
 - (a) Not like any class or nationality of men.—v 11.
 - (b) Subject to the knowledge of Christ.
 2. Characteristics of it.
 - (a) Merciful, kind, humble, meek, longsuffering, patient, forgiving, charitable.—vv 12-14.
- IV. The sources of inspiration for the home.—3:15-17.
 1. The peace of God, dwelling in the heart.—v 15.
 2. The Word of God richly partaken of.—v 16.
 3. Constant instruction from the Word, by pleasurable exercises of teaching and singing of psalms, hymns and spiritual songs.—v 16.
 4. Doing all things to the honor and glory of God.—v 17.
- V. The spirit of the Christian home.

1. The fittingly Christian submission of the wife to the husband.—v 18.
2. The tender and considerate love of the husband toward the wife.—v 19.
3. Christian obedience of children to parents.—v 20.
4. Wise demeanor of parents toward the children for their encouragement to good works.—v 21.
5. Sincere service and honor rendered by servants.—vv 23-25.
6. Justice and consideration of masters to servants.—4.
7. Prayerful and watchful attitude concerning the work of the Lord and the promotion of His kingdom.—4:2-6.

What Creates City Problems.—Jer. 5, 6.

March 18

- I. The lack of godliness among men, and of godly men.—Jer. 5:1.
 1. Righteous men are rare.—v 1.
 2. There are few that execute judgment.
 3. Those who seek truth are also few.
- II. Honesty and verity are lacking.—5:2-4.
 1. Men do not respect the name of the Lord.
 2. They swear falsely;—perjure themselves, because of their lack of reverence for God.
 3. They are not reprov'd, nor do they repent at the frequent judgments sent upon them by God.—v 3.
 4. They know not the way of the Lord and are poor and foolish.—v 4.
- III. The example and influence of the great men of the city are wrong.
 1. God expects more of them than of the common people.—v 5.
 2. They are responsible both for knowledge and for wisdom.—v 5.
 3. They have broken the yoke of the righteous service God expects of them.—v 5.
 4. They have broken the bonds of righteous restraint which God requires in upright living.—v 5.
- IV. The spirit of personal liberty as practiced by men.—5:7-9.
 1. They heed no laws of righteousness, transgressing the commandments of God.—v 6, 7.
 2. They have backslidden from former accepted standards of life,—those who have gone into the cities from better environments.—v 6, 7.
 3. They have given up religion and religious convictions.—v 7.
 4. They have become confirmed unbelievers and atheists.—v 7.
 5. Prosperity has been turned into licentiousness.—v 7.
 6. Moral depravity, resulting in adultery and the breaking down of the sanctity of the marriage state.—vv 8, 9.
- V. False hopes of security.
 1. Agreements of security among men.—lodge and labor unionism.—v 12.
 2. Turning from the Lord and His Word.—v 12.
- VI. Weakened testimony on the part of the Church.
 1. The loss of power on the part of the ministers.—v 13.
 2. They have ceased to preach the Word of God.—v 13.
 3. God's judgments will come upon the cities because of this loss on the part of the ministers.—vv 13-31.—especially 30, 31.
 4. The increase of wickedness on account of a lack of preaching the Word of God.—25-28.
 - (a) Men prey upon each other.—v 5.
 - (b) They practice deceptions and thereby become prosperous and wealthy.—v 27.

- (c) The wealthy increase in wealth and the poor are oppressed the more.—v 28.

VII. What the cities need is a declaration of the righteousness of God as declared in His Word and a message of repentance unto salvation through Jesus Christ.

Recreation and Rest.—Mark 6.

March 28

- I. The labor of the twelve.—vv 7-13.
 1. They were sent out to service by the Lord.—v 2.
 2. Their ministry was to preach repentance.—v 12.
 - (a) They also cast out devils.—vv 7, 13.
 - (b) They anointed the sick with oil.—v 13.
 3. Their ministry was among many people and many towns.—vv 7-12.
 4. They reported the results of their labors to the Lord.—v 30.
- II. The need of rest.
 1. He invited them to take a rest.—v 31.
 2. He suggested the place of rest,—in a desert place.—v 31.
 3. The conditions of rest,—away from the multitude,—apart.—v 31.
 4. The lack of opportunity to rest,—many coming and going.—v 31.
 5. The facilities for rest not present,—no leisure so much as to eat.
- III. The recreation received.
 1. They went with the Lord, privately.—v 32.
 2. They went by ship,—
 - (a) They rowed instead of walking.—v 32.
 - (b) Went by water instead of by land,—a short cut to the desert place,—cf v 33. The people ran in order to arrive at the place before the Lord and the disciples.
 3. They listened to the Lord as He taught the shepherdless multitude.—v 34.
 4. They saw the glory of the Lord in the miraculous increase of the bread and fishes.—v 41.
 5. They shared in the distribution in feeding five thousand men.—v 44.
 6. They were sent again in a journey by boat to the east side of the sea.—v 45.
 7. They were given to the task of hard rowing for nine hours, during a dangerous storm.—vv 47, 48.
- IV. Their rest.
 1. They never murmured that they had received no rest.
 2. The Lord did not apologize or pity them for their need of rest.
 3. They had been usefully engaged for the Master.
 4. Their rest was in the comfort of the Master's presence.
 5. Their recreation was found in a different nature of occupation and method of service.

The Nature of the Resurrection.—I Cor. 15.

April 1

- I. The character of the resurrection body.—vv 35-50.
 1. It will differ from the natural body.
 - (a) As the seed of grain differs from the stalk which springs from it.
 - (b) As one kind of flesh differs from other kinds of flesh.—v 39.
 - (c) As celestial bodies differ from terrestrial bodies.—v 40.
 2. It differs from the natural body in glory.
 - (a) As the glory of the sun, moon and stars differ.—v 41.
 - (b) As the stars differ in glory.—v 41.
 3. The body that dies and that which

is raised up, differ.

- (a) It is sown in corruption and raised in incorruption.—v 42.
 - (b) It is sown in dishonor and raised in glory.—v 43.
 - (c) It is sown in weakness and raised in power.—v 43.
 - (d) It is sown a natural body and raised a spiritual body.—v 44.
4. The difference between the natural and spiritual body.
 - (a) There is a natural body and a spiritual body.—v 44.
 - (b) The first man, Adam, was a living soul; the last Adam was made a quickening spirit.—v 45.
 - (c) The first is natural; and afterward that which is spiritual.—v 46.
 - (d) The first man is of the earth, earthy; the second man is the Lord from heaven.—v 47.
 - (e) As is the earthy such are they that are earthy; and as is the heavenly, such are they also that are heavenly.—v 48.
 - (f) As we have borne the image of the earthy, we shall also bear the image of the heavenly.—v 49.
 5. The need of the change in character of the resurrection body.
 - (a) Flesh and blood cannot inherit the kingdom of God.—v 50.
 - (b) Corruption cannot inherit incorruption.—v 50.
 - II. The mystery of the resurrection,—in the power of it.
 1. All shall be changed, though all do not sleep, (in death), in a moment, in the twinkling of an eye, at the last trump.—vv 51, 52.
 2. The dead shall be raised incorruptible.—v 52.
 3. The living shall be changed.—v 52.
 4. The corruptible must put on incorruption.—v 53.
 5. This mortal must put on immortality.—v 53.
 6. Death is swallowed up in victory.
 - III. The time of resurrection,—at the sounding of the last trumpet.—v 52.

NOTES AND COMMENTS

The Bible in Germany:—Following a visit from the founder of the World Pocket Testament League, Mrs. C. M. Alexander of London, there was organized in the town of Gevelsberg the first Pocket Testament League in Germany. Pastor Schloemann of Gevelsberg writes of this: "If our hard-struggling German nation is to arise and blossom once more in our days, the help will not come from any Conference of the Entente, any stabilization of the falling Mark, any transformation of the government. That which alone can truly help us is a return to the faith of our fathers, the use of the precious Word of God, which still has the power to make men happy and joyful and blessed. We believe that the Pocket Testament League in its unassuming method really has a great mission." Early in November more than 10 000 evangelical Christians in Hamburg, old and young, men and women from all ranks of life held a procession and assembly on what they called "Bible Sunday," taking as their slogan, "Our Most Sacred Treasure—the Bible."—Missionary Review.

EDUCATIONAL

IN THE LAND OF SACRED STORY

IX. The Peace Conference

A. M. Eash

You will probably recall my promise in the last article to tell you in detail the story of the Peace Conference between Khadir and Ahmed. The entire proceedings from the time we arrived at the camp—about three o'clock on Sunday afternoon—until we again started back to Jerusalem the following forenoon, were filled with interesting happenings. As my memory and notes serve me I shall now recount the outstanding ones.

Khadir had killed Miriam the mother of Ahmed and had served seven years in a Turkish prison in punishment for the crime. On his release the relatives of the murdered woman demanded that he comply with the Arab customs of paying a sacrifice price to the nearest of kin. Abou Musa, the Sheik of Lifta, noted throughout the villages of Judea as an upright man and wise judge, was asked to preside in the negotiations between the two parties. It was considered of great advantage to the murderer to have present as his guest a large number of notables from other villages—the advantage in the negotiations was in proportion to the number and honorable standing of these notables. Khadir readily consented to Abou Musa's request that three Americans be permitted to attend the Conference since their presence as his guests would give him much advantage. The date for the Conference—Easter Day, 1921—was selected because it was the most convenient time for these guests. As a day it had no significance to the Arabs. We arrived at the tent of the Mukhtar of Hismeh at about three o'clock on that Easter Day and the Conference began.

Our party was not the first to arrive. Already delegations had come from a number of surrounding villages: Jeba, Er Ram, Burkah, Mukhmas, Shafat, Anata, Lifta, and others were represented by their Mukhtars and leading men. From Hismeh, of course, almost the entire male population had come to witness and participate in the proceedings.

The tent into which we were received was one of the ordinary Arab tents. It was about ten by twenty feet in size. The roof cloth was made of coarse but closely woven goat's hair cloth (camels' hair is also frequently used in making them). The sides were made of similar cloth.

These were removed when we arrived but were used during the night to keep out the cold wind drawing down through the deep mountain valley. One end of the tent was curtained off as the women's department. A few old rugs and blankets were spread on the floor on three sides of the unenclosed portion and on these we were asked to be seated. The fourth side was kept open as a passageway for the attendants. Of course, there were introductions and handshakings. While the greetings were cordial there were no emotional expressions. White men at such gatherings are a rare curiosity—even we were suspected by many in the party as British officials trying to spy on them and only the presence of good old Abou Musa convinced them we were not such—but the Arab is well able to hide his emotions and seldom manifests curiosity. We were not as efficient as they on this point and could not refrain from observing every attitude and movement. To us they appeared like a company of ordinary, simple and harmless Arab men and we did not know until later that all had come to the place fully armed and only hid the arms in nearby caves after they were informed that the Americans would be present. (The British Government forbids either the possession or carrying of arms of any kind without permit.)

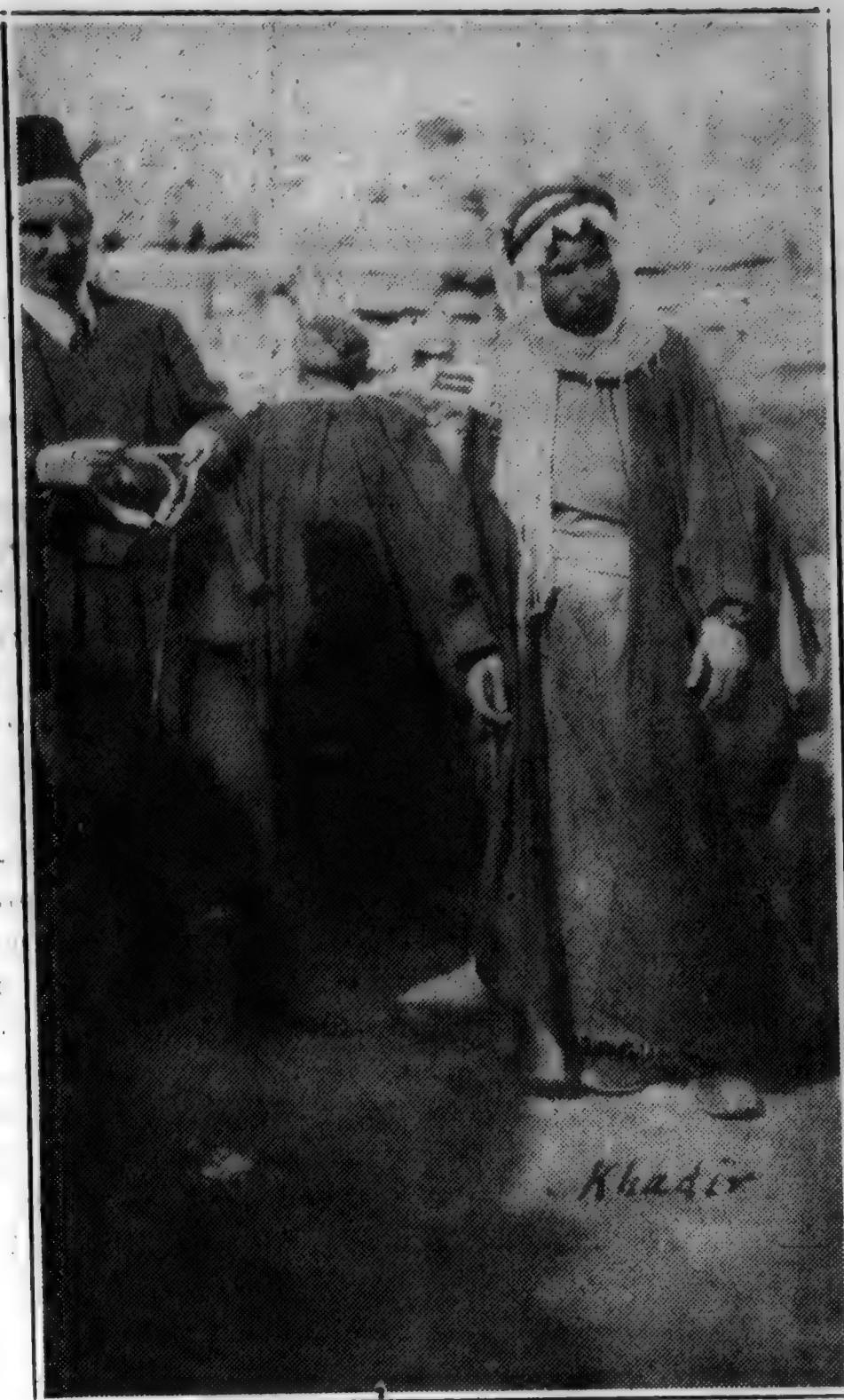
After the formal greetings the Conference settled down to actual business. The inevitable coffee was first passed. Possibly it is not best to use "inevitable" in this connection, but coffee fills a large place in every gathering and the omission of it would be sign of great disrespect. No Arab would be guilty of failing to offer coffee to the one who has come into his guest house. It is his strongest and weakest drink. He drinks no liquor and seldom drinks water. I must state also that he knows how to cook coffee that is worth tasting. He has few peers as coffee makers. The cups are small—contain about one good swallow—and only one is served to a guest.

Following the coffee we were served our first meal. This was brought into the tent in a large bowl which was placed on the floor in the center of the room and we were invited to eat. I will not at this time enter into a full description

of the meal (this will probably be part of a later article), but must state that, in common with the other two that followed, the choicest and "rarest" ingredient in the bowl was the fat from the fat-tailed sheep. Since it was both choice and rare the most honored guests were compelled to eat of it in abundance. (Nearly two years have passed since that afternoon but I can still taste that "rare" raw fat as I tried to eat it.) Abou Musa had intentionally taken his place by my side and when the meal started he began to unburden himself. His village lay just west of the Syrian Orphanage grounds and we had several months previously suspected him of assisting in a kidnapping case. Although he stoutly denied the charge we had at that time insisted that he was a partner in the crime. A true Arab, he could not preside in this Peace Conference without first unburdening himself.

"You do not like me," he said to me. "Certainly I like you," I replied, scarcely knowing why he should so abruptly speak in this manner. "But," he insisted, "I know you do not like me." "Why," I asked, "do you think I do not like you?" He then proceeded to recall our experiences in connection with the kidnapping and reminded me that I still held him guilty. I need scarcely state that the sincerity and frankness of Abou Musa convinced me that he was innocent of the crime with which we had charged him and that I blushed with shame to think that this grizzled, old, Moslem Arab needed to take the initiative in restoring cordiality between ourselves. True to his standard and record, he could not proceed in the effort to adjust difficulties between others while there was a conscious difficulty between himself and another. It required only a few minutes for me to express regret that the suspicion had stood so long and that I now believed he had spoken the truth about the matter. I honestly assured him of my regret that we had wrongly accused him and we dropped the matter for all time.

As the meal proceeded the conversation turned to the details of the murder charge and the task before the Conference. Even though we were guests of the murderer, up to this time he had not shown himself to the guests. The Mukhtar of Hismeh was entertaining us in his behalf. The meal ended, we stepped outside the tent and water was brought to wash our hands—which was quite necessary after our crude attempt to eat out of a common dish without a knife, fork or spoon.



"Khadir had killed Miriam"

A party of about twenty-five of the most notable men was formed and started down the valley toward the lone tent of Ahmed. The distance between the two encampments was about a mile. After we had traveled about two-thirds of this distance we halted. Someone produced a forked stick and another man a white cloth. The cloth was tied to the two forks of the stick and then torn into strips and the strips tied into knots, each knot representing a certain amount of money—the total represented by the knots being the largest amount that could be demanded as a peace offering or price in a murder case. Khadir was forced to remove his keffieh and akel—the flowing Arab head-dress and band that holds it on the head—and to wrap them about his neck as a sign of humiliation and repentance. The party proceeded. Following us came the women of Khadir's tents with cooking utensils, rice, bread, two lambs and a kid for a meal which the murderer must provide in case the negotiations were successful.

On arrival at the camp of Ahmed, the two men, Khadir and Ahmed were brought together and forcibly made to kiss. This was a sign that they were willing to proceed with the negotiations. The parleying began. It was long and wearying. Khadir insisted that it was never proven that he threw the stone which killed Miriam, and further that he had already paid the penalty by being in prison for

seven years. Ahmed on the other hand insisted that he must be paid the full sacrifice price for his mother's death. She was honorable and he insisted on defending her honor. Pleas were made that because of the uncertainty as to the murderer, the fact that Khadir had already been punished by the Government, the fact that he was honored by the presence of so many honorable men, and lastly because of the presence of the Americans, the price be reduced. Ahmed consented and knots were torn from the banner indicating that the reduction was made. Ahmed had finally consented that one knot might be removed in honor of the Americans. In an effort to tear the knot from the cloth, three were accidentally removed. The friends of Khadir insisted that this was a sign that this much reduction ought to be made from the total amount. Ahmed absolutely refused to consent to this, saying he would sooner take his family and flocks and move across the Jordan than dishonor his mother by consenting to their demands. The Conference broke up and standing about in small groups the men discussed the case. Someone at last suggested that both sides leave the deciding amount of

the redemption price to Abou Musa. To this Khadir consented but Ahmed would not. The fire was started for the cooking of the meal and the two lambs and one kid gotten ready for the slaughter, but Ahmed still protested. Finally one Arab more forcefully diplomatic than the rest, seized Ahmed, placed a knife into his hand and commanded him to kill the first lamb. This was necessary on his part as a signal that he was satisfied with the proceedings. He cut the throat. The sheep were quickly dispatched and soon the second meal of the Conference was served. In this meal everything except the salt was supplied by the murderer, this latter being furnished by the other family. Unfortunately for the three Americans, the ingredients of the meal were the same as at the preceding one and the choicest portion in the mind of the Arabs was the "rare" fat from the fat-tailed lambs. We ate but the process was a slow and hard one.

It was now nearly dark and the Conference broke up for the day. We returned to the camp of Khadir and were again installed in the guest tent. The evening was devoted largely to a discussion of the case and an effort to decide on a satisfactory ransom price. Hot goat's milk was served as a drink.

It was finally decided that Khadir must pay a total of thirty Egyptian pounds to Ahmed, twenty at once and ten within three months. Khadir was called in and informed of the decision and, of course, protested vehemently. He would not consent to such an outrage, insisting that he would sooner leave his village and go across the Jordan.

Rolling one's self into his blanket and sleeping in an Arab tent is more romantic in fiction than it is in actual experience and that night was an extremely uncomfortable one. The ground was hard, the cover scant, and the cold winds were unusually successful in finding uncovered spots. With the first light of day the noise of the camp began. The sheep and goats were tied to a rope stretched between two posts in front of the tent and the women busied themselves with the milking. Water needed to be carried several miles on the women's heads and as a result our morning toilet was scant. The little cup of good, hot coffee was a most welcome eye-opener and our party again took up the matter of the ransom price. Khadir finally agreed to pay the price as set, a total of thirty pounds Egyptian—\$150 American money—and paid over the twenty pounds cash to Abou Musa.

Without waiting for breakfast, the party formed the second time and proceeded to the tent of Ahmed. This time Khadir remained behind. Again there was much



"Two lambs and a kid were killed"

parleying and finally Ahmed agreed to accept the thirty pounds and be at peace with the family of Khadir. When we returned to the camp of Khadir this time, Ahmed and his entire family followed. As we neared the camp Khadir came out to meet us and there in the quiet early morning I witnessed a most impressive scene. The two parties met. Khadir and Ahmed siezed each other about the neck and warmly kissed each other on both cheeks. Then each in turn kissed all the men in the party, beginning with the oldest. They returned to the camp and the greetings continued between the women, and then between men and women. The greetings were warm and heartfelt. Khadir had paid the price and was forgiven. There was a third meal at the expense of Khadir. Like the first and second, two lambs and one kid were killed and the American guests were treated to the choicest of the meat—the "rare" fat from the fat-tailed lambs. It was a cross to eat this fat but on such occasion crosses are lighter than at times. We had witnessed a ceremony seldom seen by strangers. The Arab may be crude in many of his ways and lacking in many of the attainments that accompany civilization and education, but he is still able to portray a type of hospitality, justice and forgiveness that his more cultured American cousins might be proud to possess.

In all the bickerings, Abou Musa had

stood out as a gentleman above reproach. Stalwart and vigorous, with his kindly brown face in its frame of neatly trimmed gray beard, he rose like a rock above the turbulent waves of debate. True at times he shouted with the others and his voice was heard above that of a dozen men, but he never lost the dignity and poise that had won him honor throughout the villages of Judea. As the presiding sheik he was entitled to one fourth of the ransom money as his fee. A whispered word in the ear of Ahmed promising to forego this fee was the magic that finally won consent to the terms. He had also assumed responsibility for the payment of the ransom money for which an additional ten percent was due him, and for the security of the murderer and his family against revenge on the part of the family of the murdered, for which he could have claimed another ten percent. All these responsibilities, which were usually shared by others, he took upon himself.

In August of that year Abou Musa paid the great price. He lived and died a Moslem. He was kind and generous. His fellowmen loved and respected him. But he did not know the One Who walked these same hills and slept under those same stars—the great Peacemaker. Abou Musa is only one of two million Arabs who are waiting for the message of Him who said, "Blessed are the peacemakers."

OLD SETTLER STORIES

The Beiler Family

C. Z. Mast

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This family having played its part in colonizing the early German communities of Pennsylvania, stands out prominently in furnishing many sections of our beloved America with good ancestral blood, enriched by Christian nurture in home and church, and supplied with good educational and religious training in each generation from the very first. We believe that these people were among the best of the thousands of Europe's men and women who fled to the shores of our land for the sake of religious freedom.

In 1575 we learn that representatives of the Beiler family of Flanders, in company with several other Mennonites, had fled to England because of persecution and lived in simplicity about London. Their religious services were spied out by a constable and he drove them to South Fort on the Mersey River. They were given the alternative of subscribing to transubstantiation, to oaths, to infant baptism, and to the bearing of Public offices—or being put to death. Some they put on board ship for Gravesend and some they killed by burning alive. One named Gerret Beiler, after much misery, escaped and tells of his ordeal in England that year.

In the professional and honored walks

of life are found not a few men and women who reflect honor upon their ancestors. Where elements of honesty, integrity, mental ability, lofty purpose and determination in its attainments are in demand, there many have been rewarded with success and respect, and have become leaders as farmers, mechanics, clergymen, missionaries and educational instructors in our church schools.

Jacob Beiler, the emigrant ancestor, and the only Beiler known to have crossed the briny deep and land on these shores during the colonial period, was born in Switzerland and emigrated to America to find freedom from religious persecution, making the voyage on the ship, "Charming Polly" which landed at Philadelphia Oct. 8, 1737, with one hundred and five men, twenty-five boys, and one hundred seven women and children.

Jacob Beiler with his family pushed at once to the hills of Oley in Berks County, Pa., near the Manatawny Creek, since Germantown and the surrounding country was already taken up by immigrants. They consequently turned their faces northwestward from Philadelphia and settled in the same vicinity as the Yoders, who had located there about 1714, and

were known as the first Amish Mennonite settlers in America. They had an organized church there for a limited number of years, being located near Friedensburg. About fifteen miles from this place was an early Mennonite settlement founded on the Manatawny Creek in the eastern part of Berks County. Among the early settlers in this region were Jacob Stauffer, Hans Bauer, Hans Jacob Bechtley and Daniel Longnecker. These pioneers have left many descendants and have given names to two of the largest towns in this locality, Boyerstown and Bechtelville—See Smith's Mennonites of America.

How long a period the Beilers remained in Oley Valley we are not able to ascertain. A son Christopher having been born in Switzerland was nine years of age when they moved near Myerstown, Lebanon County, Pa. The Tulpehocken region surrounding the historic town Womelsdorf where a thriving settlement of Amish Mennonite families was existing (among them were the Hertzlers, Reichenbachs, Stutzmans, Koenigs, Schmuckers, and Kurtzes) was located about fifteen to twenty miles east of the Beiler family in Lebanon County. Their plantations were all situated on the beautiful, rich and fertile soil of Lebanon Valley on the north and south side of the Harrisburg and Reading pike.

As Christopher Beiler the son of Jacob Beiler, progenitor reached the early stage of manhood his memory went back to the peaceful and unmolested vales of Oley, where the red men of the forest had learned to love the white neighbors and to follow the path of their Savior. (Many had been christianized by Moravian missionaries). The distance was about sixty miles. Evidently he had recollections of the pious, unpretentious, meek, and active belles in the Friedens Amish Mennoniten Gemeindie. He finally sojourned through the much timbered section and became wedded to a Barbara Yoder. The bride accompanied him back to Lebanon Valley. Here to this union were born five sons, viz., Hans, Jacob, Henry, David, and Joseph.

After Christopher Beiler had spent about fifty years of his life in the vicinity of Myerstown, he finally decided, in about his sixty-fifth year, to move with his entire family a distance of nearly thirty miles due south across the border line of Lebanon County. Here he purchased nearly six hundred acres of land on the Conestoga Creek in East Lampeter Twp., Lancaster County, near the present sight of Binkley's Bridge. Here he spent the latter days of his life and was buried in the old Millcreek cemetery, where, too, rest scores of his early descendants.

Hans Beiler, probably the eldest son of Christopher Beiler, was one of the pioneer Amish Mennonite bishops in Lancaster County. His descendants are found in prolific numbers with large families at the present time. They are chiefly engaged in

agricultural pursuits and are affiliated with the society of their ancestors, since the majority are adherents to the more conservative branches of Mennonites.

In the early quarter of the nineteenth century a number of the descendants of



Christian Byler and Eliza Richards

bishop Hans Beiler took up land in the Kishacoquillas Valley, Mifflin County, Pa., where they became the predecessors of a flourishing posterity. In 1847 nine Beiler families whose heads were, Solomon, Christian, Yost, Daniel, Noah, John, Reuben, Rudy and Eli Beiler, had pushed across the Alleghanies and became the pioneer settlers of the Beilers in Lawrence County, Pa. Here their descendants have increased to large numbers. A congregation is known there in that community as the Beiler church, because of the fact that the majority of its members bear that name.

In 1890 a Daniel Beiler and his son Jacob, with their families, had migrated from Lawrence County, Pa., to Geauga County, Ohio. They settled in a neglected farming region where land was reasonably acquired near the town of Middlefield. This section was chiefly populated by inhabitants of Yankee blood, and their boys and girls had lost interest in the beautiful art of sowing seed and reaping harvests. Consequently many of the children had left their parents to the care of the soil, and aspired to other pursuits. And as these thrifty Amish farmers came pouring in in great numbers they not only revived agriculture in that section, but boosted the manufacturing and mercantile enterprises as well. Their colony has now grown to nearly one thousand in number.

The first migration to follow Daniel and Jacob Beiler into Geauga County, Ohio, was in 1900 from Lawrence Co., Pa. We herewith make mention of the following heads of families: Reuben, Adam, Jacob Y., Jacob Z., Rudy K., Jonathan H., Yost,

Eli K., Jonathan, and Joas Beiler. Before we pass from the account of Hans Beiler and his descendants we wish to express our indebtedness to the kindness of Reuben Beiler, New Wilmington, Pa., and J. K. Beiler, Belleville, Pa., both are ministers of the gospel. The latter party mentioned has mailed an accurate list of the names of Bishop Hans Beiler's children and grandchildren and to whom they were married. We regret to inform the reader that our limited space will not permit us to insert the long list of names here, but we will give the names of the children of Hans Beiler. They are as follows: Christian, John, Jacob, Joseph, David, Solomon, Sarah, Elizabeth and Mary. Among the numerous families who are intermarried with Bishop Beiler's descendants are the Yoders, Sharps, Lapps, Kauffmans, Zooks, Lantz, Singlis, Hookeys, Kings, Detweilers, Kurtzs, Stutzmans, Hertzlers, Hostetlers, Stoltzfus's, Peachey's, Headings, Planks, Kenagys and Peights.

Jacob Beiler, another son of Christopher Beiler, immigrant, was married to a Lapp. He lived and died on the farm now owned by Henry H. Stoltzfus of near Elverson, Pa., and his remains were laid to rest in the Pine Grove Cemetery located on this farm. To this union were born the following children: Christian, married Eliza Richards; Jacob, m. Bena Nafzinger, a native of Germany; David, m. Phoebe Beam; Fanny, m. David Mast; (See their lineal descendants in Mast Family History) Madeline, m. William Hoffman; Barbara, m. Thomas Fisher; George lived in Missouri and died there in 1884. A complete genealogy in manuscript form was submitted by Prof. J. Frank Byler, 5516 Hunter Ave., Philadelphia, Pa., of the descendants of his great-grandfather Jacob Beiler who had married a Lapp. The majority of these descendants are staunch Methodists and Episcopalians and are law-abiding citizens. We herewith give a list of families connected with Jacob Beiler's lineal descendants

through marriage; Planks, Diehms, Atkins, Coleman, Diechley, Denahauer, Grube, Evans, Segner, Griffith, Good, DeHart, Ames, Zook, Smucker, Schertz, Templin, Quickel, Stauffer, Hosler, Myers, Uxley, Yost, Boyd, Wanner, Spotts, Curley, Lykens, Wolf, Keenan and Sheeler.

Jacob R. Byler, the eldest son of Christian and Eliza Richards, was an inventive genius and deserves honor in this sketch as a blacksmith at Churchtown, Pa., when the old Windsor forge was in full operation. He was born in 1826 and died Jan. 29, 1884. About 1859 he bought a farm and a shop in Salisbury Twp. Lancaster Co., Pa. Here he carried on his shop-work in connection with his farming. He took out a number of patent rights for various mechanical farm devices, the most important of which was the first reaper with an automatic rake which was first built and operated on his own farm. He also manufactured plows and rakes of which the horse rake was his own invention. The steel teeth could be pulled out almost straight and they would spring back to their position. He was a man of remarkable integrity, a man of deep religious feeling, and strong convictions in regard to right living. His brother David R. Beiler had spent all his lifetime in the old village of Morgantown, Pa. The latter was a competent shoe maker and manufactured thousands of tons of lime as chief foreman at the kilns of his native vicinity. He was a great reader and was informed on doctrinal subjects. It was customary for him to read his Bible through consecutively for many years.

Henry and Joseph Beiler, sons of Christopher Beiler, native of Switzerland, moved away from their old homestead at Binkley's Bridge, after the Zooks took possession in 1832 and settled in Fairfield Co., Ohio. Joseph Beiler had two sons that resided near Smithville, Ohio, viz., Henry and Samuel. Henry was a prominent traveling salesman for the Massilon grain separator. Their descendants are residing in the middle western states.



Present House on the Original Beiler Homestead

David Beiler, another son of the immigrant ancestor, Christian, was born in Lebanon Co., Pa., in 1786. In 1882 he was ordained to the ministry and in 1837 he was elected bishop of the Millcreek and Pequea Amish congregations. He was a noted leader, an able expounder, and writer. One of his writings includes a book entitled "Das Vahrie Christentum." It was written in 1857 and gives a treatise on certain portions of the Gospels of Matthew and Luke; also on the subjects of baptism, marriage, etc. He was summoned from his labors in 1871 and lies buried in the Old Millcreek cemetery. The following chronicles were written by bishop David Beiler nearly a century ago and translated by a native German scholar.

"This book belongs to Christian Beiler, March 11, 1863. It contains the names of our ancestors up to the present time and their descendants as a summary of information collected from various sources. The following is written by David Beiler Sr. (Bishop). Now I shall write about my wife's ancestors so far as I have been able to gain information.

"My great-grandfather Jacob Beiler came to this country the eighth day of Oct., 1737, as to the number of members in his family I have no definite facts. He was a native of Switzerland. My father Christopher Beiler was probably nine or ten years of age at that time of immigration. My father Christopher Beiler died in 1804. He had at the time of his death five sons. The name of my grandfather on my mother's side was Samuel Koenig being also a native of Switzerland. His birthplace and date of birth are not known to me. According to reports he did not attain to a very old age, probably fifty years. Yet he was survived by a large family, eight sons and six daughters all of whom left descendants. My grandmother on my mother's side was Barbara Yoder, lived to an old age, probably eighty years.

"I forgot to mention that my grandfather Beiler who lived about eighty-seven years, was married twice. His first wife's name was Yoder. To this union were born six children,—two sons (one of which was my father) and four daughters. To the second union were four children,—three sons and one daughter. Then my mother Anna Beiler, the date of whose birth is not known, died Sept. 1816. Her age being probably sixty years. In regard to my wife's parentage, there was a Hein Ulrich Fisher who came from Germany in 1732 and is the progenitor of the Fisher family (in Lancaster County, Pa.). My mother's grandfather's name was Christian Fisher and did not live to be very old, having met his death by a fall from a horse."

This old writing then continues with a splendid account of the early members of the Fisher family.

This chapter in "Old Settler Stories," would be far from complete without mak-

ing personal mention of David S. Beiler who is nearing his ninetieth year. He is well-read on church and political history, and taught in a German school during the early period of his life. He finally took up farming and is now retired with his daughters, having buried his life companion some years ago. Sometime in the nineties he had the misfortune of having one hand amputated in a surgical operation to avoid the spreading of blood poisoning. In recent years he has lost his sight and hearing. Notwithstanding these infirmities of

Thou dost appear.

The original Beiler homestead in Lancaster County, Pa., established in 1800, was sold to Henry Zook, of East Whiteland Twp., Chester County, Pa., in 1832, and occupied by him the same year. After his death it was held by his son Christian (grandfather of the writer) until 1888, when it was sold to Eli Zook. In later years it was transferred to the father of the present owner who is John W. Espenshade, Lancaster, R. 5, Pa. He says that when they tore down the front wall of the old



Barn on the Original Beiler Homestead as it Appears Today

old age he is always cheerful and ready to entertain his friends. He resides about two miles from the home of the writer and it is through the kindness of this dear old man that the writer was enabled to unearth the historical accounts of this sketch by spending hours in conversation, made difficult by the extreme deafness of this old man.

A correspondent writes of a Frederick Beiler who emigrated from Switzerland about fifty years ago and settled in Holmes County, Ohio. Later he moved into Geauga County, where he now resides with his entire family. He is married to a Gingerich.

And ere I lay down my pen and bid this family adieu, I trust that my humble efforts on this sketch may bring the members of this great Beiler family (which we estimate to consist of about six thousand living descendants) into a better acquaintance with each other and aid them in keeping the life and faith of their predecessors who had worshiped as refugees nearly three hundred years ago on the banks of the Mersey River in England. Long may their succeeding generations follow the paths of righteousness and holiness.

Long after your moldering bodies in the church lay,

May your posterity send the Gospel light to speed many on His way.

Lord cause them to stand as monuments with Thy Word sincere,

And clothed in unspotted garments when

barn to build the new one, which is not given in the cut, they found a Spanish dollar on the top of the wall buried in mortar and bearing the date 1786. The barn was undoubtedly erected at that time. Elverson, Pa.

LARGEST BIBLE ORDER

The largest single Bible order ever placed by any organization in the United States, perhaps in the world, has just been given by the American Bible Society to a firm in New York City. 1,500,000 volumes of Scripture portions consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. This is the first time since the war period that the Society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received.

"A holy life is profitable because God is in the center of it."

Mark the perfect man, and behold the upright: for the end of that man is peace.—Psalm 37:37.

SKETCHES BY THE WAY

XX. Entering India

Jesse N. Smucker

I had looked forward to the arrival in Bombay with a great deal of interest. When I finally saw the city loom up in the distance as our ship drew near the port, my interest was increased. I landed without any difficulty, without even showing my passport. The sights I saw on the streets were quite a contrast to those I had been accustomed to see in Turkey. The people were of an altogether different type. Their dress, habits, and all, made

it was necessary to change to a narrow gauge line. However I could get no train out that day any more, but while waiting I met a native who could talk English. I asked him about trains and he informed me that he was one of the teachers at Dhamtari working under Bro. Lehman. This was very interesting news. He told me the train would not leave until the next morning.

I will not soon forget the final arrival

sion. He informed me that the coolies would take me there and said something to them. They smiled and nodded as much as to say, "There's where we were going to take you in the first place." So we started out, the two women with my baggage on their heads going ahead and I following after. I was surprised at the beauty of the place. There were nice roads with beautiful large trees on both sides. We passed what I guessed was a village "tank" where there were men and animals bathing, women doing their washing, and others filling earthen waterpots with water. Before coming to the main part of the city we turned off, following a road leading to the right. Soon I saw a walled enclosure and several buildings within the enclosure which looked larger and more substantial than the native houses we had passed. The coolies entered the enclosure through the open gate. There were some native children about but dressed better than those I had seen before. The white bungaloes looked something like the pictures I remembered seeing. As I arrived at one of them and was just stepping onto the porch the door opened and M. C. Lehman came out to meet me. How good it seemed to again be with friends I knew! That evening the missionaries from Balodgahan, as well as the others of Dhamtari gathered together at the Lehman bungalow. They all seemed glad to have an American friend come into their midst and I certainly was grateful for having arrived safely.

I was getting anxious to get in touch with the work and see their various places of work. I had the privilege of making a start in this line early the next morning. Smithville, Ohio.

"All who are led by the Spirit will be always abounding in the work of the Lord."

Thou shalt have no other gods before me.—Exodus 20:3.



First View of Dhamtari, from the Railroad

it very plain that I had arrived in another country.

I knew no one in this city of course, but while on the boat I had learned of some American missionaries and after some little difficulty located them and had a very nice stop-over with them. They told me about the work they were doing and showed me some of their buildings and places of work. All was very interesting to me.

As I stayed several days here I had an opportunity to see some of the city. Parts of it are almost like some American city. There are great, fine buildings, the finest of which is the Victoria Terminal Railway Station. Until a few years ago this was the finest railway station in the world. By walking just a little way one can get into the native sections in which everything is different. Here there are goats, cows, naked children, all along the sidewalk and streets. In some of the narrow market places one can scarcely walk because of the many women sitting on the ground with their things to sell.

Although Bombay proved very interesting I was very glad when the time came for the journey into the interior to our Mission station in the Central Provinces. I left Bombay one noon and by evening of the next day arrived at Raipur where

at Dhamtari. After a long five hour ride on a slow train I finally arrived at the city for which I had started from the regions of the Tigris river six weeks before. At the depot several women "coolies" insisted on carrying my baggage. As I was not sure where they wanted to take it and as I could not talk with them I would not permit them to do so. I found that the station master could talk a little English and I asked him about the American Mis-



Wedding Procession, Dhamtari

THE YOUNG PEOPLE'S MEETING

THE POWER OF HOME INFLUENCES.—Prov. 31:10-31; 4:1-13.

Topic for March 11

MOTTO

"His righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

MEDITATIONS ON THE TOPIC

I. Home Influences.—The foundation of the whole social order may be traced to the home. The virtues or vices that have been lived and practiced by a father and mother, grandfather and grandmother, have their effect upon the coming generations in moulding their habits of thought and life, and to a large degree their dispositions as well as their physical and mental power. God has so woven life together that He visits the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him. But He has also reversed the law in that His mercy and righteousness is unto children's children of those who keep His ways. This law of God places a responsibility upon every person connected with the home. It is a solemn duty to maintain the things of godliness in every home. Those who neglect and pervert such matters are starting a train of influences that bring not only curses upon the transgressor, but upon those who come after him, as well as those immediately influenced by his conduct.

An ungodly father not only robs himself of the blessings of a pious life, but robs his wife of a godly husband and his children of the kind of a father that God designed they should have; thereby taking upon himself the fearful responsibility of turning the children to ways that lead far from righteousness, and risking their eternal destiny thereby, unless mercy should awaken them to renounce the ways of their father. What is true of an ungodly father is also true of an ungodly mother in the same sense. In a very solemn sense, there are influences of the mother so very close that makes the influence all the more effective for good or bad.

Then there is such a grave responsibility that rests upon the children to keep the standards of righteousness which their parents have taught. That must be why the commandment, "Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee," was spoken. Influences of the home have often been sadly lost and hindered by the disobedience and waywardness of boys and girls who thought lightly of the righteous teaching of parents.

II. The Text.—Prov. 31:10-31; 4:1-13.—The first text from Proverbs 31 gives something of the power of the influence of a home where a virtuous woman dwells. She has a power to mould the character of her husband and children and to affect the life of the whole community.

The second text from Proverbs 4 especially emphasizes the thought of chil-

dren heeding the words of wisdom taught by their parents and of the happy results of so doing.

OUTLINE STUDY

I. Parental Training

1. Starts children right.—Prov. 22:6, 15.
2. Strengthens character.—Eph. 6:4.
3. Gives honor and success to the obedient.—Ex. 20:12; Eph. 6:1-3.

II. The Power of the Husband and Father

1. For Good.
 - (a) Provides for his own.—I Tim. 5:8; Josh. 24:15.
 - (b) Helps the wife.—Eph. 5:25; I Pet. 3:7.
 - (c) Strengthens church and nation.—Ps. 128; I Tim. 3:4, 5.
 - (d) Has worthy children.—Prov. 13:22; 23:24, 25.
2. For Evil.—Prov. 24:30-34; Prov. 3:33.

III. The Power of the Wife and Mother

1. For Good.
 - (a) To her home.—Prov. 31:13-22.
 - (b) To her husband.—Prov. 31:11, 12, 23; 12:4.
 - (c) To the neighbors.—Prov. 31:20.
 - (d) To her children.—Prov. 31:28.
2. For Evil
 - (a) Plucks down her house.—Prov. 14:1.
 - (b) Plagues her home.—Prov. 27:15, 16; 21:19.
 - (c) Brings a curse to society.—Prov. 22:14; 23:27, 28.
 - (d) Has shameful children.—Prov. 29:15.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Family"
2. What Blessings my Home Brings

For Young People

1. Making Home an Influence for Good.
2. The Son's Part in the Home.
3. The Daughter's Part in the Home.

For Older People

1. The Woman's Power for Good or Evil.
2. The Man's Power for Good or Evil.
3. Parental Opportunities.

PERSONAL THOUGHT

May I always help make the home in which I have a share such a place of influence for God that I may never need to regret my words or actions in time to come.

SEED THOUGHTS

A Christian home! What a power it is to a child when he is far away in the cold tempting world, and voices of sin are filling his ears, and his feet stand on slippery places.—A. E. Kittridge.

The home came from heaven. Modeled on the Father's house of many mansions, and meant the one to be a training place for the other, the home is one of the gifts of the Lord Jesus—a special creation of Christianity.—Jas. Hamilton.

Home is the seminary of all other institutions.—E. H. Chapin.

This fond attachment to the well-known place

Whence first we started into life's long race,

Maintains its hold with such unfailing sway,

We feel it e'en in age, and at our latest day.—Cowper.

PROBLEMS OF CITY MISSIONS.—

Tit. 2:1-3:11.

Topic for March 18

MOTTO

"Go,....Preach the preaching that I bid thee."

MEDITATIONS ON THE TOPIC

I. City Problems from the Angle of Missions.—The city is a concentration of business and society. Just as a heap of fruit, or grain, or vegetables, will make the greater stench when placed in a heap that is rotting, so humanity with all its depravity when heaped together without the saltiness of the Gospel power will also make a stench of moral corruption. That is not saying that the corruption of the city people is any worse than the corruption of people anywhere else. Concentration only makes favorable the conditions for decay when decay has already set in. Send the most corrupt of our country people to the city and they will fast go to the worst. Send the best who have some of the effects of the preserving power of the Gospel salt and they will prolong for a time the complete decay. Send men and women who are out and out for God and whose business is to seek and to save the lost and their ministry will be a power that will save the city from complete destruction.

But to go into a stench in order to bring healing and purity and you have what Jude describes, "Of some have compassion, making a difference; others save with fear, pulling them out of the fire hating even the garment spotted by the flesh." Here is where the problem of city missionaries comes in. There are great fires going. Fires of organized ungodliness and selfishness as well as fires of vice and licensed crime against the bodies and souls of men. Every form of evil which flourishes among men has a good ground to flourish in the city. Those in glided vice are hard indeed to reach. Those who are down and out are easier to convince of their needs and are often reached by the power of Christ. Yet the natural tendency to sin makes it a problem to keep souls under the Gospel influence until they reach that understanding by which they are saved and established in the faith.

II. The Text.—Tit. 2:1-3:11.—In this passage we have the wholesome counsel that a Christian worker needs for meeting the problems of a city mission service. Titus must have had many of the same conditions of human nature before him that our city missionaries have. God's grace is considered sufficient to meet the situation. Sound doctrine is not to be

withheld for every individual in every station of life.

OUTLINE STUDY

I. Worker's Problems

1. Who will go?—Isa. 6:5-8.
2. How live and serve.—Phil. 4:19; I Thes. 2:4-10.
3. How to work.—Col. 4:3; II Cor. 2:12.

III. The Problems in the Work

1. The business of Cities.—Rev. 18:12, 13.
2. The Vices of Cities.—I Cor. 6:9-11; I Pet. 4:3-5.
3. The Workman's issues.
 - (a) Labor unionism.—II Cor. 6:14; Rev. 13:16, 17.
 - (b) Sunday labor.—Heb. 10:25.
 - (c) Unrighteous occupations.—Eph. 5:11; II Tim. 5:22.
4. Secret Orders, Life Insurance, etc.—Rom. 12:1, 2.
5. Delivering the whole message.—Rom. 1:16; Acts 20:20, 21.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Save"
2. The Story of How to be Saved.

For Young People

1. Reaching Those Where God Opens a Door.
2. The Environment of the People who Accept Christ in the City.
3. Meeting Problems Sympathetically, but without Compromise.

For Older People

1. The City Worker's Equipment.
2. The Power of Non-conformity in the City.
3. How We May Help the City Missions.

PERSONAL THOUGHT

May we bravely face every problem which is before us and by the grace and wisdom from above solve it in the fear of God.

SEED THOUGHTS

God the first garden made, and Cain the first city.—Cowley.

The city is an epitome of the social world.—All the belts of civilization intersect along its avenues.—It contains the products of every moral zone, and is cosmopolitan, not only in a national, but in a moral and a spiritual sense.—E. H. Chapin.

Human nature is said by many to be good; if so, where have social evils come from? For human nature is the only moral nature in that corrupting thing called "society." Every example set before the child of today is the fruit of human nature. It has been planted on every possible field—among the snows that never melt; in temperate regions, and under the live; in crowded cities, in lonely forests; in ancient seats of civilization, in new colonies; and in all these fields it has without once failing, brought forth a crop of sins and troubles.—Wm. Arthur.

O marvelous power of the Divine seed, which overpowers the strong man armed, softens obdurate hearts, and changes into divine men those brutalized in sin, and removed to an infinite distance from God.—Jno. Wycliffe.

WHOLESOME AVENUES OF RECREATION.—Eph. 5:14-20; Phil. 4:8.

Topic for March 25

MOTTO

"They that wait upon the Lord shall renew their strength."

MEDITATIONS ON THE TOPIC

I. Wholesome Recreation.—We are living in bodies subject to weariness, decay and death. Much as we like a certain kind of work, there is a limit to the time we may spend in doing it because some of our powers of mind or body give out and need to wait to be restored. The wise school teacher has recess. The wise parent allows the child to play as well as work. The wise man will stop at night to sleep. And those who toil all week are wise if they accept the plan of their Creator and spend the Sabbath day in a wholesome change. And even with these recreations daily and weekly, the body and mind at times need still further diversion and change from the strenuous duties that may have been placed upon it for months so that it shows the wear.

What is the person to do in a time of recreation when He needs simply diversion rather than sleep? If we love the Lord as we should, I am sure that we would not do anything in moments of diversion from usual duties that would displease Him. And I am sure that in the proper direction of our life there is always an avenue of recreation that will not only bring glory to God but will be a means of strength to our body, mind and soul. Much depends on the kind of work we do as to what will be a wholesome recreation. A man at physical labor may need to supplement more reading. Sometimes a spiritual visit with Christian friends in which mutual unbuilding of one another is the main element of interest is good. Sometimes more special activity in seeking lost souls helps. A season of revival efforts often has the same effect on body and mind and soul that some other diversion, and we return to our old tasks invigorated. The evangelist may need to stop for physical labors more directly. Paul's example here is quite wholesome for modern preachers. Study the question with common sense and keep God's glory in view and you will solve it aright.

II. The Text.—Eph. 5:14-20; Phil. 4:8.—In the first named text we find some ways of spending the time in recreation forbidden and in their place other ways suggested. It is plain that we should never spend the time as fools but as wise. It is plain that we should follow the Spirit instead of the flesh. Singing and worship is suggested rather than indulgence.

In the second text we have a suggestion as to the kinds of thoughts that are legitimate and helpful for us at all times.

OUTLINE STUDY

I. Meaning of Recreation.—Refreshment of strength or Spirit after toil; amusement, diversion.

II. Some Wholesome Avenues Suggested by the Scriptures—

1. Sabbath Observance.—Gen. 2:23; Ex. 23:12; 31:17.
2. Retiring from the crowd.—Mk. 6:31, 32; 7:24.
3. Waiting upon God.—Isa. 40:31.
4. Eating good food.
 - (a) For the body.—Ps. 103:5.
 - (b) For the Soul.—Isa. 55:2; Jer. 15:16.
5. Taking Rest in Sleep.—Ps. 127:2.
6. Helpful associations.—Rom. 15:32; II

Cor. 7:13; I Cor. 16:18; II Tim. 1:16-18.

7. For boys and girls.—Zech. 8:5.
8. Pouring out good thoughts.—Job 32:20.
9. Change of Occupation.—Matt. 11:28-30.

III. Unwholesome Diversions

1. Fleshly Indulgence.—I Cor. 10:7; I Pet. 4:3, 4.
2. Riotous Sport.—II Pet. 2:13.
3. A fool's Sport.—Prov. 10:23.
4. Ungodliness of every form.—I Thes. 5:22; Tit. 2:12.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Rest"
2. Good Work and Play for Boys and Girls.

For Young People

1. The Need of Recreation.
2. The Sin of Modern Pleasure Seeking.
3. Suggestions from the Spirit of Bible Teaching for Wholesome Recreation.

For Older People

1. False Standards of Diversion and How Satan Traps People in Them.
2. How to Find the Best Refreshment for Body, Spirit and Soul.

PERSONAL THOUGHT

Wherever I am and whatever I may be engaged in, whether toil or rest, let my life be such as becometh the Gospel of Christ.

SEED THOUGHTS

Make thy recreation servant to thy business, lest thou become a slave to thy recreation.—Quarles.

Recreation is not being idle; It is easing the wearied part by change of occupation.—Sel.

To recreate strength, rest. To recreate mind, repose. To recreate cheerfulness, hope in God, or change the object of attention to one or more elevated or worthy of thought.—Simmons.

The Christian will find his parenthesis for prayer even in the busiest hours of life.—Cecil.

Any heart turned Godward, feels more joy in one short hour of prayer, than e'er was raised by all the feasts of earth since its foundation.—Bailey.

THE STORY OF THE FIRST EASTER.—(Jr.)—Jno. 20:1-23.

Topic for April 1.

MOTTO

"He ever liveth to make intercession for us."

MEDITATIONS ON THE TOPIC

I. Jesus Lives.—Tell the glad story of how Jesus lives forever. It is a better story than some of the stories that are told. Many, many stories are made up simply to entertain somebody and please the mind and feeling, but the story of the first Easter brings to us a fact that means more to the world than all the things we could wish for besides.

When I stood at the grave of my little brother, the preacher said, to comfort us, "He is not dead; he is asleep." We were able to understand that and be comforted

(Concluded on page 93)

THE SUNDAY SCHOOL

WORSHIP AND ITS PLACE IN THE SUNDAY SCHOOL

Ruth Yoder

"Worship is a personal approach to God." It is the process by which cold intellectual belief becomes a vital religious principle and acquires love and trust. It keeps God in the thought of the individual and tends toward making the worshiper more like the object of his worship. It is that approach by which we come in touch with the Infinite, the source of goodness truth and beauty; that approach by which we come into a growing appreciation of God and the revelation of Himself through Jesus Christ. It is not merely an emotion but also fellowship with God. If we would do service for God we must know Him, and the better we know Him the stronger will be our purpose in serving Him.

The child is to be brought into the consciousness of his relation with the Heavenly Father through Jesus Christ and led to express His religious life through service. In this process worship holds a high place. It is the highest exercise of which the human spirit is capable. It is an attitude which pervades the whole being. "God is a spirit and they that worship him must worship him in spirit and in truth." It is preparation for work. Call to mind the Master in special times of fellowship with the Father before a hard day's work. A good while before it was day he was up in the mountain communing with the Father. To work effectively one must be a good worshiper.

Worship brings us into an appreciation of God and a realization of His nearness. We know Him as a loving Father, kind, helpful, sympathetic, one who knows and one who cares about us. Worship is essential for the development of Christian character. God is so great, so wise, so loving, that no individual will ever know Him ultimately, but a developing Christian life will keep in touch with Him and it is through worship that God becomes vital to us.

The boy or girl who has learned to really worship, has a solid stone in his foundation for Christian character and efficient Christian service.

One may worship alone or he may worship with others. Both have their place. Christ communed with God alone and He also ordained the twelve "that they might be with Him." He appreciated companionship.

The child should learn to worship with others. He may hear his superintendent

or his teacher pray. He with others of his own age may learn to pray with her. There is a unifying influence in such worship. All have a common need and all come to the loving Father to have it satisfied and to be led out into service for Him. Every period of worship should bring the department or the school together into unity having a common purpose and common aim.

If worship is to be most effective there must be an atmosphere conducive to worship. The child should be taught reverence for God and His house from the earliest years and when we come to the Junior in the S. school we need to carefully guide and develop his devotional life. This is the habit fixing period. A time when lasting impressions are more easily made than at any other period. He is looking for example from those who are leading and teaching him, more than he is for precept. His attitude toward worship in the S. school will be determined quite largely if not entirely from them.

If you can train the Junior to come into the room quietly and be seated quietly you have made one great gain. If they will sit silently after they are in the room you have made another great gain. We often times deplore the fact that our boys and girls are not more reverent and worshipful. Perhaps it is well that we should, but I wonder if we as grown-ups are not largely to blame. Perhaps we have learned to come into the church quietly but many of us have not yet learned to be silent after we are in. We are whispering to the one beside us only in a little lower tone than the boys and girls. We have not learned to worship and are not teaching the boys and girls to worship. Worship in the S. school has been neglected. We have felt the S. school was a place for instruction primarily and not a place for worship in any definite way. The opening hymns and Scripture lesson and prayer are taken too often as simply a matter of form. We do not feel that we have missed anything very valuable if the opening exercises have been missed. It may be we have not, but the consciousness of the superintendent should be aroused to the importance of the service of worship and to work for a more efficient, more inspirational service of worship: a service that will bring a realization of God's nearness and a purposive impulsive to do service for Him.

The room for the worshiper, especially the Junior should add toward the spirit of worship. Everything should be in order, comfortable chairs and a few well chosen pictures would add to the atmosphere of the room. The Junior deserves the very best. Real worship demands attention to the object of worship. If the Junior is to really worship everything and every act should tend toward cultivating that devotional attitude so that when he comes to the room at the hour of worship, there may be a vital contribution made that will not only lead him to higher ideals during the service but will also give him something that he can carry away with him.

Prayer is the central element in worship. It is the drawing cord between God and man.

Every Sunday school teacher should teach his pupils to pray, for there are many who do not receive adequate training in prayer in the home and also because of the wider fellowship which the child has in the S. school of worshipping with a group of children his own age. This means expansion and development of his devotional life. The teacher must bring his pupils into the atmosphere of prayer, train them in habits of prayer and instruct them in the meaning of prayer. If a teacher of Juniors can do this successfully he has planted the seed for a harvest that will produce many fold. Many pupils may have the seeds sown in the Primary Department which will only need to be tended and cared for in advanced departments.

One learns to pray by hearing others pray and by noticing the lives of those who do pray and by praying. While all prayer is not expressed in words there is a social as well as personal value in audible prayer. It clarifies thought and helps to keep attention directed to God. The teacher or superintendent may lead in prayer. His prayer should be simple and brief and contain thought which is vital in the life of the pupil. There should be intercessory prayer and not only thoughts and petitions regarding himself. Children may pray in unison in which case some form of prayer has been learned. Here again the prayer should be not simply a form but a vital element in the life. A memorized vitalized prayer uttered in words to a loving, caring Father and coming from the life of a group of Juniors cannot help but strengthen and develop the character of those who partake in it. The teacher may call upon some one of the

group to lead in prayer. This should be done quite carefully and discreetly. A child should never be forced to pray but if the teacher knows his pupils well enough to be sure of the effect of being called upon for prayer it may lead to the strengthening of that pupil. Juniors as well as others should be encouraged to pray not only memorized prayers but spontaneous prayers as well, putting their thoughts of praise, thanksgiving, confession or petition into their own words. Thoughts for prayer may be suggested by the teacher.

While prayer holds a very vital place in worship, hymns, Scripture and offerings also have an important place in the service. During the Junior period the boys and girls should memorize some of the great hymns as "Holy, Holy, Holy;" "Come Thou Almighty King;" "O Master Let me Walk with Thee;" "Joy to the World" and also some of the Psalms as 19, and 23, and other favorite and choice passages of Scripture as I Cor. 13, the Beatitudes, Lord's Prayer, etc.

Good strong standard hymns rather than those of only temporary popularity and life should be learned and sung by the Juniors as well as by others. Hymns should be pieces of literary art, full of spiritual insight, ethical vitality and emotional power. They should contain a true conception of God and our relation to Him. They should be strong and vigorous and true to life. The music should be suited to the thought of the hymn. It should be simple but rich and kept from irreverent associations. While some hymns like "Abide With Me" and "Rock of Ages" may not fit into the Juniors' present experience so vitally, he should be encouraged to learn them that they may become a part of his heritage.

The Bible is not to be compared with other books. It is the world's great masterpiece. The supreme value of the Bible has in its power to bring men into fellowship with God and make them like Him. The Bible must be brought to bear upon the life of the child. He should be taught to come to the Bible with a reverent attitude. It can be made vital to the Juniors through its great personalities such as Joseph, Moses, Daniel, Paul and Christ Himself. The Bible material varies in its devotional values and for devotional purposes should be adapted to the use of the Junior. The impulses that are most vital to him should be brought out in appropriate Scripture.

The prayers, the hymns, the Scripture, should all make an impression upon the worshiper which gives expression in loving service. This impulse to serve may be met in the service of worship through the offering. This does not mean the collection, coldly collected by the S. school treasurer but it does mean an offering reverently and intelligently taken as a part of the worship service.

The word "Offering" may mean very little to the pupil but if vitalized in terms of helping a Syrian Orphan of whom they

have been told about or a missionary whom the Juniors know, or Christmas Gifts for a mission with which they are familiar, the offering will mean a great deal more. Worship helps the individual but it also leads the worshiper to service of one form or another. The Junior who has learned to worship has learned to love the object of his worship and service is the expression of that love. He is touched by needs and pains and sufferings that he has seen or that have been made real to him through reading or by his teacher or superintendent; and while he is a Junior is the time to implant in him the consciousness of the privilege and the duty of reverently giving of his own possessions to God. There may be a fitness in some of the Junior S. school offerings going for the expenses of running his own Sunday school but this should not be the sole object of the S. school offering. This object may teach him to take care of and support his own school but it does not create in him a large missionary motive. The money given in his own S. school should be given in the spirit of devotion to a cause and he should be conscious of the object for which his gift is given, whatever that may be. May there not be an arrangement made by which some of the S. school offerings would go for definite missionary purposes for both home and foreign missions?

The important factor is not the amount that is given but the important factor is the implanting of the spirit of giving in the Junior's life. The spirit of stewardship may well be planted here. If our boys and girls are really trained to give, we have a right to expect that in the coming years, and these not far distant, our offerings for missions in both money and lives will be greater than they have been in years gone by.

The service of worship should not only bring forth offerings of money and other material things but also the offering of lives for service. This will inevitably be the result of true, efficient worship.

While the nature of worship is essentially the same in the child and the adult the order and content of the service must be adapted to the needs of the worshipers. The content of the program for this service must make its appeal to the worshiper.

Content for services of worship for Primaries and Juniors may be arranged around such Christian attitudes as gratitude, goodwill, reverence, faith, and loyalty. This worship service should be a distinctly separate service. Nothing should intrude upon it. It should be a service held at a definite time with a definite purpose. Every part of the service, the prayers, the hymns, the Scripture, the offering, the talk if you have one, should contribute toward the definite purpose. If there are any announcements or information to be given do not intrude upon the worship service. Allow the service of worship to be a unified service where the worshiper is brought

into fellowship with God which arouses in him his very best. Let the service be brief but intense and purposeful. It will open the mind to fresh truth and beauty in familiar things. It will mobilize his resources and give him strength and power.

The less evident the routine of worship is, the more effective will the service be. An important factor in this service is familiarity with the order of worship by the leader and also by the pupil. If worship material is to be memorized if possible let it be done some other time than in the period of the worship service. Much of this material may be used by the teacher for memory work for the pupils. Just as a Christmas program well executed is the climax of time and effort previously given to preparation and practice of the songs and exercises and recitations, so can the worship service be more devotional and upbuilding if the songs and Psalms and perhaps some of the prayers, for example the "Lord's Prayer," are familiar to the pupils. It is important that little attention be paid to the mechanical side of worship.

If the child is familiar with the worship material his service of worship will be more real and direct. It also prepares him to appreciate and enjoy the worship of the church and besides, that which he memorizes and uses becomes his permanent possession and source of spiritual refreshment. Training in worship in the Sunday school gives the child experience in worship. That a Junior will pray in his own language is possible and quite probable under the most careful guidance of a tactful, devoted, worshiping leader.

While it may be wise for the Juniors as well as the Primaries to have their separate service of worship usually, just as they have their instruction period separate, all the children should occasionally worship together and occasionally the whole Sunday school should worship together. The unity of the Sunday school demands it. Christmas, Easter and Thanksgiving may be suitable occasions for the whole school to worship together since the thoughts for the occasions are vital to all.

The leader of worship must be a worshiper. One must prepare for a service of worship as well as for presenting a lesson. This service determines very largely the atmosphere for the Sunday school hour and it is of supreme importance that the leader is an individual in whom the Spirit of God is. Simply following a routine will never create a spirit of worship. One must know the value of worship, in his own life, he must appreciate communion with God before he can lead others to that appreciation. The leader must have the co-operation of his teachers. They too must be worshipers and help to create the proper atmosphere.

To help our pupils to become men and women of sound individual habits of devotion; to become true members of the Christian Church and to enjoy and par-

ticipate in its worship; to give their lives to God through Jesus Christ and to experience His redeeming grace and power; to become men and women whose worship issues in lives of service for God in the world; to know God as Jesus Christ has made it possible for us to know Him: these are the ultimate aims in training our pupils in worship in the Sunday school.

Bellefontaine, Ohio.

ALL FROM ONE LITTLE SCHOOL

The following is taken from the S. S. World, and is an extract from a letter written to an American Sunday School Union missionary in Vermont. It tells of the blessing that one little mission Sunday school brought to its community. Regarding many such schools over the country only the Great Day will reveal the good they have done.

We are so thankful that the dear Lord sent you our way; you remember there were only five present when you organized the school north of us, and that included yourself and Mrs. Kinney, but we were not discouraged. We, Mr. Beals and I, went to the homes around us and left quarterlies and cards, and urged people to come. The children were pleased with the bright pretty cards, and were anxious to come and get more of them, and after awhile the parents began to come.

One of our nearest neighbors did not go to church anywhere, and when I would ask him to come up and help me, he would say he was too tired to go, he needed Sunday to rest; but I kept urging him, and one Sunday I called and asked him and his wife to go up and help with the singing. They went, and I put her in as teacher for the boys' class and made him librarian. Of course, they could not very well stay away on account of these duties, so they came. After while, she came to me and said she wanted me to put another teacher in her place as she did not think she could do justice to the class when she had never given her heart to the Lord. About this time her husband was under deep conviction, and you remember I sent for you to come up, and while you were singing that beautiful hymn, "Where He Leads Me I Will Follow," he stood up with tears streaming down his face and gave his heart to God. Then his wife got up and said, "pray for me." Then two young men and a middle-aged man who had never attended church anywhere, gave their hearts to God. Well, the tired man got so rested that he attended church four miles away, stayed for Sunday school, then came back to my little Sunday school at the schoolhouse, then went to the church four miles away in the evening. I never heard him say he was tired. When a man gets salvation he gets rested, physically as well as spiritually; all his burden of sin is laid on Jesus.

This man and wife and three daughters are members of the church, and he has been superintendent of the Sunday school

in that church twelve years. The middle-aged man and his wife are active workers in the church to which they belong, and their eighteen-year-old son recently gave his heart to Christ—and so the work goes on. Only eternity will reveal the work that has been done in the rural districts through the agency of the Union Sunday school missionaries.

Out of a membership of twenty-seven in this school, thirteen were converted, and have gone out into the world to let their lights shine. Four others in the neighborhood were converted at home. They became interested in the lesson leaves the children brought home, and asked us to come to their homes for one Wednesday night prayer meeting. One old lady seventy years old asked us to pray for her, and before we were done she was crying to God for mercy. I shall never forget that prayer. She is now in the Glory Land.

A man who was sick with tuberculosis sent for us to come to his home. He would lie there in his bed and give his testimony, and when he was dying kept saying, "God bless the Sunday school workers!" He was quite bitter against us at first and would not let his children go to Sunday school.

We often hear it said that not many men are converted after fifty years of age; but we know of one much older than that who gave his heart to God at one of our prayer meetings. He was seventy-five years old, had used tobacco nearly all his life, and had been a drinking man. He gave up drink and burned his tobacco before us, and said he would be clean all through, and so he was. He lived twelve years afterward and said he never wanted tobacco again; and finally died rejoicing in the faith. Oh! it pays to work for Jesus, my dear friends. Keep right on in the good work, and if sometimes it looks a little discouraging, remember it is God's seed you are sowing, he will take care of it, and in due season you will reap if you faint not. God bless you in all of your endeavors.

THE TOUCH OF LITTLE HANDS

(Concluded from page 66)

own more closely than to anything or anyone else. And the people who miss the joy of the touch of little hands miss the very best that this life can give them. There's a thrill in that touch that is actuated by parental love that is worth many times the cost of the experiences that lead to its enjoyment.

"I would give it all for the touch of little hands," said our friend. So would I. How about you?

Scottdale, Pa.

"Many a Christian destroys his peace and usefulness because he is not willing to do little things."

WEAVERS OF LIFE DREAMS

Stephen M. Phillips

In my experience as teacher of a Sunday school class, I have learned that no matter how well we know our Bible, its teaching must be assimilated to become significant in our lives. Knowledge of the Bible becomes a transcendent power when it is made the well-spring of our real selves. The possibilities of the human soul are infinite, and the Book of Life is its natural teacher. To become familiar with its golden images of truth contributes as no other power can to fit us for a usefulness beyond any of which we had ever dreamed. If we study the Bible earnestly we become saturated with its truths, and all our activities become colored by the atmosphere of its teachings. Thus life becomes an increasingly interesting thing, and the more we study God's Word the more interesting and inspiring it becomes, until every act gains the significance of a revelation of Christian personality. A life must be significant or it is nothing, and though it be significant in other ways, and most worthy ones too, yet every noble life owes its debt to Christian thought and teaching.

The Bible must be brought home in some concrete way. Its principles, taught by history, parables, and through multitudinous other agencies, are as ancient as the "eternal hills," and they are as unchanging as human nature, but they must be given a real application to our modern institutions. Now, in no other way can they be applied so well as by making them incarnate in our lives, and this requires a proper study of the Bible in the day schools and Sunday schools of our land, and in the homes where the parents are devout students of this greatest Book. If the characters of the children and youths of our country were developed in this atmosphere, there would never be any danger of anarchists, of Bolsheviks, or of revolutionary uprisings that threaten our nation.

There is a great responsibility in being entrusted with the instruction of others; for the seed must be properly sown to bring forth the best fruit. The life of the teacher must be unquestionably exemplary, and his earnestness and interest must be part of his "eternal fitness." Good Christians are indispensable, but good teachers, "weavers of life dreams" as interpreted by the Bible, are no less indispensable.—S. S. World.

"It is never economy to scrimp on your preparation. If an investment is a paying one, the more capital you put in the more interest you will draw out."

"A nickle isn't as good as a dime but it goes to church more often."

"Money is talent lent from God, to be used as He directs."

CURRENT EVENTS

The British War Debt:—A tentative plan for the settlement of the debt which the British Government owes the United States as a result of loans advanced during the World War has been worked out by the American Debt Funding Commission in conjunction with the Commissioners of the British Government. The debt now totals about \$4,600,000,000 and is to be paid off, principal and interest, on something similar to the building and loan association plan in a period of sixty-two years. For the first ten years the interest rate is to be 3 per cent and for the remaining fifty-two years $3\frac{1}{2}$ per cent. The law requires an interest rate of 4 per cent and payment within twenty-five years and hence it is necessary that Congress takes action in the matter. It is estimated that Great Britain will have paid over \$10,000,000,000 at the end of the sixty-two year period. It is announced that the British Cabinet approves of the plan and that Parliament will ratify it. The House of Representatives passed the bill on Feb. 9 by a vote of 299 to 44. The matter then went before the Senate where it elicited some lively debates, but was approved Feb. 16 by a vote of 70 to 13.

Lausanne Peace Conference:—The peace conference which convened at Lausanne, Switzerland, on Nov. 20, 1922, for the purpose of settling the disputes that were threatening to cause war in the Near East came to an end temporarily, at least, without signing a treaty. The Turks refused to sign the terms submitted by the allies, stating that it would be useless to agree to something which the Angora Government would not approve. Both sides maintained that they had gone the limit in making concessions. The American representatives, assisted by some of the delegates of other nations, tried earnestly to persuade the Turks to yield to the terms of the allies but to no avail. Altogether about eighty per cent of the issues were agreed upon but the remaining questions were of sufficient import to cause the rupture of the conference. The internationalization of the Straits, the disposition of the Mosul oil fields, which had been mandated to Great Britain, and the guarantees for the security of the persons and property of foreigners in Turkey were among the more important matters that were considered, the last named being especially objected to by the Turks. After the conference the Turks issued an ultimatum that all allied warships should leave the harbor of Smyrna. The allied governments replied with an order that their vessels should remain

and defend themselves if attacked. The time limit has been extended a few times by the Turks and it is believed that they will make further concessions rather than engage in war.

The Ruhr Situation:—The magnitude of the task confronting France in her occupation of the Ruhr valley in Germany is becoming quite apparent now that she has been in that area for about six weeks. The German policy of passive resistance has had the effect of reducing production of coal to below 40 per cent of the normal and little is going to France because the railroad men refuse to handle it. Some disturbances have been reported and the French are proposing to disarm the German police of the occupied area. As a reprisal for the attitude of Germany in refusing to work the mines and the railroads the French are extending the occupied area and have practically isolated this section from the rest of Germany. Both France and Germany are beginning to feel the pinch of the deadlock and the fuel and food supplies will not last long if the present conditions continue. Whether Germany will be starved into submission or whether France will have to resort to war in order to achieve her ends remains to be seen.

Memel:—The city of Memel, a seaport on the Baltic Sea, for a while was one of the most threatening spots in Europe, being equal with the Ruhr and the Near East as a possible cause for another general European war. A small strip of country adjacent to and including the city was placed under the control of the allies at the conclusion of the war, evidently because no satisfactory agreement as to its disposition could be made. It adjoins Germany, Poland, and Lithuania. It was governed by an allied high commissioner, a Frenchman, with the aid of about 200 French soldiers. About the middle of January Lithuanian soldiers stormed Memel and took over its control from the allies. French and British warships with some soldiers were sent to oust the Lithuanians. Germany, Poland, and Lithuania all wanted Memel as a seaport. All of these countries, with Russia and the allies were in danger of being drawn into a general conflict. Latest reports say that the allied council of ambassadors has in a recent decision, granted this territory to Lithuania, which will no doubt put an end to this dispute.

Ireland:—Although the Irish Free State

has been in operation for some time the troubles of the Emerald Isle are by no means all over. The irregulars with Eamon D. Valera as their moving spirit have recently been very active in sniping, kidnapping, and burning. The Dublin city hall as well as a number of private houses including that of the president of the dail eireann have been burned or bombed. In some cases women and children in their night clothes were forced into the outside cold. The renewed activity on the part of the Republicans is said to be due to the execution of a number of their prominent men who were found guilty of having arms and ammunition in their possession. The Republicans at this time are very defiant and insist that the Free State will come to an early end and that the republic will ultimately triumph.

World's Debt Burden:—As a result of the heavy borrowings that were made during the Great War the world today is staggering under a stupendous burden of debt. Roughly speaking the World cost the belligerent nations 210 billion dollars. But these figures do not take in the loss in life territory and property, industry and trade or the effect on health, morality, religion, or the innumerable other hardships and burdens that have come as a result of that great conflict. Tabulations showing the national indebtedness of sixty-five countries and colonies have been made. Of these a mere half dozen show any actual reduction during the last year. France seems to stand at the head of the list with an indebtedness of \$48,000,000,000; Germany comes next with about \$40,000,000,000, and Great Britain third with \$37,000,000,000 marked up against her. The United States' debt is \$22,000,000,000. Taking up the amount per capita reports show that France again is in the lead with a debt of \$1218 for each person. The United States shows a per capita debt of \$206. These enormous debts with the tremendous interest charges which they incur, coupled with the depreciation of the currency of some of the nations will require many years to liquidate.

Cheaper Railway Travel:—For several years the railways have experienced a decided slump in passenger traffic. It is said that passenger miles traveled in 1922 were approximately thirty per cent fewer than in 1920. Revenues dropped \$200,000,000, although fares were higher, and the average number of passengers transported on a train dropped from 82 in 1919 to 60 last year. Whatever may be the reason for this

decrease, the Inter-state Commerce Commission has decided to try an experiment, and has ordered that mileage books be sold which are interchangeable, good for one year, and entitling the holder to 2,500 travel miles, for the sum of \$72. Under existing rates the price of this mileage would be \$90, the new ruling thus effecting a saving of one-fifth in the price of railroad fares. The mileage books are to go on sale on March 15, and railways are ordered to keep a record for twelve months in order to determine just what the effect on traffic will be.

Postal Service to be Improved:—Postmaster General Work has announced a number of plans for speeding up the postal service and making it more efficient. Among the proposed improvements is "either an underground or overhead" system for our large cities which will speed up the delivery and dispatch of mail and which will at the same time help, by the elimination of many mail trucks, to relieve the congestion of traffic which is yearly becoming more serious in our cities. Another proposed improvement is the transporting of transcontinental mail by airplane at night to be made possible by means of illuminated landing fields, thus greatly increasing the efficiency of the present successful air service. It is also stated that a system of sending letters by wire, wireless, or telephones, is under consideration and that the cost of such letters is to be brought to a figure at least approaching the present rate for special delivery letters. Details for this latter plan have not yet been specifically worked out, but they indicate the tendency of future improvements and show the desire of the Government to provide the best and most efficient service possible.

Nearly 20,000 children in Armenia are learning to speak English. It is not a designated part of the curriculum in Near East Relief orphanages to teach the children English, but they have acquired such an uncanny belief in the superiority of American methods and American ideas during the period that American relief has been administered in the Near East, that they clamor for it. The children are required to learn their own language, with Russian in second place. If their work in these two languages is satisfactory they are then allowed to take up English. Most of them, however, pick up a smattering of conversational English from the native interpreters and the older children. In Djelal-Ogli, where there are 2,500 orphans in the care of the Near East Relief, the children recently asked for two English teachers; themselves suggesting that their rations be cut to meet the expenses of the teachers.

"God is still going on before us and causing us to triumph in Him."

Y. P. M. TOPICS

(Concluded from page 88)

by it only because we knew the story of Jesus who lives though He once was dead. And when our dear mother was laid away in the cold earth, we placed upon her tombstone, "She sleeps in Jesus and shall be in His likeness." Where did we get such thoughts but from the knowledge that Jesus was dead and alive again and that He is able to raise those to be like Him who put their trust in Him.

But this story was not always believed. Wicked men did not want to believe it as you will find in reading the story in the Scriptures. Even today there are those who do not want to believe it and make light of the story. But they will find some day their surprise will be as great as was the surprise of the guard at the tomb of Jesus. There are some today who do not know the story of Jesus because no one has ever told it to them. Will you try to learn this story of the Resurrection so well that you could tell it to anyone who never heard it and bring them all the joy and comfort that you have in knowing it. Even the disciples could hardly believe their eyes and ears when they first found out the truth. That only proves its truth all the more. But the blessings that we still receive in the comforting presence of the Holy Spirit in the world is a greater proof than all history that it is true. Jesus surely lives and we may all meet Him some glad day if we love and serve Him now.

II. The Text.—Jno. 20:1-23.—This Scripture is the account that John the Apostle gave of the first Easter day. He told the part of the story that God directed Him to tell for the Message that the Gospel of John was to have for us. We may read more of the same day by reading other Gospels.

OUTLINE STUDY

I. Plans and Events Before

1. How Jesus was buried.—Mk. 15:42-47 (See also other Gospels)
2. How He was watched. Matt. 27:62-66.
3. The Plans of Women.—Lk. 23:55, 56 (Other Gospels).

II. The First Easter Day.

1. Mary Magdalene's Visit before daylight.—Jno. 20:1, 2.
2. Another Mary and Salome come at Sunrise, and meet an angel who sends them to tell the disciples that Jesus is risen.—Mk. 16:1-8 (See other Gospels also)
3. Peter and John come running to see as soon as Mary Magdalene tells them.—Jno. 20:3-10.
4. Mary comes back and weeps at the tomb and sees an angel and Jesus.—Jno. 20:11-17.
5. Jesus sends Mary to tell others, and she went and told what she had heard and seen.—Jno. 20:17, 18.
6. Jesus met the women in the way.—Matt. 28:9, 10.
7. The Guard of Soldiers tell the priests in the city about Jesus.—Matt. 28:11-15.
8. During the day Jesus met two disciples going to Emmaus.—Lk. 24:13-35.
9. Jesus met with ten disciples at Supper time Sunday evening.—Lk. 24:36-43 (See other Gospels)

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word. "Resurrection"
2. Select Different Incidents in the

Story and Assign to different Individuals.

For Older Ones

1. Relate the Story connectedly.
2. Lessons from the Story for All.

PERSONAL THOUGHT

How glad we should be that we have a living Savior who has all power in heaven and in earth and is able to save us from sin and to heal all the sorrows of earth.

SEED THOUGHTS

"I know that my redeemer liveth,
And on the earth again shall stand;
I know eternal life He giveth,
That grace and power are in His hands.

I know His promise never faileth,
The word He speaks, it cannot die;
The cruel death my flesh assaileth,
Yet I shall see Him by and by.

I know my mansion He prepareth,
That where He is, there I shall be;
O wondrous thought for me He careth,
And He at last will come for me.

I know, I know that Jesus liveth,
And on the earth again shall stand;
I know, I know that life He giveth,
That grace and power are in His hand."
—J. Pounds.—Sel. from Songs of Faith and Hope.

A recent compilation in Constantinople gives the following figures governing Near East Relief activities in the Near East:

In orphanages in the Caucasus are 30,000 children; in Constantinople and Anatolia are 27,000; in Syria 6,000; making a total of 63,000 children in orphanages. In addition there are some children being cared for in Hamadam, Persia, and there are 40,000 receiving assistance in their homes, in hospitals or in the various soup kitchens. The total of children who are being aided numbers over 100,000.

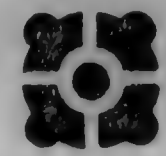
In Transcaucasia 150,000 adult refugees, with children, are receiving aid; in Anatolia 40,000; in the Beirut area 10,000. The total of this class of refugees receiving relief is 200,000.

Near East Relief medical work has been carried on in 38 hospitals and 59 clinics, with about 90,000 patients a month. Hospital beds in the Caucasus number 3,000, in Anatolia 1,100. This is in addition to the beds in various Constantinople hospitals. Twenty thousand trachoma cases are being treated in the Caucasus area and over 5,000 in Constantinople. Child welfare stations and clinics are being held at each station in all areas. American doctors and nurses are in charge of the medical work, and they are conducting nurses' training classes for native girls.

To carry on this gigantic work only 300 American relief workers are now counted as Near East Relief employees, 266 of them on the payroll. Besides the volunteer regular employees, many American citizens related to various educational and welfare enterprises in the Near East—physicians, teachers, engineers and professional experts—actively co-operate without compensation from relief funds.



MISCELLANEOUS



THE FIRST BOOK PRINTED FROM MOVABLE TYPES

Robert F. Salade

It is an interesting fact that the first book to be printed from movable types was a Bible. This wonderful work was produced by John Gutenberg, a citizen of Mainz, Germany, during the year 1445 A. D. Numerous copies of this Bible are still in existence, being kept in various public and private libraries of the world. There are eight copies now in America.

Gutenberg, by his invention of movable types, lighted a great lamp of knowledge which soon flashed its illuminating days to the darkest parts of the earth. It was the most useful invention of all ages. Movable printing types made it possible for printers to publish books in large numbers, and at comparatively small expense for each copy. The art of printing from separate types spread from Germany to Italy, and thence on to Switzerland, France, the Netherlands, England, Spain and finally to America. The first book to be printed in America was produced by John Cromberger at Mexico City, Mexico, in the year 1540.

Before the time of Gutenberg's invention Bibles and books had been made by several different processes. For centuries past scribes had been producing hand-lettered books, many of these works being beautifully illuminated in colors. It is said that the most beautiful book in the world is the famous "Book of Kells," which is a copy of the Holy Gospels, written and illuminated by the Irish monks in the seventh century. These hand-lettered books were, of course, too costly to be within the reach of the common people, and it remained for John Gutenberg to bring about a process by which books could be printed rapidly and economically.

Going back through the ages to a period thousands of years before the birth of Christ, we find craftsmen of the so-called "Stone Age" chiseling strange characters and inscriptions upon the face of living rock. Later on we see the Babylonians and the Assyrians stamping arrow-shaped characters on the surface of tablets of damp clay which afterwards were baked hard as stone. Many of these remarkable clay tablets may be seen in the principal museums at the present time.

One of the oldest books in the world is called "The Book of the Dead," and was written by the Egyptians on papyrus. A copy of this book is now in the British museum, and it is at least 4,000 years old.

Hand-written books of various kinds, made up of papyrus, the skins of animals and of other materials suitable for the purpose, were produced in considerable number by the Egyptians, Greeks and Romans during a period of several hundred years previous to the Christian era. The Hebrews wrote upon stones and skins, and in this way they preserved the records of the Old Testament.

The art of paper making was discovered by the Chinese about the year 95 A. D., and this was followed several centuries later by the art of printing on paper from engraved wood blocks. History informs us that in 770 A. D. the Japanese Empress Shiao-toku placed an order for wood-block printing consisting of 1,000,000 copies of a verse from the Buddhist sacred writings. Both the Chinese and the Japanese produced a great deal of printed matter from engraved wood blocks during the next few hundred years, some of this work being done in several different colors.

During the early part of the fifteenth century, religious pictures were printed from wood engravings by the French, and a short time before Gutenberg invented his movable types, large-size and complete books were being printed from engraved wood blocks by Dutch printers in Holland. So fine and clear-cut were the characters in these engravings that the printed sheets look exactly like those stamped from forms of movable type. It was probably these wood engravings that gave Gutenberg the idea of molding separate pieces of type.

Gutenberg's 42-line Bible derives its name from the fact that for the most part each of the two columns on every page consists of forty-two lines of printed words. The type used was cut in the style of the book-Gothic letters of the fifteenth century. It is estimated that more than 125,000 individual type characters were required to print this book, which was made up of 641 leaves, or 1,282 printed pages.

There were two editions of this famous Bible, one printed on paper and the other printed on vellum. The paper was hand-made, was of excellent quality and is water-marked with the design of a bull's head with a star and cluster of grapes. The size of each page is about 12x16 inches. Only about 210 copies of this Bible were printed, 180 copies on paper and 30 copies on vellum.

In setting up the type for this Bible Gutenberg and his apprentices left blank space for large-size initial letters. After

the sheets were printed in black ink the initial letters were hand-painted, some of them being finished in several different colors. Several copies of this Book are beautifully illuminated, the decorative work extending to the blank margins of the pages.

Some few years ago Henry E. Huntington, of New York, paid \$50,000 for a copy of the 42-line Bible that is printed on vellum. In the library of J. Pierpont Morgan are two complete copies, one printed on paper, the other on vellum. There is also an incomplete copy in the Morgan library. There is one copy each in the New York Public Library, the library of the General Theological Seminary of New York, and in the libraries of J. W. Ellsworth New York, and P. A. B. Widener of Philadelphia.

In America two statues of Gutenberg have been erected, one over the entrance of R. Hoe & Company's factory in New York city, and the other at the plant of the American Type Founders' Company in Jersey City, N. J.

The Gutenberg 42-line Bible is a fine specimen of the printing art and it shows the marks of artistic craftsmanship.—American Messenger.

BELL-PLAYING

Mary Paula Chapman

Belgium is sometimes called the "land of bells," because the carillon is a national institution. A carillon consists of an octave or more of bells, capable of playing tunes with variations of all sorts, either by machinery alone or by a professional man called a carillonneur who plays upon a keyboard connected by wires with the bells. Every town in Belgium not long ago had its carillon and carillonneur. On a gala day the towns-people always expected a special performance of the bells, and the carillonneur was often listened to by an audience of thousands. Up in a little dark room in the tower sat the player unseen by his audience, many of whom might be miles away.

The keyboard of the carillon is not made of ivory, but consists of two rows of perhaps forty or fifty pegs, corresponding to forty or fifty bells, tuned in perfect scales. Besides the pegs there is a row of pedals generally connected with the biggest bells. These are struck with the feet and correspond to the pedal pipes of an organ.

The bells themselves hang high overhead in the tower. They are all sizes and frequently of all ages. The biggest are often

large enough for two or three people to stand upright inside them, while the smallest can be lifted by the hand. The oldest may have been manufactured when Edward the Third was reigning in England, while the newest, with its more sharply-cut devices, may have been turned out by the great bell-founder, Severin van Aerschodt, only fifty years ago.

In carillon playing the bell is not struck by a clapper, but always by a heavy hammer on the outside. The hammer is worked by a wire from the keyboard, and drops upon the bell just as the hammer of a piano-forte falls upon the wire. Thus a tower is changed into a vast case, making music for the whole city.

At the appointed time the carillonneur, with his fists carefully protected with thick leather gloves, and his sleeves turned up to the elbow, takes his seat at the keyboard. After smiting a few of the pegs, by way of a prelude, he begins the performance. His fists and feet soon deal with his colossal instrument in a wonderful fashion. Attentive listeners all over town eagerly wait the different variations that he plays. At the close of the performance the carillonneur emerges looking like an engine stoker, covered with perspiration and very much exhausted. Indeed, it requires a strong man to attempt this impressive and violent music exercise.

The same bells can be worked very much more easily by a mechanism similar to that of a music-box. The barrel is wound up, and, in its revolution is made to work the wires connected with the bell hammers, which at other times are worked by a performer at the keyboard. Such a barrel was finally fixed to all the more important carillons in Belgium. — The Classmate.

NUTS! NUTS!

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Nut trees are disease free and practically pest free.

They bear in from three to five years.

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creased from 25,000 oz. in 1907 to 600,000

oz. in 1917. This morphia is said to be
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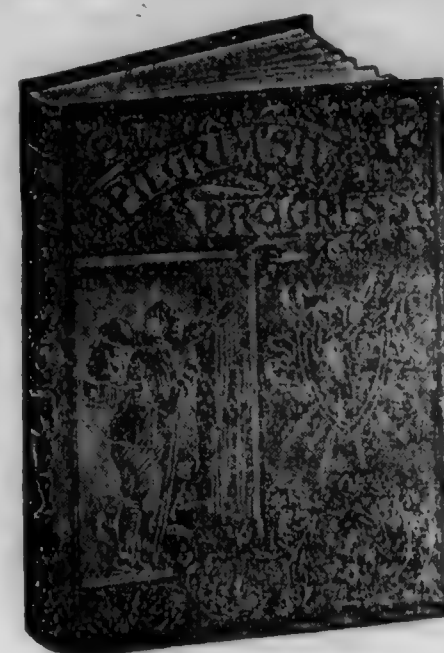
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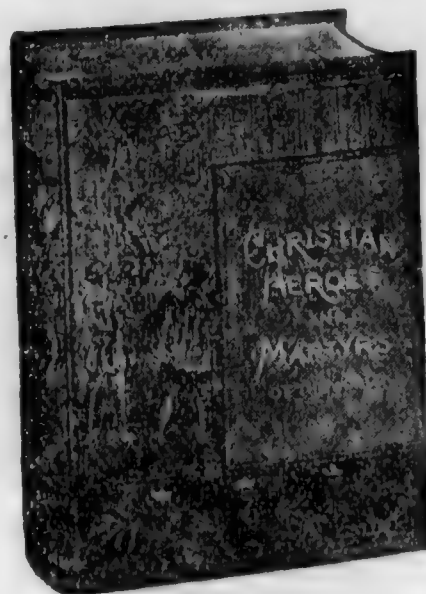
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CHRISTIAN MONITOR

APRIL, 1923

I KNOW

I know that my Redeemer liveth,
And He on earth again shall stand;
I know eternal life He giveth,
That grace and power are in His hand.

I know His promise never faileth,
The word He speaks, it cannot die;
Though cruel death my flesh assaileth,
Yet I shall see Him by and by.

I know my mansion He prepareth,
That where He is there I may be;
O wondrous tho't, for me He careth,
And He at last will come for me.

—Jessie Brown Pounds.

SELECT READING

ECHOES OF LIFE

First-Hand Information

C. F. Yake

Says Mr. David Gibson, editor of the Fortuna Magazine, and at one time news reporter, "One of the main sources of trouble in this modern world is the lack of first-hand information"—by people.

The truth of this statement is readily evident. It is true in more ways than one: it applies to all phases of life and things material and spiritual. How much better we were off many times if either we would remain silent or else have our information of the person or thing we wish to write or speak about first-hand. Much of the unhappiness and misunderstanding and trouble in the world could be avoided.

Just recently there has come to our attention a case where information accumulated second- or third-hand, and the result was that when the time came to use this most valued knowledge as evidence, it did not stand the test. Furthermore, much time and effort might have been spared by securing the right information first-hand in the first place and in the end much unpleasantness might have been avoided.

Says Mr. Gibson further concerning such clandestine gathering of information: "I have known people to fret about certain matters for months, engaging in all manner of mental speculation, seeking enlightenment in the most indirect ways, when, if they would go directly to the source of information, they could find out what they wanted to know in ten minutes."

Again he has hit the nail squarely. We have seen people build a wall of defense or accusation by conjecture, imagination, and second-hand information until they thought their evidence was sufficient justification for almost any course of action. And out of it all came misunderstanding, unpleasantness, dissatisfaction, discontent, distrustfulness, and loss of friends. The only thing that can be said of such information gathering is that it breeds trouble and it does nobody any good with the possible exception of Mrs. Solomon Grundy, the busybody.

The second hand information gatherer is the fellow who makes his neighbors constant trouble. He is the gossip who peddles his news from one party to another, always speaking good of the person in whom he is confiding, and using whatever talent and strategy at his command to add to his store of second-hand cumu-

lative information. And then off he goes to his next friend. He criticizes everything and everybody. Modern times and ways are not near as good as those of years ago. To illustrate, Mr. Gibson says: "A few weeks ago E. M. Williams, president of the Cleveland Board of Education was sitting in the Union Club and a friend came and told him that modern educational methods were all wrong.

"Will you give me one day of your time?" asked Mr. Williams. "I want to show you a few things."

"This man had not been inside a public school for thirty years. At the end of the day's tour he apologized to Mr. Williams enthusiastically. First-hand information had caused a change in his mind."

Many years ago a certain man gave to the church treasurer of an eastern church district a donation for "the church and cemetery." Sixteen years afterwards, when again desiring to contribute to the cemetery he handed his gift to the trustees who now had charge of that fund, and when so doing inquired whether they had received his other gift to it. Receiving a negative answer, the man who was not a churchmember drew the hasty conclusion that the church treasurer had misapplied this money. But instead of inquiring directly, he harbored the thought until his death that this friend and treasurer was untrue. Through this man's son the report concerning the matter indirectly reached the treasurer (who has been treasurer all these years) who referred to his books and showed that the money had been placed in the church treasury, as there was no separate cemetery fund then, when it had been given to him. This man a year or so before his death became a church member, and the treasurer was the assisting deacon at his baptism. Before the man's death he told his son that he thought of this matter at the time the deacon poured the water for his baptism. But because he did not go to the proper source for his information he died, believing this brother to have been dishonest. How much more pleasant those years would have been for him had he used the wiser course.

It is the same way with the Word of God. Today we have people spending more time talking about the Bible and listening to others talk about it or else reading what others write about it than

they take time to study it. Harry Emerson Fosdick and Dr. Percy Stickney Grant of New York City have more people listening to what they have to say about Christ and His message than possibly two hundred other preachers together have. And yet we question whether the majority of their followers study the Bible sufficiently to know what these men really teach. It is evident that if their followers had a first-hand knowledge of the Word that they would not be catering to the honor of such men.

The same is true of all the many theories and "isms" that one confronts continually. People go to hear about the Bible and these things. And though they have all the opportunity in the world to know the Bible and its relation to these things—their right or wrong—they won't inform themselves because they don't take time to read it. Then when some fellow comes along the way that has a theory that appeals to their own mind they jump to hasty conclusions and accept it without having the ability or desire to judge the same. How little chance imposters and deceivers of the Word would have if people would make it a point to become posted first-hand in the Word.

And what is the result of it all? TROUBLE,—the only thing second-hand information can possibly produce. All of us should cultivate the habit of directness—of getting things first hand whenever possible. It saves time, effort, money, and prevents trouble. Scottsdale, Pa.

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottsdale, Pa.

VERNON SMUCKER, Editor
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J. R. SHANK, Carver, Mo., Y. P. M.
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No. 4

AS IT BEGAN TO DAWN

For months he and the child had talked of the journey.

It would be her first visit to the city, and except for the servants, she and her father would be alone together. There would be the many historic spots to visit, spots the names of which were as familiar to her as the names of her own playmates. There would be the great, sacred pageant and the holy ceremonial meal, eaten at Joseph's house. Somewhere about the city they would be sure to catch sight of familiar faces; so many friends and relatives were going, and among them would be, perhaps, one face dearer than all the rest. Her father had even encouraged her to think that possible, for rumor declared that He who had turned the eyes of all the world toward their little province was to attend the feast. Perhaps He would choose this time to—but of that the father said nothing. Questions of world conquest were not for children's ears; and, besides, she was happy enough in her unshakeable confidence that, though He had seen her only once, yet, if He caught but a glimpse of her He would know her again and smile at her, as He had smiled at her that other time.

Then came the delays. They were hardly in sight of Jezreel when they were met by disquieting rumors of a strong band of robbers, hidden just across the valley, somewhere in the fastnesses of Gilboa. One hesitated to credit the report. Travel was commonly safe in these days; so much at least of praise one must yield to Rome. But they had goods of value; there was the child, too, and, rather than take the risk, he waited until the coming of other travelers made the party strong enough to resist any attack likely to be made.

* * *

The zone of threatened danger was hardly passed when two of the camels fell sick. Abishur was sure they had eaten of a poisonous herb he had seen growing beside the path; Jotham as stoutly maintained that a driver belonging to the merchant from the Decapolis had cast the evil eye upon them. Whichever diagnosis was correct, they were too sick to go on, and all must wait until they recovered. Even then their progress had to be slow, for the two beasts were weak still; and so it was that the feast had passed and it was the evening of the Sabbath before

they entered the city gates and, reached at last the house of Joseph.

The child seemed not greatly to mind what they had missed, the cup was so filled to overflowing with what remained; and as for the father, although he felt the disappointment, it was by no means as keenly as he would have anticipated. Indeed, in spite of all the delays and vexations, it yet seemed to him, as he looked back upon it, that he had never taken a happier journey. And the reason of it had been the child.

He knew his child perfectly, he would have said, as other busy men say that they know their children. But in watching her swift, eager joy in all the world of new experience brought by each rising sun, in their tramps together, during their days of enforced waiting, in their talks at twilight and during the noonday halts, it seemed to him that she had grown nearer and dearer than ever before. There was no other time with which to compare this unless one could set these golden days beside those hours of agony when they had counted each feeble breath, when he had stretched out toward her imploring, helpless hands that sought to clutch and hold her fluttering spirit; had at last in frantic, blind despair set out across the country seeking the one ray of hope the wide horizon offered—only to be met on his return with the words, "Thy daughter is dead. Why troublest thou the Teacher?" Then he had drawn near to her, or tried to draw near to her, but in this journey they had drawn together in one of earth's sweetest, purest intimacies, the love of father and daughter.

One afternoon—it was that on which the camels had first taken sick—she rushed into the tent, her hands full of wild flowers, and flung herself at him in a tempestuous outburst of affection.

"Oh, father, it was so good of you to bring me, and I do love you so much."

"And I love you," he answered, pinching the firm, brown cheek.

"It would have been nicer, of course," she went on, plumping down in his lap—she was still not too big for that when there was no one looking—"if mother could have come, too, but," she added judiciously, "it's kind of nice to be traveling just we two, you and I alone together. It makes me feel so grown up."

"You're not sorry then, that you came

back from your other country?" he asked.

"Oh, no, father! How could I be?" she answered.

"Was it so you could be with your mother and me?" he queried.

She laughed gaily and tangled her fingers in his silky beard.

"Oh, no, father! You don't understand any better than mother."

Often he had stood in the courts of the temple listening attentively to the disputations of learned theologians and reverently trying to comprehend them. Something of the same feeling he had now, nor was it the first time. Her wonderful experience had not made her sober, or self-conscious, or less a child, and yet, ever since the day, when that low Voice of authority had plucked her back out of the heart of earth's darkest shadow, she had spoken at times, and always with perfect simplicity, words as full of mystery as the dark sayings of the seers and prophets.

"And," he pursued, "you would have liked to stay?"

"Oh, yes, father! It was so wonderful—so beautiful—so—so—"

But adjectives failed her.

"Was it," he pointed to the glory of the flaming sunset sky, "was it like that?"

"Oh, no, no, father!" she laughed. "It wasn't like that at all. I couldn't see. That is," she went on, "I could see, of course, but I couldn't see with my eyes; it was a great deal better than seeing with eyes. I've tried and tried to tell it to mother, but she can't seem to understand it either. You'll just have to wait," she sighed wistfully; "some day you'll go there, too. Then you'll understand."

That time he laughed. It was so at cross purposes with all ordinary human thinking. For him she seemed to look forward to his passing within death's portal quite as eagerly as he, for her, looked forward to her first sight of the City of David, beautiful for situation, the joy of the whole earth.

He had brought old Hannah with them, fearing that the child might feel a bit lonely or strange in a company made up wholly of men. The old nurse had eagerly looked forward to what well might be her last passover eaten in the holy city, and the morning he announced that it would be impossible to arrive in time for the feast, she could not keep back the tears.

"But," she hastened to say, "my lamb will see Joseph's house, just the same—"

a house like a palace; and we can see the temple and all the places even better; there will not be the great crowds."

"And, besides," the little girl Milcah consolingly suggested, "we may see Him just the same, and that will be the best of all."

* * *

Their first glimpse of the city was not what he had hoped it would be, for the dusk had already fallen, and the tower of Antonia and the huge bulk of the temple buildings loomed so black and formless against the darkening horizon that even his accustomed eyes could not pick out details. On a near-by hilltop he caught the gaunt silhouette of a group of crosses, a sight only too common in these troubled times. Instantly he called the child's attention in another direction, lest she should mark them and question him.

Strangely enough, they reached Joseph's door before he had a hint of what those crosses might mean. There his first sight of Abiel, the efficient young steward, showed him that some great calamity had fallen, for the young man's garments were rent from neck to hem, and his gaunt cheeks were streaked with ashes. Jairus drew him hastily aside.

"Thy master," he demanded, "is he well?"

"He is well," Abiel answered.

Then Abiel told him all.

"God of our fathers!" whispered the Galilean.

Instinctively his hands clutched the throat of his own garment, then his eyes turned to the camel litter from between the curtains of which the eyes of the child were already peeping.

"Give me a place to hide her from this horror," he said. "She must not know. 'Twould kill her."

Abiel led the way, and, as they returned from the rooms to which he assigned Milcah and old Hannah, they met the master of the house. At sight of his friend, Joseph ran forward and flung his arms about him. Then, when he had mastered himself sufficiently to speak, he led Jairus into an inner room, and there, through the long hours of the starless night, they sat and talked.

"I might"—ever the host came back, again and again, to that one torturing thought—"I might have saved Him. It is not certain; but I might have done it. I could have faced Caiaphas and the rest; the Roman, too, if need were. My influence had counted something; my money more. But I failed Him, and now—"

"But I do not yet understand it," his friend interrupted, seeking to check his self-reproaches. "To me it comes as an idle tale, wild and incredible. That He and death—Tell me, did you ever see Him, when He worked a wonder?"

"No. I heard Him often, but always afar off, upon the outskirts of the crowd. I never saw one of His signs, nor deserved to see. I was a coward."

"I saw only that one, of which I have

told you. But it was so simple. I knew the child was dead; but He spoke to her as softly as I have spoken to her many a morning, when I have called her from sleep, 'Come, little girl.' And she opened her eyes and answered His smile as trustingly as she would have answered mine—as if she had known Him always. She had been in delirium for hours. She was taken sick, you know—"

He went back to tell again, from the beginning, the story that would always remain the great story of his life.

"And He did it so easily, so simply," he repeated, when again he had come to the end. "He called her back from death as I might have called her out of the other room. Could death have power on Him?"

"But it did." The sorrow in Joseph's voice made it sound almost harsh. "I myself helped to lay Him there; and He was dead. There was no light in His eyes of pity, the hands that had wrought healings unnumbered hung limp and mangled, the voice that called your child back from the shadows was silent—He was dead, as you yourself shall see when we go to the place."

* * *

For a few moments the two men sat silent, then Joseph asked abruptly, "What hour is it?"

Jairus arose, parted the curtains and looked out into the darkness. "It lacks, perhaps two hours of dawn," he answered.

"So? We should be starting soon. But, let there be no vain delusions. He is gone, and with Him are gone such hopes as men never before dared cherish. What power was once His, that—"

The curtains parted and upon the threshold stood Milcah, with bare feet and disordered dress.

"Father!" The eyes were wide with horror and her lips were white and trembling. "Tell me—father. They thought I was asleep, but I waked up and I heard them talking, and they told Hannah that they had taken Him and"—she was sobbing now—"they drove nails through His hands, and through His feet, and—"

"Poor little girl!" His arms were about her and his own tears were mingled with hers. "Yes. They took Him, who gave you back to your father and mother; and He is dead."

"Oh, father!" There was a quick start and a sigh of unutterable relief. "I am so glad He's dead."

Instinctively, to defend the child from a possible misunderstanding of her words, Jairus turned toward his friend.

"I told you," he said. "She can no longer see death as we see it."

"May she be right," answered their host.

"How is it, little girl?" her father went on. In that dark hour it somehow seemed natural to turn for counsel to a child. "Is there no need that we should be sorry about it?"

"Oh, yes." She hesitated, seeking the words to make her meaning plain. "We

can't help being sorry, because," there was a catch in her voice, "we can't see Him now. I would have liked to see Him once more and show Him how well and strong I am, just the way He wanted me to be. But then," she went on bravely, "He knows; and we can't help being glad He's there, so very glad, for Him."

While she spoke Joseph watched her with piercing eyes as if he sought to look quite through her and, in the depths of her mind, read and understand those secret thoughts which she had tried so hard to tell—in vain. For a moment he sat brooding her words. Then he in turn rose, drew back the curtain and peeped out into the night.

"Shall we be going?" he asked.

"Where, father?" the child demanded.

"We are going to see the place where they laid Him," he answered. "Run back to Hannah now."

"Mayn't I go with you, father?"

"So very early? It is not light yet."

Joseph spoke. "Let her come," he said, huskily.

Abiel, in advance, bearing a lantern, they threaded the narrow streets, and, passing through the just opened gates, began the steep ascent of a hill without the city wall. Half-way to the top they met two startled, bewildered men in swift descent. Joseph recognized them. Answering his question, they stopped to tell the breathless and incoherent story of a great stone rolled back, of grave clothes discarded, a linen napkin lying by itself, a tomb untenanted, and a new hope, sprung from despair and glorious beyond believing.

For a moment the mind of Jairus was a seething chaos, out of which loomed one wild question, whether he were really hearing what his ears seemed to be delivering to him and whether he dared hope that this greater wonder were actual, were—

Then a sudden terror flung his thought into a different channel. His palm was empty of the little hand that had lain within it.

"Where is the child?" he cried.

Before any could answer, they saw her. She was running down the slope toward them, her sandaled feet leaping from rock to rock, her hair flying behind her; and in the dawn her voice rang out like a bird's song:

"Father! Oh, father! He's come back! He's come back!"

The two newcomers turned to each other and the elder gripped the younger by the arm.

"That child?" he demanded. "Do you remember?"

The younger man seemed not to hear him, but he bent toward her and in a voice almost as gentle as that which they had thought hushed forever, he asked:

"How do you know He has come back?"

"Why, I just saw Him," she answered. "He is gone now, but He was talking to a woman who had a box in her hand—"

(Concluded on page 113)

THE CLEMEN FAMILY

John Horsch

Chapter XIII

A Division in the Reform Party in Zurich

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

Late in the autumn of the year 1524 the Clemens were surprised by a visit by Hugo, the son of the landvogt who had returned from the Swiss city of Basel where he had been about a year to continue his studies. He had gathered information which he knew would highly interest his friends, the Clemens; hence he called on them at his earliest convenience. He found Daniel Clemen at home, as well as John who some time ago had come from Wittenberg. All were anxious to obtain information concerning the progress of the reformation movement.

After John had, upon request, given an account of the more recent phases of the Lutheran movement in the north, Hugo said:

"Obviously the Reformation movement in Switzerland, which is closely associated with the name of Ulrich Zwingli, is more radical than the Lutheran movement."

"But Zwingli, as well as Luther, approves of a union of the church with the state," said Andrew Clemen.

"True," replied Hugo, "however, if not all indications fail, the coming Zwinglian state church will represent a more radical departure from Romanism, than the prospective Lutheran state church. Of this there are various indications."

"What are these indications?"

"Zwingli teaches that the sacraments are not the means of salvation but are ordinances, 'signs.' He does not tolerate images or 'idols,' as he calls them, in the churches. What will especially interest you people is that he favors religious meetings outside the church buildings, he permits those who are not priests nor ordained ministers to conduct such meetings."

"In that case he may not object to Waldensian meetings and services."

"So much is certain, that not only in Zurich but at St. Gall and Basel such meetings are held."

"Can you give us particulars about these meetings?"

"In Basel John Oecolampad expounds the Scriptures in the language of the people in a large room of the university building. In St. Gall two laymen, John Kessler and Wolfgang Uliman, conduct such meetings which are largely attended. In Zurich similar meetings are held in charge of a number of laymen, notably Conrad Grebel, Felix Mantz, Andreas Castelberg and Georg Blaurock. Zwingli himself has often attended the meetings

at Zurich and has openly sanctioned similar meetings at other places. I stopped at Zurich on my way home and met George Blaurock and had an interview with him."

"We have heard of a movement for the abolishment of infant Baptism in Zurich."

"One would suppose that there is a close relation between these meetings and the opposition to infant baptism."

"Yes, at the present time the movement against infant baptism is identified with the men who conduct the said meetings, but until recently Zwingli himself favored the abolition of the baptism of infants. However having decided upon a union of the church with the state he became an ardent defender of infant baptism, for he realized that it is indispensable to the maintenance of a state church."

Evidently, then, there has been a division in the reform party in Zurich."

"Yes, indeed, and the men who now refuse to follow Zwingli's leadership were his staunchest friends and most ardent supporters as long as they could hope, that he would repudiate state-churchism and organize a church independent of the state, taking for his pattern the apostolic church, and for his authority the Scriptures alone. Zwingli still hopes that Grebel, Mantz, Blaurock and their friends will be prevailed upon to again follow under his banner, and not to organize a church beside the Zwinglian Church that is to be established."

"Is there reason to suppose that Zwingli will be successful in the endeavor to unify the reform friends in Zurich?"

"No, all indications point in the direction that the division will be permanent."

"What was the first indication of a fundamental difference of opinion between the leaders of the two parties?"

"Zwingli himself says in one of his books, that Grebel and his friends came to him repeatedly and asked him to abolish mass and all other unscriptural usages and practices and organize a church of believers who were willing to follow God's word alone. The men who demanded the organization of such a church were offended at Zwingli's compromising position toward Romanism. Zwingli denounced mass as idolatry and blasphemy and urged upon the Great Council—the civil authorities—of Zurich the need of immediate practical reform and of the abolition of the mass. The Council, for reasons satisfactory to themselves, decided to postpone the abolishment of the mass to a more convenient season. Zwingli urged the Council to introduce a scriptural reform of the public worship, and when they refused to take his advice, he repeatedly suggested to them a compromise in which certain features of the mass were for a

time to be retained. This attitude to the question of practical reforms is quite unacceptable to Grebel and his friends. The latter insist on a thorough reformation of the church in accordance with New Testament precept and example alone, while Zwingli has decided to go hand in hand with the state in the matter of church reformation and to introduce reforms only with the approval and sanction of the civil authorities."

"Do you think the division in the ranks of Zwingli's followers will be permanent and that the party which is opposed to state churchism will proceed to organize a church?"

"All present indications are that such will be the case. I should not be surprised at any time to learn that Grebel and his party have begun the practice of believer's baptism. Though Zwingli now favors infant baptism, there must be quite a number of unbaptized infants. The Great Council of Zurich some time ago published a decree demanding that all infants must be immediately baptized."

"Does it not seem, then, that persecution awaits those who refuse to comply with the religious decrees of the state?"

"Yes, the state will without doubt enforce its religious laws, similarly as it has formerly carried out the demands of the Romish Church."

On the day following, Andrew Clemen went down to Willikon on business. The priest had sent him word that he desired to see him. He was told by the priest that a decree had been issued by the Great Council of Zurich to the effect that all unbaptized children must be brought for baptism. While he was as yet without particular orders in regard to this matter, he was of the opinion that it concerned him and his parish as well as the city of Zurich and its immediate vicinity, where the baptism of infants had in many cases been neglected. He had looked through the baptismal registers and had found no record of any one of the Clemen family having been baptized.

Andrew Clemen replied that all members of his household had received the ordinance of baptism.

"But it is evident," said the priest, "that those of you, at least, who were born here, have not been baptized by—by an authorized minister of the church."

"And whom do you consider an authorized minister of the Church?" demanded Clemen.

The priest was visibly embarrassed. As one of old to whom a perplexing question was put, "he was speechless."

"With your permission," continued Clemen, "I will say who from your viewpoint is an authorized minister of the Church. Until a short time ago it was a Catholic priest in whose eyes all deviation from Romanism is unbearable heresy. Just now it is a sort of go-between, a compromise, if you will, between Zwinglian and Ro-

(Concluded on page 110)



EDITORIALS



Good for Something

Someone has said, "It is not enough to be good; we must be good for something."

The quotation contains a bit of truth which all of us will do well to remember. Mere goodness in itself is not sufficient. To seek a high standard of excellence merely for our own sake is selfishness. The individual who prides himself in his goodness, his own righteousness, and looks upon the rest of the world with a sense of pity and disdain and without any feeling of obligation or pity for those more unfortunate than he, is in a sorry way indeed.

To be sure, "Goodness" is a very desirable quality. But so is "selfishness" a very undesirable one. As a matter of fact, the two terms are contradictory and cannot properly be applied to an individual at the same time.

No doubt all of us have known individuals whose sole claim to goodness and excellence of character lay in the absence of doing anything bad, or anything contrary to established custom, usage or discipline. There is no aggressive action, no effort to right the wrong in the world, no hint of unselfish service. Usually such individuals give one the impression of sitting and waiting, with folded hands, for the pearly gates to open so that they may be transported into the regions of everlasting bliss and contentment. They are concerned about none except their own immediate circle. They are satisfied with what they have and have no desire to make progress or to keep abreast of the needs of the hour. Old time customs and ideas are good enough for them. Anything new or "modern" is undesirable and even detestable to them. They are static, self-satisfied, and self-righteous. They fear to touch anything lest they be defiled. And so, like the servant to whom the pound was given, they wrap up their characters in a napkin and preserve them carefully, lest they become soiled from use or from coming into contact with others.

This may be an extreme picture, but how often we see it in various forms. It may be true of churches, as well as individuals. Christianity is not a thing to be kept and preserved, but a life to be lived, a thing to be shared, a willingness to serve.

Even Jesus Himself "came not to be ministered unto, but to minister, and to give his life a ransom for many."

A Constructive Program

It is easy to tell people what not to do. But to outline a plan for wise, careful, and constructive action is a bit more difficult.

It is easy for us as individuals to allow ourselves to "drift," to plan but for the moment and allow present circumstances to shape our course of action. But to row

against the current, to plan vigorously, wisely, prayerfully, and intelligently, our life's course of action is a different matter entirely.

Yet it is only the person who intelligently seeks to know the will of God concerning his life, and who earnestly seeks to place himself in line with that will, quenching the fires of selfish ambition and seeking to give his life rather than to preserve it, who can really know the joy and the satisfaction of Christian service.

It is much easier to accept other people's versions concerning certain facts which may be essential to our highest spiritual growth than it is to gain our knowledge first hand and by our own efforts. To be sure, we need advice, help and constructive suggestions on all of these things, but in the end the decisions we make and the course we pursue must be accounted for by ourselves and not by someone else, and the responsibility for weighing and proving that which comes to us, whether in the way of first hand evidence or as advice and suggestions from others, is our own.

How many drifters there are! And how many learners! How many there are who are mentally lazy,—who shrink from real intellectual effort and struggle! How many mental cowards there are, who are afraid to face facts and issues squarely and then base their course of action in the light of what they reveal! Such attitudes may be "easier" and require less mental effort, but where in the Bible do we read that the Christian's life is to be a life of ease, lived on a bed of roses? Where do we get the idea that we may sit supinely and with folded arms watch "the rest of the world go by?" Such a philosophy of life is certainly not in accordance with the Spirit of our Master, or with the teachings of our Bible, or with the facts of experience. In fact it is directly contrary to all of these things.

As young people especially, it is necessary for us to face the issues of life squarely and seriously, to take an open and fair minded attitude toward the same, to weigh evidence carefully, to pray unceasingly, and then to follow the leadings of God unswervingly through whatever trials and difficulties may beset our pathway. If we make mistakes,—and no doubt we will,—we must be willing to rectify them and acknowledge them when they are revealed to us. Only those who never do anything are free from making mistakes, and the fact of the matter is that not doing anything is one of the greatest mistakes that a man can make.

Some people are always aiming and advising others to "stay on the safe side." That is a very good policy if by it is not meant maintaining a hide-bound conservatism which refuses to look facts in the face and ignores and opposes all ideas of adapting ways and means to peculiar

conditions and ever changing needs. By withdrawing ourselves from the real issues and struggles of life in our own times and generation we are simply denying ourselves the possibility of being of real service in the Kingdom of the Master. Refusing to face facts will not get us anywhere. They may overwhelm us, but face them we must,—not in our own strength, but in the strength of Him who loved us and gave Himself for us.

As individuals and as a church, we must have a constructive program.

Old Settler Stories

On account of serious illness in the family of Bro. C. Z. Mast, author of the series of family history sketches which have appeared regularly in the Christian Monitor for some time past, the history of the Schantz (or Johns) family which was scheduled for this number reached the editor's desk too late to be included therein. It will appear next month, however, and will be found to be very interesting. Among other things, it contains an interesting account of the founding of the present city of Johnstown, Pa.

Bro. Mast is working steadily through a large mass of material in preparation for future articles. All of the families which have been mentioned previously will be treated in due time. The author requests that anyone having authentic records concerning the early history of the Millers, Blanks, Planks, Kings, Hertzles, or Gehmans, should please communicate with him at once, as he is now preparing the sketches of these and other families. Address him at Elverson, Pa.

An Important Problem

Much is being said at the present time about education and our educational institutions. Doubtless some things are being unwisely said. It may be that some are emphasizing education to the exclusion of other vital problems confronting the church. Perhaps others are losing sight of the fact that consecrated workers are even more needed than educated workers, or that consecration itself is a more vital element in the preparation of those who would do effective work for the Master than is education. Doubtless all of these things are true, and yet, when due allowance is made for all exaggeration and enthusiasm of the moment, and when a calm and careful survey is made of our whole church situation, there is only one conclusion that can be arrived at with reference to the whole matter,—WE MUST EDUCATE.

Having arrived at this conclusion, a little reflection will bring us a step farther. If the Church is going to educate, it must be in schools in which the vital and fundamental principles of the Church are taught and lived, by men and women who teach and live these principles because they believe in them and love them, and who have the firm conviction that they are the essential principles of Christianity. It scarcely seems plausible that these conditions can be met as they affect our own peculiar Church in any schools or colleges outside our own. Hence the second conclusion,—WE MUST HAVE OUR OWN INSTITUTIONS OF HIGHER LEARNING.

Once again; if our schools and colleges are to perform their real mission, if they are to appeal to our boys and girls, our young men and young women who are being sought everywhere, they must be the very best schools and colleges obtainable. They must be the equal of the best in the land, upholding the standards of efficiency and offering advantages which time and experience have proven necessary for preparing men and women to successfully meet the battles of life today. They must enable our young people to enter preparation for the professions; and the professions themselves, without handicap. The Church needs the very best, and if we would hold our young people,—OUR INSTITUTIONS MUST BE STANDARD.

Our Educational Board has pledged itself to maintain a standard college. We believe the Church needs it. Our young people plead for it. We cannot afford to provide less.

The Junior Investment Fund

Does it pay to encourage children to take quarters out of the Junior Investment Fund which our Mission Board has provided and to try to raise money for some phase of mission work?

Our answer is "Yes!" It pays from two angles. First, it pays financially. The returns have shown an increase of over 700 per cent over and above the original investment. Even the most skeptical will have to admit that it pays from a financial point of view.

Second, and most important, it pays from the standpoint of the effect which it has upon the children themselves. To give money for a cause has the effect of making them interested in that cause. By giving money which they themselves have earned to the boys and girls of India or South America will make that work a great deal more real to them and may bring about a life long interest in the work. Just what this may mean in many cases can hardly be overestimated. To train our boys and girls from childhood up to take an interest in active mission work is the very best possible way of providing for our mission work for tomorrow. A quarter invested now may mean a life invested later on, and who would undertake to place a value on such an investment.

Read the letters that have been written by the children giving their experiences with the missionary fund last year. A number of them have been included in folder form, together with some general information and facts. Ask your superintendent to see a copy of this folder. He will be glad to show it to you. We believe that anyone who reads these letters and notes the intense interest displayed therein and the splendid opportunities for real training in business as well as in giving cannot help but be convinced of the desirability of co-operating in this form of work.

The time is again near when quarters will be loaned out. Let us endeavor to get more children interested. Superintendents or others who desire to take up the work and to get further details can get full particulars by writing to the treasurer of the Mission Board, V. E. Reiff, Elkhart, Ind.

CHRISTIAN LIFE

MAKING CHOICES

Mary Drange

Our life is made up of choices either to the betterment of our lives or to the hindrance of our success in life.

We should all be familiar with the story of Lot, the nephew of Abram who journeyed with his uncle to the land of promise. Both men had a goodly number of flocks and herds and soon there was a strife among the herdsmen. So Abram suggested to Lot that they separate and gave Lot the choice of land.

Lot saw the prosperous plain of Jordan and that it looked "even as the garden of the Lord" and he chose the plain.

It was selfish for him to choose the prosperous plain all for himself and he sought the association of the idolatrous and godless people of Sodom, a very wicked city.

This was the great mistake of his life, and later on he had to suffer severely for this blunder.

How often we have observed the lives of some active Christian young people, and to ourselves have thought, "Oh! What a good thing it is and what an inspiration to see such noble lives being spent for the Master and for the uplift of fellow beings."

But presently, what can be the matter? There is a lack of interest and we cannot imagine the cause. If we could see as God sees beyond a doubt we could understand. Somewhere, sometime a wrong choice determined the change in the course of life.

Man is created a social being. We must have friends. Every one has his friends either good or evil. It is so very important that we choose good companions and the society of good, pure and noble lives. If we choose the company of those who are loose in their religious life we will be more or less influenced in that way and surely we must battle much harder to win our right in our own lives.

Many a bright promising young Christian has been ruined by evil associates. This can hardly be emphasized too much.

What a blessing our eyesight is. Surely to us who can see it seems there would be nothing more unfortunate than to be stricken with blindness. Yet when we stop to think, what untold heartaches have been the portion of those who have allowed the lust of the eye to influence their choices!

What wonderful achievements have been wrought thru minds bent to uplift of hu-

manity and the service of God. Yet again, what untold and indescribable misery has been brought to fellow beings and never-dying souls by minds who chose to be used in the service of Satan!

If we would live a successful Christian career and enjoy an endless Heaven we must choose the way of trials, tribulation, contradiction of sinners, and in plain words the way of the Cross.

If we would shed on the world and those we leave when we pass on, a sweet fragrance of a pure and holy life then we must radiate such purity and maintain it by choosing such associates and companions.

If we would see the glories of Heaven and eternal bliss we must see here the things that have real beauty and look only upon those things which lift us higher.

If we wish to enjoy the satisfaction of God's approval, "Well done" at the end of our journey, we must think now upon the things that are good, noble and true.

"Choose ye this day whom ye will serve"

Elkhart, Ind.

THE WORD OF A CHRISTIAN

There is a story told of a little Christian girl in Africa who, after the manner of that country, had been sold to the chief of another tribe. She was lonely for her own home and longed to see her mother, and at last the chief, because he had heard that "the women of the tribe of God" would not run away or break their word, gave her leave to go back for a visit. She was to stay for "one moon" and then return. The days flew all too swiftly, and friends urged that the visit be prolonged, but the little girl wife said, "I promised, and I am a Christian." Her mother agreed with her, saying, "She is all the Christian the people of that town know, and she must show them the path." And so the little twelve-year-old girl departed on her hard and lonely mission.

The writer of the story is herself a missionary in Africa and writes of what she knows, and though she has woven her knowledge into story form, she assures us of its truthfulness to life and character.

When we think of what the honor of her word meant to that African girl in her forest community, we can't help wishing that some of our American girls held their word as sacredly. Born in a Christian land, surrounded by every advantage that education, freedom, and the best enlightenment can give, we find many a sweet-faced girl un-

reliable so far as her engagements and promises are concerned. She would indignantly resent being called untruthful, yet she allows very slight obstacles to prevent her fulfilling the obligations she has made. Her Sunday school teacher cannot count upon her being in her place—though that was an understood agreement when she joined the class—and the mission circle cannot be sure that she will furnish the paper that it is her turn to write. She never has learned to consider what "the word of a Christian" should stand for, and inclination instead of principle regulates the keeping of hers.

Then there is the matter of loose and exaggerated statements—not deliberately false or colored, but so carelessly warped by moods and prejudices that they must be accepted with many grains of caution.

"She is not a very successful teacher," said a schoolgirl, speaking of an instructor in another building. Then, after a moment, she added thoughtfully: "Perhaps that is not really so. Mary said it, but Mary does not like her, and she is hardly ever fair to anyone she doesn't like." Probably Mary had no desire to injure the teacher in question, but she saw her through the medium of her own dislike and distorted judgment, and she took no pains to correct her vision before she gave her opinion to others.

The little African girl felt her responsibility to stand for truth and honor because she was the only Christian in the village. We in our land are surrounded on all sides by those who share our teachings and our religion, and yet it is true that to every one of us, whether we know it or not, some one looks for an example, some one is influenced by what we do. If indeed we belong to "the tribe of God" we should show it by honoring the truth in our speech and promises.—Selected.

MAKING OPPORTUNITY

Charles Gallaudet Trumbull, in his book "Taking Men Alive," gives several illustrations of men who knew how to make the most of seemingly slight opportunities for speaking with others:

At one time Bishop C. C. McCabe was riding in a strange city. "When the hackman got down from his box and opened the door to let me out" said he, "I paid him, and grasping his hand said 'Good-night, I hope to meet you again in glory.' I then went into the house, met my host, and retired. About midnight my host knocked at my door and said: 'Chaplain,

that hackman has come back and says he has got to see you tonight.' When the broad-shouldered, rough-looking man, with whip in hand was shown to the room, the tears rolling down his cheeks like rain, he said, 'If I meet you in glory, I have got to turn around. I have come to ask you to pray with me.'

John B. Gough said of the one loving word of Joel Stratton that won him: "My friend, it may be a small matter for you to speak the one word for Christ that wins a needy soul—a small matter to you, but it is everything to him."

W. C. Pearce of the World's Sunday School Association is one of the men who knows how to make the most of the opportunities that seem slight. He said of one experience:

"I took the train at the Lake Shore depot, Chicago, for a town in northern Indiana. I was very tired and took a seat in the sleeper and almost before we left Chicago I was asleep. I had instructed the porter to waken me before I reached my destination; accordingly, as we neared the end of the journey, he came in and aroused me. A few minutes later he returned to brush my clothes and help me with my baggage.

"As he was brushing me off I remarked: 'My journey ends before yours today, doesn't it?'

"Yes, suh,' was the answer.

"I wonder which of us will come to the end of the journey of life first?"

"I don't know, suh, I don't like to think about dat, suh."

"Well,' said I, 'it doesn't matter much if one has a through ticket.'

"The man looked puzzled, and said, 'I don't know what you mean, suh.'

"I explained that I had secured a ticket at Chicago, which was nothing more nor less than a promise of a ride, properly signed by the railroad officials. Then I pulled from my pocket a small copy of the Bible, and spoke of Christ's free offer of salvation, quoting some one of the promises, and explained that this promise was signed and sealed by the death of Jesus Christ, and that I had accepted that promise and was trusting fully to end the journey right.

"With a very happy face, which I shall never forget, he responded, 'Bless de Lawd, I believe dat'. He added, 'I've been porter for yea's, but you are de fust gen'leman dat ever spoke to me 'bout Jesus Christ.'—Missionary Review of the World.

THE AWAKENING OF THE PRAYER LIFE

By G. W. Tuttle, Pasadena, Calif.

One of the crying needs of the Church today is an awakening of the prayer life; of real communion with God. Christians become weak, and flabby, and powerless when prayer ceases to be a living, vital link with God. When the prayer meetings languish; when the pastor lectures, and a

devout deacon prays; when no other fires burn, and no hearts overflow; it is an evil day for the church. Talk about the silent majority: how many churches have them in their prayer meetings! Christians in whom gratitude and love and praise should be welling up like an overflowing fountain! Is not the abundant life promised? "I am come that they might have life, and that they might have it more abundantly," were the words of our Master. Are not his promises sure? "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

A Sense of Need. The comforts and luxuries of life often dull the keen edge of the soul's sense of need. We are too apt to settle down, content with the stalling of life. Oftentimes we need the sting of misfortune and poverty to quicken our sense of need, to turn our thoughts Godward. We forget the pit from which we were digged; worse still, we are not overanxious about those still in the pit. We lose our personal sense of need and our sense of the need of our neighbors. We forget that everything that we have and enjoy is from our Father's hand, and that we are the almoners of his bounty. When a man is puffed up, when he begins to say, "Is not this great Babylon that I have built?" his soul atrophies; his prayer life becomes as valueless as a cipher. When a man loses his sense of need; when he begins to say in his heart, like the Pharisee, "I am not as other men are"—his prayers and his usefulness alike pass into oblivion.

Lord, help us to realize that we are hungry, and poor, and naked, and powerless; save as thou dost feed, and enrich, and clothe us, and give us power.

A Sense of Gratitude. The prayer life fails like some drouth-cursed pool, save as a lively stream of gratitude flows through the life so that its water fails not. Prayer without thanksgiving is cold and juiceless: dry bones without life; form without substance. When gratitude is cut off the prayer streams fail—"and be ye thankful." And gratitude, real gratitude to God, cannot be hidden. Can the flowers be hidden when the sun shines upon them? Can gratitude be hidden when the Sun of Righteousness shines in loving, quickening power into our hearts and lives?

Come, Sun of Righteousness, and shine
In our cold hearts today;
Then shall we know rich gratitude;—
Be taught by Thee to pray.

A Sense of Dependence. "My soul, wait thou only upon God; for my expectation is from Him." We need the undimmed faith that sees the Father's shining eyes, that notes the Father's open hands; that has knowledge of the open Father-heart; the faith that can see the open windows of heaven and the blessings ready to be poured out. It is as if a feast were spread for our soul life and prayer was the door by which we were to enter in. Prayer is futile, valueless, without this

sense of dependence upon God—"all my springs are in thee," says the Psalmist. God is our dependence; when we take him at his word the joy founts of life are opened, the service roads made plain.

A Sense of Partnership. And here is a wonderful incentive to prayer, the assurance that we are "laborers together with God." Are there any wasted efforts, is there such a thing as fruitless service, when we labor with God? When we realize that he gives the increase and that without him we sow in vain, prayer will never seem empty and meaningless. This sense of expectation because we are partners of the Almighty will make prayer luminous with God, and give us visions of harvests yet to be to lure us on in new fields of service for him.

An Overflowing Faith. Here is the arc light that makes the humblest, simplest prayer powerful. Faith brings results! Faith honors God, and God honors faith!—"them that honour me I will honour." Words of prayer may be measured with nicety; they may be musical to the ear; they may be rounded and smoothed and polished for the ears of men; and still our God may say, "This people—honoureth me with their lips, but their heart is far from me." It is faith in prayer that makes the connection with God certain, the answer positive, the results sure.

"BE OF GOOD CHEER"

By J. S. Shoemaker

"Be of good cheer,"
From year to year,
As you journey thru this world of sin.
Let every mile,
End with a smile,
If life's battles you desire to win.

"Be of good cheer,"
And never fear,
Tho storms of temptation your bark assail,
By using God's Word,
That two-edged sword,
Over Satan you are sure to prevail.

"Be of good cheer,"
While sojourning here,
Tho surrounded by darkness and sorrow,
Our Lord will uphold,
By His grace untold,
And bring to us all a glad tomorrow.

"Be of good cheer,"
Tho friends most dear,
Have suddenly taken their flight,
In God's own time,
In a better clime,
You'll meet again in that world so bright.

"Be of good cheer,"
For Jesus is near,
To heal our sorrows, and calm our fears,
When life is o'er,
On Heaven's bright shore,
He'll receive us, and wipe away our tears.

"Be of good cheer,"
For not a tear,
Shall be shed in that home above;
And endless day,
Will have full sway,
In those realms of glory and love.

Dakota, Ill.

• MISSIONS •

NOTES AND COMMENTS

A Demon Cast Out

Rev. Henry J. Scudder, of the Arcot Mission in South India, writes in the Bible Society Record of a young man who had bitterly opposed some of the outcaste villagers who had been baptized. One day he became, as the people say, possessed by a demon, the symptoms resembling closely the New Testament descriptions of demon possession. The native pastor whom he attacked sent for a Bible, and when it arrived, he ordered the young man to listen to the words recorded in the fifth chapter of Mark. As he read, he prayed earnestly that by the power of the Word the demon would be cast out of the young man before him. With solemnity he read the words of the Master, "Come forth, thou unclean spirit, out of the man." When he had finished reading the passage, he said, "Such is the power of my High Priest, Jesus Christ, the Son of God and the Savior of the world. What have you to say now?" Upon this, to the astonishment of every one, the demon-possessed young man lifted his hands over his head, clapped them together three times, and fell down in a swoon, and the demon was gone! His relatives lifted him up to a sitting posture, and he opened his eyes; his tenseness was all gone, and he was his natural self.

Russian Sacrilege

At the Christmas season the anti-religious campaign in Russia took the form of sacrilegious public demonstrations. Church services were not interfered with but the newspapers featured anti-religious pictures and articles. The Workingmen's Gazette illustrated the Young Communists and the Red Army attacking the walls of "heaven," which were defended by Abraham, Mohammed and Jesus. There were street parades and bonfires of effigies of saints and other religious personages. Lectures and satirical plays were given in public halls and pamphlets attacking religion of all sorts were scattered broadcast. In the provinces, according to special dispatches in the Chicago Tribune, the anti-religion demonstration by the young people took on an extreme form. The government held aloof and neutral. The League of Communist Youth which promoted "anti-religion week" at Christmastide proposes to repeat the demonstration on the Hebrew holidays, and at Easter. It is said that the effect upon the peasants has been extraordinary. They are superstitious and

had believed that such sacrilege would bring down punishment in the form of fire.—Christian Advocate.

One of our students,—call him Chukerbutti, in case he sees this,—was a very poor student last year,—"hopeless," the faculty said. Doctor Forman got him first, gave him malaria and hookworm treatment, but he did not get his nerve back, and when a bad cold came on he said he knew he was dying of pneumonia and ran away home. No one regretted his going, so his name was dropped. When the Institute opened this year he arrived unannounced. No one welcomed him, and my husband said to him:

"I am sorry to see you back, Chukerbutti! You won't work, or take any interest in your work, and the faculty does not want to waste their time on you."

That was the worst thing Chukerbutti had ever heard. He is of high caste and a wealthy family. His family babied him and thought his money could buy him a place.

In a couple of hours he came to my husband saying: "Sir, let me stay! I will work now. My health is better and I must learn something."

They gave him a chance, and I heard Mr Hayes say the other day:

"He is the most worthwhile student we have. He works early and late in his garden, and it is very productive."—Mrs. Sam Higginbottom.

Fundamental Considerations

We have found from years of experience, with thousands of converts, among scores of contending tribes, that a clean break with the past is both blessedly possible and absolutely necessary to the well-being of any infant station, says Dr. Northcote Deck of the Solomon Islands, who has seen 6000 converts ingathered in 15 years.

And we have found that setting a high standard for admission into the new Christian settlement may, indeed, deter converts for a time, even for years, yet when they do come they come on God's terms. Thus all heathen feasts, dances, prayers, and charms, all heathen customs in any way connected with akalo (soul) worship, have to be at once abandoned; all swearing and evil speaking, especially, must be given up, and can be given up; all heathen ornaments are shed, and this they cheerfully do, once the standard has been set for a

district. All this is of course only possible through the Holy Spirit's help, yet it is one of the greatest proofs that the work is of God and no mere outward veneer of civilization, but supernatural, "from above."

The cherished idea of the gradual abandonment, little by little, by the converts, of things inherently wrong is, in the Solomon Islands at least, an entire fallacy, and mostly proves impossible of accomplishment. God is able to enable raw heathen to abandon at once all these known forms of evil and intercourse with the enemy; while their minds are plastic they are prepared for any change or demand of the new way they are entering, and in practice God does enable them both in heart and appearance to become humble, teachable followers of the Crucified.—Record of Christian Work.

Go along any of the narrow streets close to the hospital! Look into the dark, mud-floored, dirty-looking little dens which serve as the homes of many Chinese! See the untidy-looking women sitting about the doors! Look at the beggars, some of them with indescribable, filthy, neglected sores, using these physical horrors to gain sympathy and money!

Go now into the assembly room of the Medical School on this week's Nurses' Graduation Day! See there six Chinese nurse graduates, three men and three women, in spotless white coats with three red stripes on the arm, the women's black hair twisted into shining neat knobs, just showing below their stiffly-starched white caps! Think of what this means,—thoroughly trained Chinese nurses! See them receive these significant white rolls of parchment tied with gorgeous red ribbon, and watch them go out of the hall, out into the vast world of China, with this graduation message ringing in their ears, "For even the Son of man came not to be ministered unto, but to minister."—"Occasional Notes," published by Shantung Christian University.

An Asiatic explorer has recently returned to this country with twenty thousand feet of film pictures taken in the vast and almost unknown country of Mongolia. It is thought that this will be one of the greatest contributions ever made in seeking to become more familiar with this mysterious country.

"O beloved, if your faith is small is it not because your love is so small?"

SOCIAL CONDITIONS IN THE ARGENTINE CAMP

Selected by T. K. Hershey

Leaving aside the finer distinctions of class and caste, one may say that the generality of campfolk fall naturally into three categories so far as social intercourse is concerned. First of course come the pastoral magnates: first in the camp, and first, for that matter, if we except the foreign-born estanciero, in the highest ranks of metropolitan society. That the elemento latifundario should hold social preeminence in a country where the legal and political professions are recruited, as it were, from the native-born flower of the land is not to be wondered at. Any one who is curious enough to make the experiment will probably find a greater percentage of landholders in a list of Argentine celebrities than would result from the same number of personages in any other country in the world.

And what is remarkable about many native ranchers who have made themselves a figure and a name in Congress is the ease with which they are wont to cast off the conventional attributes and elegant ways of urban usage in exchange for the rustic, not to say primitive conditions of estancia life. It is quite refreshing (not to say disconcerting) when trespassing after game upon one of the fifty odd paddocks of the Hon. Deputy Fuego y Fierro to be "bailed up" by that worthy in person—a bluff, bearded gaucho in holiday attire, is one's first impression—to be treated to a screed of lurid abuse in grossest of current criollo, and to be warned off under pain of instant death by shooting. Whether the trespasser is shot by the Deputy himself, or by his peon, matters little: Sr. Fuego y Fierro goes responsible on his oath as a National Deputy, and his indisputable authority as a free-born Argentine citizen. It is hardly credible, therefore, that the hon. gentleman is the same person who sustained a three-column debate a few days ago which for elegance of expression and beauty of conception was hailed as a brilliant example of civismo—in theory. Yet gentry of this type are by no means uncommon in the camp. They need not be Deputies, or even Doctors: it is sufficient that they be scions of an old and well-established family, with all the outward attributes of breeding and culture to render the contrast all the more remarkable.

The Native Squirearchy

Simplicity of domestic life upon the modern estancia—the easy-going rounds of outdoor work, more often sport than labor, with ample margins of time for every task—the unmeasured hospitality with which a comparative stranger was received and entertained of yore—the troops of well fed, if ill-paid, stockmen, lounging around the yards and sheds, or riding up at sundown to while away the rest of the evening with mate, cards, or music and comments on the exploits of the day—the

dances at shearing-time, and the thrills of marking-day; all these features of camp-life went out with the last generation. With the advent of the commercial estanciero from abroad, and the new standards of production that were imposed upon the whole countryside, the old-fashioned, unprogressive settlers were obliged either to turn with the tide, and remodel their whole means of existence, or hand over their properties, sooner or later, for exploitation under the new system. Rents were raised, and many large land-holders, rather than worry their heads with sordid details of markets and bookkeeping, took to local politics, lived in Paris or went bankrupt. Not a few of the lesser patriots found that whereas the old estancia used to keep themselves and an ample train of retainers in ease, and was actually coining money for the present tenant it no longer sufficed for their wants from one season to another. The changes of ownership, from native to foreigner, that have been effected in any single rural district are instructive, and may be appreciated by comparing almost any district-survey map of twenty years ago with one of today.

The native squire who lives, works, and thrives upon his own land is looked upon as an exception by dozens of his own countrymen. Of the really wealthy class it is happily otherwise. But while they are aware of the importance of making their properties yield a fair return—as much as or more than their neighbor's place—they seldom take over the administration personally. The credit of making scores of first-class Argentine estancias what they are today is due in most cases to more or less anonymous managers. The owners may spend a season upon their long periods of absence and for the sake of relaxation from the strenuous life of the city, or for economy's sake; but in the sense of being bound to the land by the same healthy if moderate interests that governed the lives of their forbears, they are as far removed, after the lapse of one generation, as the average English absentee land'ord is from Sir Roger de Coverley.

The Upper Middle Class

We now come to the majority of estancieros, Argentina's upper middle class to the number of ten thousand, at a generous guess. Not that this circle will admit of its inferiority, socially, to the best in the land. So far as intrinsic merits are concerned they are perhaps right; but when it comes to taking precedence of, or even presuming an equality with, the "best" families they are confronted with the native pride of caste, and all that it connotes to the initiated. Anyone who imagines that Argentine society is essentially "a thing of putty, brass and paint," to be purchased for a mere consideration

in money, would do well to spend an odd while upon the frivolities of social items in the Press. Apart from the respectable array of names of ancient standing the aspirant will discover that there exist sundry social rites quite peculiar to local "society" with a big "S." Whether he would find it worth his while to master that elusive and unwritten code, or whether his obvious gaucheries would be countenanced or quashed is really immaterial. What he certainly would learn, unless he were endowed with the pertinacity of one of Arnold Bennett's heroes, is that a bank-account would be of little practical use in furthering his quest.

Hindrances to Camp Neighborliness

Large estancias—where your neighbor's homestead lies leagues away under the horizon—are not favorable to frequent visits and social intercourse generally. Yet in London one may find after living five years next door to the same neighbor that he was precisely the person whose society one had so often sought in vain elsewhere! In the camp there are usually two factors that hinder neighborliness; inaccessibility through sheer distance and inaccessibility on account of a difference of nationality, tastes or breeding from the man over the fence (how often, alas! a violent difference over the condition or legal status of the fence itself). One has to live in the camp, moreover, or at least one must have traveled among the estancias to realize how really few and far between are the places where one might hope to unearth a neighborly affinity. Nor again are two-thirds of the estancias British, as some city-folk who read a single newspaper would be led to imagine. There are districts, to be sure, where most of the land is owned or controlled by British proprietors or managers, but there are large colonies of Germans, for instance, and in other localities the population is wholly cosmopolitan. The social side of camp-life therefore is limited to a great extent by two very real drawbacks: distance and social incompatibility.

British Aloofness

On the other hand it is no less handicapped by the studied aloofness and conservatism which the average British community professes towards outsiders. The majority of British estancieros and managers contrive to amuse themselves socially to their own satisfaction, no doubt, and of course it is entirely their own matter whether they should deign to mix with their neighbors who are of equal standing, but who differ from them in the accident of nationality. From the business point of view—a potent factor with the average foreign estanciero—this attitude of aloofness is bad policy; and when comparative merits are at stake there should surely exist no social bar to the foreigner in a foreign land, least of all in Argentina, where money is the most effective passport to middle-class society. The Englishman who settles in the camp

as a rule finds no difficulty in making a figure in the local community, regardless of "antecedents" and conduct both private and public. Yet it is notorious that a "foreigner" will sometimes pass years in his new home without receiving an open profession of friendliness from his Anglo-Saxon neighbors. It is not so much the moral standing of the newcomer that is called in to question; for, whatever may be said to the contrary this subject is tacitly recognized as wholly unimportant among Anglo-Argentines who are such by birth or long residence in the country. It is simply a matter of policy and "common decency," as the class affected would term a lesser fault. And in this connection the average British community is frankly un-decent, and has earned itself a widespread name for cheap snobbery and aloofness among all classes throughout the camp.

The "Lower Middles"

The social standing and living conditions of the Argentine small-farmer class merge so closely with the life of the laboring community that it is almost impossible to state a difference beyond the comparative independence of the farmer. The common run of estancias have little enough to boast of in the way of home comfort—they are certainly worse off in this respect than a second-rate Old Country farm. But in comparing the chacarero with the British or American farming class one finds the same contrast as in the case of the landed proprietor. It is quite common to see an Argentine farmer with twenty thousand dollars' capital who not only lives and works like the meanest peon, but whose whole family—girls included—likewise turns out in a body to the rudest tasks, many of which are accounted hard by habitual laborers. The girls plough and harrow; handle a pitchfork in harvest-time; ride out for the horses before sunrise of a winter's morning; yoke their teams, like any regular farm roustabout. And such a family will accomplish more work in the day than a hired gang.

The home, however, is neglected—does not exist, in fact. The women-folk are so brutalized by coarse labor out of doors that many of the attributes of the sex are totally absent. They can neither cook, sew, nor keep house, and their knowledge of child-welfare extends but little beyond the instinctive care and promptings of motherhood. Under prevailing conditions the chacarero's children arrive at maturity with decidedly less of their parents' rude traits and virtues and a good many of the faults and shortcomings of the native. Not even fifty per cent of the boys ever learn to read, though they take readily enough to horse-racing and cards. The farm and its thankless tasks are abandoned by the lads who are able to find an opening elsewhere.

Even the better-class settlers who have known some measure of prosperity and

civilisation in their native country are apt to degenerate and become gradually de-civilised under the semi-savage, nomadic existence that is commonly their lot on the

pampas. And unless they are able to find a long lease, or are lucky enough to purchase a holding of their own, it is small wonder indeed that their mode of living

THE MISSIONARY BOX

Eleanor W. F. Bates

It spanned full many a river, knew many a mountain pass;
It crossed the wheat-grown prairies, and valleys of flowers and grass:
By night and day it traveled, with many thumps and knocks,
'Till it paused at a lonely cabin—did the missionary box.
The missionary stood there, a smile upon his face.
All round, like a flock of chickens, the children grew apace:
Johnnie ran for a hammer; Teddie pulled at a screw;
Bessie tugged at the cover, the baby helping, too;
But the father hushed the tumult, and the clamor died away;
For he said, when all were silent: "Now, children, let us pray.

"Father, Thy gifts are many; we thank Thee for each one.
But most today we thank Thee for what kind hearts have done.
Far away are the helpers who knew of our pressing need;
Bless them, gracious Father, for loving thought and deed.
Teach us to use in wisdom the gifts awaiting here:
Make us to be unselfish and patient and sincere,
Still to press on with courage, like Him Who overcame;
All of these things, our Father, we ask Thee in His name."

Oh, who could tell the story when the box was opened wide?
First of all were blankets, which the mother laid aside,
So much she knew of sickness and poverty and cold,
When humble neighbors sought her and tales of sorrow told.

Then close beside were garments, all spotless and unworn,
And "A suit of clothes for the pastor" was the legend pinned thereon.
The missionary viewed them, a tear within his eye,
And an unspoken blessing was lifted up on high:
For the preached Word is given with dignity and grace,
And a patched coat o' Sundays seemed somehow out of place.
Next the sweet mother lifted a soft and pretty gown,
And said, "How this will please her, our neighbor, Mrs. Brown!"
But the missionary smiled on the face that cheered his life,
And answered very firmly, "I know it fits my wife!"
There were tops for little children (here the baby squealed outright),
And some for the bigger younglings, some skates, maybe, or a kite;
And wistfully asked Bessie, the winsome little elf,
"Mamma, would it be selfish to keep this doll myself?"
Oh, soon in the pastor's parish full many mothers' flocks
Were gladdened by the contents of the missionary box.

But the gift that came the nearest to breaking the pastor's heart
Was a square and heavy package laid by itself part;
For a heart may break with gladness, and the books that came to sight
Were what he long had needed for guidance and delight.
His hurrying hands were trembling; his face was flushed with joy;
He clasped the precious volumes, and he laughed like a happy boy.
As travelers in a desert hail the shadows of great rocks,
So to the weary worker was the missionary box.

Oh, ye who wrought its coming with tenderness and care,
Be sure that memory holds you in daily thought and prayer,
It enters on a mission to comfort and howe'er small each gift,
Ye are led in ways ye know not; and uplift.
Still from the little cabin by lonely Western tides
In ever-widening circles spreads the love that cheers and guides;
And a blest remembrance always the door of faith unlocks
Of hearts that planned and hands that packed the missionary box.

—Publisher Unknown.

should fall to such mean standards. From one mud hovel to another, with two or three years' stay in each locality, they wander to and fro over the land. No sooner are they off the last holding than the evidence of their sojourn—the squalid mud cabin—is razed to the ground: the plough leaves no trace of their temporary threshold, and within the year a herd of cattle grazes upon the site of the colonist's homestead.

Schools for the children, closer settlement for the farmers, and roads: these three would do much towards bettering the social outlook of the chacarero. A closer and more permanent system of land-tenure would be a great incentive to those unfortunate parents who, while they fully recognize the benefits of education, are obliged to rear their families

under conditions of hardship and neglect just as great, and greater by contrast, than those through which they themselves passed forty or fifty years ago in the most backward regions of rural Spain and Italy. In drawing attention to the mischievous influence of the more depraved portion of the *elemento extranjero*, which is associated with every manifestation against public law and order, it were well to bear in mind that the very defects of the Old World are passively countenanced here on all hands, and nowhere are the results more noticeable than among the lower-class farmers. The regeneration of the "undesirable" immigrant who turns farmer or laborer in the camp may be impossible; but his children at least should be given the chance to learn the difference between lawlessness and liberty, in its best sense.

"GREATER LOVE HATH NO MAN"

Esther Smucker

Thirty-five years ago there died in a little village in Arabia a young Scotchman named Ion Keith-Falconer, whose life and death made a profound impression upon the students of that day. Perhaps it was due, in part, to his noble birth and ancestry. It seemed a wonderful thing for a son of an Earl, whose fathers had been among the great men of Scotland for eight centuries, to go off and die, just for love of men, in a little Arabian village. The lesson of his short but beautiful career may be comprehended in one sentence: The best is none too good for God's work, and the length of life is not the measure of its service. Born in 1856 and dying in 1887, Keith-Falconer lived the short life of only thirty years, and yet "if that life is long which answers life's great end," we must count those thirty years as spanning eternity, for they wrought out God's eternal purpose and left a lasting legacy of blessing and inspiration to young people of all generations.

As a boy, Keith-Falconer loved out-door sports and excelled in athletics. He was big and tall, being six feet three inches in height when nineteen years old. He became the fastest bicycle rider in the world, for that was the time when bicycles were just coming in,—great high bicycles,—and Keith-Falconer's was seven feet high. He quickly surpassed all other Cambridge records in bicycle riding, and repeatedly won over John Keene, who held the world's championship for fast bicycle riding. Keith-Falconer performed a feat hitherto unaccomplished—he rode from the southwest corner of England to the northeast point of Scotland, and did it in thirteen days, making an average of eighty miles a day. But he cared not for the honor or the fame which came to him; he delighted in deeds of strength and endurance for their own sake.

Many would be satisfied with being the world's champion bicycle rider, but Keith-Falconer was not. As a student he learned

shorthand unaided, and afterwards always used it. He kept up correspondence with Mr. Isaac Pitman, the inventor of phonography, in shorthand. He was recognized as such an authority on the subject that when he was twenty-eight years of age, he was asked to write the article on "Shorthand" for the new edition of *Encyclopedia Britannica*.

Nor was Keith-Falconer content with supremacy in athletics and in shorthand; he became enthused in the study of the Arabic language. In his work in Cambridge he made a specialty of theology and Bible, and in his study of Greek and Hebrew he mastered both to the extent that he could fluently express his own thought through them. He then went on to Arabic and became a leader and authority in it. He visited the Nile to study the Moslem faith. Upon his return to England he was made head of the department of Arabic at Cambridge. Surely now he could be content.

But from earliest childhood deeper purposes had stirred Keith-Falconer's heart. As a child he was marked for his innate truthfulness and unvarying thoughtfulness of others. Once after spending his own pocket money for some favorite cakes, he bestowed them all, untasted, upon a hungry boy he chanced to meet. He was likewise marked for his earnest and simple Christian faith. It is said that when he was seven, he went among the cottagers on his father's estate, explaining and reading the Bible to them as he understood it, and he did have a clear, if it was simple, conception of the Christian faith. His tutor says that when he was nine years of age he always wished him to tell stories of the Christ when they two were out walking. At the age of thirteen he was sent to the preparatory school at Harrow, and here he was the same sort of a boy, and yet neither a prig nor a Pharisee. During the entire time he was studying in Cambridge he was very energetic in work

against drunkenness and vice in the suburbs of that city. Although coming from one of the highest families of the land, he worked very well with the outcast and the poor. He erected several buildings to be used as missions and missionary headquarters in the city. What more could Keith-Falconer wish for, then? He knew the gladness of unselfishness and the joy of service; surely he could do no more than go forward in the career of usefulness and influence which seemed laid out before him. He had married in 1884 the daughter of a banker; he had money and friends, and a wonderful home in Cambridge. Was this not enough?

Ion Keith-Falconer was ready for big and fearless things. His knowledge of Arabic, his fearless zeal, his tact and judgment, his resources, and his own personality seemed to mark him for the mission to the Mohammedans of southern Arabia. The work here had not been begun, and the evangelization of the Mohammedans is one of the hardest tasks in the world. But it appealed to Keith-Falconer, and besides, he had always enjoyed doing hard things. And so he made arrangements to connect his mission with the mission board of the Free Church of Scotland, for even though he would finance it himself, he felt that an independent mission would not bring the best results. He studied medicine that he might be able to be of assistance to the doctor he expected to take with him. And then he went to Arabia to investigate. And the next year he and his wife went to the shores of Aden to settle and to begin the work.

And Keith-Falconer worked hard. He won the respect and confidence and friendship of those who worked with him and of those with whom he worked. He read many books, learned more languages, and translated the New Testament in small portions into the Arabic for the natives. He came down with fever, and there were trials and difficulties. The rainy season came on, and their shelter was poor. Yet he said in a letter to friends at home, "Read Bonar's 'Life of Judson' and you will see that our trials are nought." But the fever came again and yet again, and in May, 1887, Keith-Falconer died, after five months of labor in his chosen field.

A wasted life? Never! Some said, "Why this waste, why thus break this alabaster box in the wastes of Arabia, when he might this very day yet be serving mankind in Cambridge, where scholars tread and heroes are made?" The answer was and is: God makes no mistakes, and we are "immortal till our work is done" if we are fully in His plan. Keith-Falconer liked the good rough work of life, and hardship was nothing to him. He met it as a soldier meets and expects it. His mind was ever on the thing to be done, and not on any personal hardships which might come to him. And his little mission in Arabia, close by the shores of Aden, still lives today, supported by his own people in Scotland, and there it

reaches and helps thousands of people. And who can measure the influence of his life and death upon students of his day and upon the lives of young people of all generations.

In his last address to large gatherings in Edinburg and Glasgow on the eve of his departure he said: Perhaps you are content with giving annual subscriptions and taking weekly class? Why not give yourselves, money and time and all, to the foreign field? Our own country is bad enough, but comparatively many must, and do, remain to work at home, while very few are in a position to go abroad. Yet how vast is the foreign mission field. Ought you not to consider seriously what your duty is? While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances into which God has placed you were meant by Him to keep you out of the foreign mission field.

How applical these lines to Ion Keith-Falconer:

It takes great strength to live where you belong—

And courage, too, but what does courage mean

Save strength to face a pain foreseen?
Courage to undertake the lifelong strain
Of setting yours against your grandsire's brain—

Dangerous risk of walking lone and free,
Out of the easy paths that used to be.
It takes great love to serve the human heart,

To do for others our privileged part,
A love that is not shallow, is not small,
Not meant for one or two, but for them all.
A love that asks no answer, that can live
Moved by one burning impulse—to give.
"Greater love hath no man than this."

WHAT'S THE USE OF FOREIGN MISSIONS?

"Now, you are a well-informed man," began an American traveling in Shantung as he talked with the Chinese gentleman riding in the same train compartment. "Please tell me how you look on this thing of sending American missionaries to your country. Seems to me it's an insult to your own religion. What do you think?"

The Chinese gentleman smiled, and in careful English replied: "Sir, your feeling is natural, quite. Permit me; I answer orientally by asking a question or two.

"I observed, sir, you ate some grapes in the eating car this noon. Did you relish them?"

"Excellent! As good as American grapes," came from the mystified American.

"Not surprising, sir. They were American grapes. Sixty years ago China had no such fruit: they were introduced into Shantung fifty years ago by an American missionary."

"You don't say so!"

"Pardon me again, sir. I observed you were escorted to the train at Tsinigtau this morning by a Japanese gentleman, Mr.

Seno. He is probably a business friend of yours?"

"Why, yes." Again it was a mystified response, and it ended in grudging addition: "In fact, I am having some business dealings with him just now."

"Is it so? You know then, sir, that he has gained much of his wealth from buying and exporting oil made from our fine Shantung peanuts. Sir, our first peanuts of this kind were imported into China more than forty years ago by American missionaries."

"You don't tell me!"

"Sir, permit me," went on the smiling Chinese. "I observed that your baggage was brought to the train by a man named Chang Yu Lin. Doubtless Chang Yu Lin is your servant, sir?"

"Yes—and a fine 'boy' he is, too."

"Ah? Then it may interest you to know that fifteen years ago, when Chang Yu Lin was an imperial soldier, he was so badly injured by gunshot wounds in a small rebellion that his life was saved only by the care of a missionary doctor at Tsinan."

"Is that a fact?" gasped the American.

"It is true, sir. Excuse me; you are traveling through to Tsinan? You expect to reach this capital city of Shantung about ten hours after leaving Tsingtau?"

"Just about."

"Sir, twenty years ago you would have traveled for ten days, not ten hours—or perhaps even for two weeks—to complete this journey. It was because the missionaries had opened Shantung to the western world that the Germans built this railroad for your convenience today.

"Your life will be safe after you reach Tsinan, sir. Fifty years ago it would not have been so. Our people then were bitter toward all foreign men and ways. But after a few brave American missionary men and women had lived in Tsinan for a time and had won the respect and affection of our people, our hearts were changed. Tsinan now is safe for all foreigners because of the missionaries.

"Pardon me one time more, sir. After you reach Tsinan you will wish to take a little trip into the country perhaps to learn what our interior land is like? Yes? Then, sir, you will be quite safe to do so. But if it had not been for the missionaries, who could say? I knew a man who thirty years ago was a bandit in Mu village, near Tsinan. He is not living now, sir, but his son lives. And, sir, if it had not been for the missionaries who thirty years ago told this bandit of Jesus and induced him to live a Christian life of honesty and industry, that son today would be a bandit himself; and when you travel tomorrow to Mu village he would be seeking opportunity to seize and hold you for ransom for—let us say—\$50,000. And this sum you could well afford to pay!"

"You don't say so!" exclaimed the traveler, astonished. "But how under the sun do you know all this?"

"Sir, I know because of my training. I observe. I observe that you are a man of great wealth. It is fortunate for you, sir, that I, too, am a Christian. For I myself am that bandit's son."—Continued.

A DIVISION IN THE REFORM PARTY IN ZURICH

(Concluded from page 101)

manist. For although you have at the order of the Zurich Council, a few months ago, removed the images from the churches, you continue to keep up the celebration of Mass, and hence, are still a priest, although you expect the Council to abolish Mass in the near future. After the abolition of Mass, an authorized minister of the church will be a Zwinglian pastor."

"We have been led to see things in another light and have changed our views," replied the priest.

"I do not doubt it," replied Clemen; "there was a change, and it is the Zurich Council that has made it. If they would have upheld Romanism, there would not have been a change. The pertinent question is, Whence have the civil authorities the power to force their creed upon the people as a whole? Permit me to say that as for us, there has been no change. We still propose to stand upon no other foundation but the Word of God. We can follow the religious decrees of a Zwinglian state church or of the state no more than we could formerly go by the orders of Rome, in matters of faith."

"I perceive," said the priest, "that you oppose the idea of a state church. I do not agree with you on this point. I believe it but right that there should be a state church in which everybody should hold membership. If I understand it right, the order of the Council that all children must be brought to baptism means that only one creed will be tolerated in the land. Yet if they should resolve to grant you people toleration, I, for my part, should have no objection. The idea of persecution is to say the truth, repulsive to me."

With these words the priest dismissed his visitor.

An explorer sent out to obtain specimens, relics, and other fragments of a lost civilization, on the Island of Rapa, in the South Seas, found that offers of money had no effect upon the natives when they were requested to obtain the desired articles. However, when candy was offered in exchange the specimens were forthcoming instantly. When the candy was exhausted business lagged until the wife of the explorer made jam out of the oranges which grew in abundance on the island and which the natives considered more valuable than the candy.—Dearborn Independent.



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XXII

The grounds of fellowship among the believers in the days of the apostles consisted in their faith in Jesus Christ as the Savior of men and in the acknowledgement of the salvation of all men who believe in Him, Jews and Gentiles.—Acts 15: 13-18.

The fact of the privileges of the Gentiles to faith and salvation in Christ having been settled by the evidences of the Holy Spirit, it became necessary on the part of the Jewish part of the Church to acknowledge as brethren those among the Gentiles who believed. There could be no actual fellowship among these two classes unless some agreement or understanding existed concerning them. This was one of the difficult problems of the early Church and exists today in a greater or less degree.

The first consideration was given to the acknowledgement of the saved condition of the Gentiles who believed.—Acts 15:19. These believers were not to be troubled further concerning the fact of their salvation. They had surely given evidence of repentance from their former life of sin and had turned from the vain worship of idols. They had turned to God, and had believed on His Son whom He had sent. One of the greatest troubles that one can throw in the way of those who have but begun to believe on the Lord is to express to him a doubt as to his salvation. Too frequently is it the case, that one, who has the best of intentions to give aid to a babe in Christ and assist him in his walk in the new life, casts a stumbling block in his way by suggesting to him some special experience or special evidence which he ought to have in his new life. The peace with God and the good conscience which was brought to him with the consciousness of the forgiveness of sins through the blood of Christ are certain to take wings; and the soul, not yet established in the faith of the Gospel, comes into great spiritual trouble. Let instruction and light be given to such, and trouble them not to whom the Lord has granted acceptance and peace.

The second consideration among the believers as a family of faith was that of principles of life and holiness. The sentence of the assembly at Jerusalem was especially concerned with this matter.—Acts 15:20-29. James, as spokesman for the assembly, stated four things which seemed vital to the life and faith of the

Church in general. Believers should abstain from the pollutions of idols, and from fornication and from things strangled and from blood. The first two were vital as to the associations with the past life of the Gentiles. The last two were considered necessary according to the law of the Jews. Yet, neither of these matters were to be laid upon the Gentiles without regard to their having become a part of the religious teachings with which the Gentiles everywhere were at least partly familiar. For many years the law of Moses was read in the synagogues of the Jews in every city of any importance. The Gentiles knew what were the teachings of the law and what were the practices of the Jews concerning moral life and spiritual significance. Idols were an abomination to the Jews. Idolatrous worship was not known among them since the days of the Babylonian captivity. They were weaned from idolatry. The lustful practices and the sensuous rites of idol worship were demoralizing and polluting to the soul as well as considered polluting by contamination to the Jews. A strict separation from idolatry was required on the part of those who believed in Christ.

It should be remembered that Paul did not refrain from eating meat that had been offered to idols, nor did he forbid such practices where no special offense was committed against a weak brother. Eating meat offered to idols was not polluting. There were other practices which were greatly sinful and defiling. Yet, rather than be the cause of one becoming defiled by associations with the sins of idolatry, Paul discouraged even the eating of things offered to idols lest they should lead to other associations which were defiling.

The sin of fornication was rightly to be condemned among all classes of believers, since it affected the moral and spiritual life of all men and women. This was one of the strictest laws of the Jews, and one which the Bible condemns more than any other sin. Its evils are recognized among all men, and it is alone as occasion is made for the vicious crime by the subtle devices of religionists and lascivious men that it is ever tolerated among men. In idolatry it was adorned with a religious garb. The Word of God tears off its mask and reveals its true destructive and divinely condemned character. The Gentiles knew of its being rejected by the de-

vout worshipers of the God of heaven.

It was also known by the Gentiles that the Jews refrained from eating meat which had not been prepared for food by the shedding of the blood of the animal. Leviticus 17:10-16 is perhaps the most condensed and inclusive statement in the Law concerning the eating of flesh and the forbidding of blood. No animal which had not been slain by man and its blood poured out was fit for food. One that had been strangled to death, that had drowned, or died of disease could not be used by a Jew as food. Nor was any one among the Jews, although not one of them in faith, permitted to use such food. Moreover, none of the blood that was poured out in slaying the animal for food was allowed to be consumed. The Law required that such blood, when not used in the ceremonial offerings, was to be covered with dust so that it should not be eaten or exposed to be eaten. The blood which was the life of the flesh was sacred to God because of the holy purposes to which it had been consecrated. "I have given it to you upon the altar, to make an atonement for the soul." No flesh could be eaten by the Jews which contained blood. Nothing which died of itself, or which had died by strangulation, as hanged or drowned, could be eaten as food. No animal could be used as food which had died by being torn or mangled by another beast. Food flesh was to be prepared by the shedding of blood by the hand of man. This was the thing which the Jewish Church desired to be observed by the Gentile believers. This law of the Jews, being known and understood by the Gentiles in all the cities, was considered not to be a restriction or a burden in the sense of a hardship. Hardships were to be avoided. The expression, "No greater burden," implies that the spirit of imposing hardships, or expecting some abnormal requirement was not in the mind of the Jewish leaders of the Church.—v. 28.

There was a unanimous consent to the instructions which were to be sent to the new converts to the faith of Christ. What was agreed upon was a pleasure for all to recommend. These recommendations were, in turn, received with pleasure by all who afterwards heard them.—v. 31. The unanimity of the agreement was emphasized by the sending of personal witnesses to the decisions of the Jerusalem congregation. The letters carried by the evangelists would have sufficed, but those mute witnesses could hardly have carried the whole-hearted greetings and testimon-

ies as did the living witnesses sent from the Apostles. "Ye are my witnesses," said the Lord, and such was the spirit manifested in the sending of Judas and Silas. Living witnesses bear greater power in testimony than does the written or printed message. The men sent to accompany the decisions of the council at Jerusalem were men whose experience was such that would assure fellowship with those of the Gentiles who had turned to the Lord. They had suffered for the name of the Lord. They were true to their faith even unto death. They loved the Lord even unto their own lives and also loved those who were begotten in the faith of Christ as Sons of God. They believed in the Gospel; they suffered for the faith and they were glad to extend the blessings of the Gospel to all to whom the Lord had sent His messages of salvation.

According to the special things to be observed by the Gentiles there were several truths to be set forth which were vital to the faith of Christ. The first of these was separation from the fellowship of the life of idolatry. To know and to follow Christ meant a separation unto Him which did not recognize a further fellowship with the life of sin and ignorance as represented by the worship of idols. The second was a recognition of the atonement accomplished through the shedding of blood. We do not know the origin of our practice of shedding the blood of animals used for food; but there seems to have been some long past influence which has established a present custom regarding the preparation of animal foods, by the pouring out of the blood and an abstaining from the use of the blood which was poured out. The hand of God and His overruling power keeps before our minds the truth of redemption by the shedding of blood. This practice as confirmed among the early believers must have had connected with it the significance given to it by the ceremonial services of the Jews. It pointed to the offering of the blood of Christ in atonement for the sins of the world. In the abstinence from the use of things strangled, there was a similar representation of the need of the atoning blood. Yet, a different truth was represented in this that there could be no fellowship of the believer in the atoning blood of Christ and the man who believed in salvation by the crucifixion of his own flesh, the denial of sin and the mortification of his own members. The man who would be morally saved denies the outpouring blood of redemption and puts less stress on the benefits of the death of sin in one's self. Any figure or practice in life or in ceremonial rites which does not typify the pouring out of blood in representation of the death of Christ must be avoided as untrue and misleading. In a similar manner, also, the need of keeping themselves from fornication stressed the truth of fellowship with the Lord alone. There was One to whom the believers were united

in eternal fellowship. To Him they should cleave alone and to no other. Breaking the troth of marriage, exceeding the rights of personal and Divine privileges in social fellowship was a sin which was to be avoided by those who represented the holiness of Christ as the Head of the Church, and the Bridegroom of the heavenly Bride.

The recommendations of the Jerusalem Church were attested to by the Holy Spirit. It seemed good to the Holy Spirit and to the apostles to send the recommendations to the scattered ones among the Gentiles. It is always the office of the Holy Spirit to reveal Christ to the believers.

The spirit of the restrictions placed upon the Gentiles was that of aids to the understanding of the things of Christ. Even in this respect it was considered by the apostles that the new converts were placed under a burden. It was evident that greater burdens could have been found in the requirements of the law as practiced by the Jews. It was the desire of some that all Gentiles should practice circumcision and other Jewish rites and it was those greater burdens which were not to be imposed.

It becomes a matter of interest to know the extent of the authority of the Church in the matter of laying restrictions on believers. None were applied which were not considered essential in the nature of revealing eternal truths, and vital ones of the Christian faith. None were applied which were considered too burdensome, in the matter of carrying them out. The former practices of people who were the chosen of the Lord were not taken into account when they were considered as fulfilled in the person of Christ and as having finished their usefulness for people to whom they were given.

In the report to the churches of the decision of the assembly of Jerusalem great joy was created in all of the assemblies and the joy continued for a number of years until the dissatisfied element of the Jewish Church again insisted on greater restrictions and ceremonial observations among the strangers who were already admitted and approved of in the family of God by the Holy Spirit who had been given unto them.

The Workers' Column

Incentives to Christian Diligence. I Thess. 5

April 8

- I. The certainty of and unexpectedness of the Lord's return.—I Thess. 1:16.
 1. He will come suddenly.
 - a. With a shout.
 - b. With a voice, of the archangel.
 - c. With the sound of a trumpet.
 2. The believers will be caught up with Him at His coming.

II. Christian conduct in anticipation of His coming.—4:1-12.

1. It should be pure.—vv. 1-8.
2. Brother should love brother.—vv. 9, 10.
3. Attention to one's own business.—v. 11.
4. Not to be ashamed of manual labor.—v. 11.
5. Be honest toward all men.—v. 12.

III. Attitude of believers toward His coming.

1. Not to be concerned as to the immediate time.—5:1-14.
 - a. The time may not be known with certainty.—v. 1.
 - b. He comes as unexpectedly as a thief.—v. 2.
 - c. The ungodly will be suddenly taken with destruction.—v. 3.
 - d. The righteous may be prepared for His sudden appearing.—v. 4.
2. How to be prepared.—5:5, 6.
 - a. Living as those who understand His coming.—v. 5.
 - b. Being watchful of one's life.—v. 5.
 - c. Keeping in condition to know and understand the things pertaining to His coming.—v. 6.

IV. What Christian diligence implies.—5:7-22.

1. Exercising faith in Christ.—vv. 7, 8.
2. Entertaining the hope of salvation.—vv. 8-10.
3. Edifying believers in matters of salvation.—vv. 9-11.
4. Keep interested in the ministry of the Word.—vv. 12, 13.
5. Be peaceable and helpful to all.—vv. 13, 14.
6. Seek the good of all men.—v. 15.
7. Be happy.—v. 16.
8. Cultivate thankfulness and prayer.—vv. 17, 18.
9. Follow the guidance and testimony of the Spirit.—vv. 19, 20.
10. Know and manifest only that which is good.—vv. 21, 22.

Distinctions of World and Christian Standards.—II Thess. 2

April 15

I. The nature of the world standards.—II Thess. 2:1-12.

1. It is deceptive.—vv. 1-10.
 - a. It is troublesome to the believer.—vv. 1, 2.
 - (1) It falsely interprets the teachings of the Word.
 - (2) It does not agree with the doctrines concerning Christ and His coming again.
 - (3) It brings fear into the hearts of those who should wait for the Lord in confidence.
 - b. It hides the character of sin and its consequences.—vv. 3-7.
 - (1) It does not account for the falling away of the believers from the faith on account of the man of sin.—v. 3.
 - (2) It hides the revelation of the son of perdition.—v. 3.
 - (3) It fails to reveal the opposing character of the man of sin who would supplant God Himself.—v. 4.
 - (4) It does not recognize the presence in the world of the ungodly powers which hinder and oppose the work of God and the coming of the kingdom of Christ.—vv. 5-7.
2. It is destructive.—vv. 8-12.
 - a. The wicked one himself will be destroyed.
 - b. The powers and lying wonders of Satan lead to destruction.

- c. Those who are deceived by those standards will be destroyed.
 - d. Those who believe not the truth, through deceptions, will also perish.—v. 10.
 - e. The deceived ones will be held responsible for their deceptions, and God will delude them further to their damnation.—vv. 11, 12.
- II. The standards of the Christian.—II Thess. 2:13-17.
- 1. They believe in the truth.
 - a. God has chosen men to salvation by belief in the truth.—v. 13.
 - b. Men are saved through the sanctification of the Spirit and belief in the truth.—v. 13.
 - 2. They believe and are saved by the Gospel.
 - a. Men are called to the truth by belief in the Gospel.—v. 14.
 - b. Men obtain the glory of the Lord Jesus Christ by their belief in the Gospel.—v. 14.
 - 3. Men hold fast to the traditions of the Word and epistles.—v. 15.
 - a. Because of their calling by the Gospel and belief of the truth, men are required to hold fast the traditions as taught by word or epistle of the apostles.—v. 15.
 - b. Those who stand fast in the truth of the Gospel, the Word, and epistles are loved, given everlasting consolation and hope from Jesus Christ and God the Father.—v. 16.
 - c. Jesus Christ and God the Father comfort the hearts and establish in every good work those who believe in the Word and the Gospel.—v. 17.

Note.—

The world standards are false, deceptive and destructive. The Christian standards are found in the Word, Gospel and apostolic teachings. There are no common grounds for faith or fellowship.

The Spirit of Good Cheer.—Mark 6:45-51

April 22

- I. When conditions are normal.
 - 1. Fulfilling the work of the Lord—going at His command.—v. 45.
 - 2. When men know where and how to go.—v. 45.
 - 3. When responsibility rests upon others—the Lord sent away the multitude.—v. 45.
 - 4. When, during the Lord's absence, no unusual conditions arise.—v. 46.

Under such conditions there is neither a depression or elation of spirit.
- II. When cheerfulness is desired.
 - 1. When darkness and the unseen approach.—v. 47.
 - 2. When loneliness is realized.—v. 47.
 - 3. When oppositions force themselves upon one.—v. 48.
 - 4. When labor becomes severe toil.—v. 48.
 - 5. When strength and power are spent to no seeming profit.—v. 48.
 - 6. When one forgets that the Lord sees and knows.—v. 48.
 - 7. When one mistrusts his friends, thinking them enemies.—vv. 49, 50.
- III. How good cheer is obtained.
 - 1. When the presence of the Lord is realized.—v. 48.
 - 2. When the Lord does not pass by.—v. 48.
 - 3. When the Lord comes in a time of trouble.—v. 48.
 - 4. When the Word of the Lord comes to the soul.—v. 50.
 - 5. When the Lord comes in to share the trouble.—v. 51.
 - 6. When the troubles cease by the manifest power of the Lord.—v. 51.

- 7. When the soul is made to wonder and ponders upon the wonderful works and power of the Lord, and shares in the blessing of that grace of Christ.—v. 51.

Religious Education.—Rom. 1-3**Special Topic**

April 29

- II. The advantages of religious education.
 - 1. The Jews had an advantage over the Gentiles.
 - a. Much advantage in every way.—3:1, 2.
 - b. The chief advantage was in their having committed to them the oracles, or revelations of God.—3:2.
 - 2. The Jews were practiced in the work of religious rites.
 - a. They observed ordinances, such as circumcision, in which were hidden spiritual truths, and revealed spiritual relationships with God. These compare with the practice of and study of the truths of Christian ordinances.—3:1, 3.
 - b. They had received and observed the law of God.—2:17-25.
 - c. They were instructed in righteous living.—2:21, 22.
 - 3. The Jews knew the penalties of the law against those who were transgressors.—1:32.
- II. The privileges of religious education granted to the Gentiles.
 - 1. It is granted through the knowledge of the Gospel.—1:15-17.
 - a. It reveals the Godhead.—1:20.
 - b. It reveals His eternal power, through the Word as well as through nature.—1:16, 20.
 - c. It reveals the sins of men against which God has declared His judgments.—1:17-31.
 - 2. It is recognized in the intuitive powers of men.
 - a. Those who have knowledge are responsible to God and His judgments.—2:1-11.
 - b. Men who have a conscience may know of the wrath and the mercies of God toward men.—2:4, 5.
 - c. The conscience of man is susceptible to the knowledge of heaven and hell.—2:6-11.
 - d. The conscience of man bears testimony to the facts of the written law of God and is responsible to the same.—2:12-16.
- III. The blessing of religious education.
 - 1. There is no blessing without obedience to knowledge.—2:17-25.
 - a. The Jews were not saved because of their knowledge.—3:9.
 - b. All have sinned whether or not they have had the same degree of knowledge.—3:10-20.
 - 2. Blessing lies in living from the heart according to the knowledge of God.
 - a. The inner life determines the degree of blessing derived from religious education.—2:25-29.
 - b. The knowledge of Christ and implicit faith in Him is the true knowledge and true source of blessing for every man, whether Jew or Gentile.—3:21-31.

A Son who Lost Opportunities.—Luke 15

(Junior)

May 6

- I. The beginning of his loss.
 - 1. He desired to take his own way in life.—v. 13.
 - 2. He lost his love for home.—v. 13.
- II. Opportunities lost.

- 1. The opportunity of a father's counsel.—v. 12.
 - 2. The opportunity of a brother's love and fellowship.—v. 13.
 - 3. The opportunity of increasing goods which he already had.—v. 13.
 - 4. The opportunity of being a master instead of a servant.—v. 19.
- III. How he lost.
- 1. He loved his possessions more than he loved his home and loved ones in the home.—v. 12.
 - 2. He loved pleasure and sin more than the things which might have served to do him and others good.—v. 13.
 - 3. He was thoughtless concerning consequences of sin.—vv. 13, 14.
- IV. The result of losing opportunities.
- 1. A degraded life.—v. 15.
 - 2. Disrespect of men.—v. 16.
 - 3. A feeling of disrespect for one's self.—vv. 18, 19.
 - 4. Acknowledgement of sin and failure.—v. 19.
- V. The one opportunity left to all.
- 1. A plea for mercy and forgiveness.—v. 21.
 - 2. A welcome back to God and His forgiveness.—vv. 20-24.

AS IT BEGAN TO DAWN

(Concluded from page 100)

only she dropped the box when she first saw Him. I was not near enough to hear what they said, but He saw me and smiled at me. I knew He would. You know, father, I told you He would."

The four men looked into one another's faces. While the eyes of each asked, "May we, indeed, receive this new gospel as a little child?" there burst upon them another figure, a woman, with a face so radiant they might well have thought her a heavenly visitant.

"I have seen the Lord!" she cried.

And beside her the child was saying, "I was just telling them. Why—you mustn't think it's anything strange. I knew, all the time, that He could come, if He wanted to. But wasn't it good of Him to want to come—just for us?"—By Frederick Hull, in "The Sunday School Times."

It is said that a cross between the turkey and the chicken is being developed in California. The new hybrid is called a turken. The male bird has a gobbler neck and resembles a turkey. The female has a turkey head but otherwise looks like a chicken. When full grown they weigh from ten to fourteen pounds. The eggs weigh 26 ounces to the dozen and hatch in 21 days.

The Sahara Desert has been crossed by five caterpillar motor cars, from Tutgart, Algiers, to Timbuctoo, in the Soudan, French West Africa, a distance of 2,000 miles, in 21 days. It requires at least three months for camels to make the same journey.

Three log rafts, each 900 feet long, recently completed the trip from Astoria, Oregon, to San Diego, Calif., a distance of more than one thousand miles.

EDUCATIONAL

THE STORY OF A RUSSIAN REFUGEE RETOLD

J. E. Brunk

Our narrative begins with the Dmitrieff family of Moscow Russia; members of the Orthodox Russian state church. The husband was a tall dark-haired man whose keen brown eyes portrayed shrewd business and diplomatic abilities. The wife, a fair-faced blond seemed like a cheerful, peace-loving, quiet, home-maker. To this happy couple, a little baby girl came to stay, bringing much sunshine and cheer into the home, and filling their hearts with fond hopes for the future.

It was during the time of the great world war, when homes were cruelly blasted, and that sacred word love was seemingly forgotten, that the husband and father was sent, by the government, on a diplomatic mission to America. The mother and child could have accompanied him, but thinking he would be gone only six or eight months, she thought it best for them to stay back. The horrible revolution was not thought of at that time, and being a family of considerable means, besides a nice home, the father considered his loved ones well-cared-for and safe. Everything went well with the family for a time, regular correspondence was conducted, but months dragged into years awaiting his return.

After about two years absence the cruel revolution suddenly broke out, and spread over Russia like wildfire. This stopped all communication, and the mother was left to manage for herself. Private ownership of property was soon abolished, thus depriving her of that hallowed place home! Think of a government hoping to exist by destroying that vital factor! This was not all; in a short time she was called to the bank, where in her presence, all their securities in form of bonds, mortgages, etc., were destroyed. She was told they were worthless and would never be redeemable. Thus in a short time a well to do family was made almost penniless. Can you imagine the shock of such an experience, to an already disheartened mother?

Food soon became scarce and living conditions hard around Moscow. Word came that there was more food in the south, where the revolution was not so terrorizing. With hopes of finding better conditions the mother and beautiful little daughter, with few belongings, traveled toward Crimea. Thus the refugee life was already begun in the homeland. Because of congested railroads and lack of money

the journey was difficult. The hardships with lack of proper food were too much for the little one. By the time they managed to reach Crimea, the little girl had already contracted sickness. The sale of a part of their already scanty supply of clothing was made, to buy much needed medicine and food. But in spite of all the mother could do the child continued to weaken, and finally died. Another hard shock for the lonely homeless, penniless mother.

In this condition she existed for a time in Crimea, with thousands of other refugees from northern Russia. This little peninsula was then held by Wrangle's army and all were sure he could save that little part of old Russia from falling into the hands of the Reds. But hopes were shattered when suddenly the word was spread that Wrangle must flee with his army. This meant that thousands of the civilians crowded the southern ports, clamoring for permission to board ships to be transported from Russia. Space will not permit here to tell of the awful conditions that existed among this panicky crowd, which was embarking under shell-fire of the pursuing enemy. Suffice it to say that when the last ships left, thousands of unfortunate ones were still standing on the shore at the mercy of the enemy.

It was with this army of 130,000 Russian refugees that Mme Dmitrieff came to Constantinople Turkey. She happened to be crowded on an old coal ship, where sitting room was at a premium; turns of a half-hour or so were taken to sit down. Under such miserable conditions, with scarcely any water or food, she lived for over a week, until she finally managed to get ashore.

Now she was delivered from the enemy, but she was a stranger in a foreign land, homeless, friendless, and penniless. During the day she walked the streets in search of work, and at night slept on the floor, with overcoat to answer for both mattress and cover.

It was not long however until she found work in a Turkish home, but the work was hard with little pay. Finding work in an Armenian home which seemed more endurable, she soon changed, but there too pay was meager. The natives well knew that the refugees were at their mercy and naturally would not pay just wages. After a number of months her health be-

gan to fail because of overwork, compelling her to give up her position. Now she was at the mercy of the charitable organizations, and again seeking lighter work.

About this time we opened our home for unfortunate Russian women, in charge of sister Vinora Weaver, where she was admitted. As she was able to speak four different languages, and we were in need of an interpreter, she was soon employed by us. In this capacity she gave faithful service and proved her noble character.

By this time she had been separated from her husband over four years, and had had no word from him for over two years. Thru a friend in America she had learned that he had left for Russia in hopes of finding her. This only made matters worse for her, because she feared he perhaps had gotten in, and was massacred with thousands of others. However she kept a lingering hope that some day she might learn of his whereabouts and join him. What pent up love!

One day last summer when she returned, after a days work in our clothing department, to the home, where we then had some forty inmates, she was shocked to find a cablegram for her! What could it mean? When it was opened, it proved to be a message from her husband in Harbin, China! What joy! Do you wonder that she broke down in tears, and all the inmates wept with her? True her husband was thousands of miles away, but just to know that he was still alive! It is needless to say that she was a different person afterward.

But how was she to get to China? There were thousands in Constantinople who were pleading for passage money, and the various relief organizations, in order to help more people were only giving money for short trips. Even third class passage, which was quite poor, required about \$200.00. Her husband later sent some money, other organizations helped, and we made up the balance, bought her ticket and sent her on her happy journey to meet her husband.

This is only one of the thousands of sad stories that could be related of the sufferers from Russia. Like most stories in books the one here given ends well, but that would not be true of many others because the homes in most cases were broken up and the family scattered before the Revolution, like a pile of dry leaves before an autumn storm, never to be united.

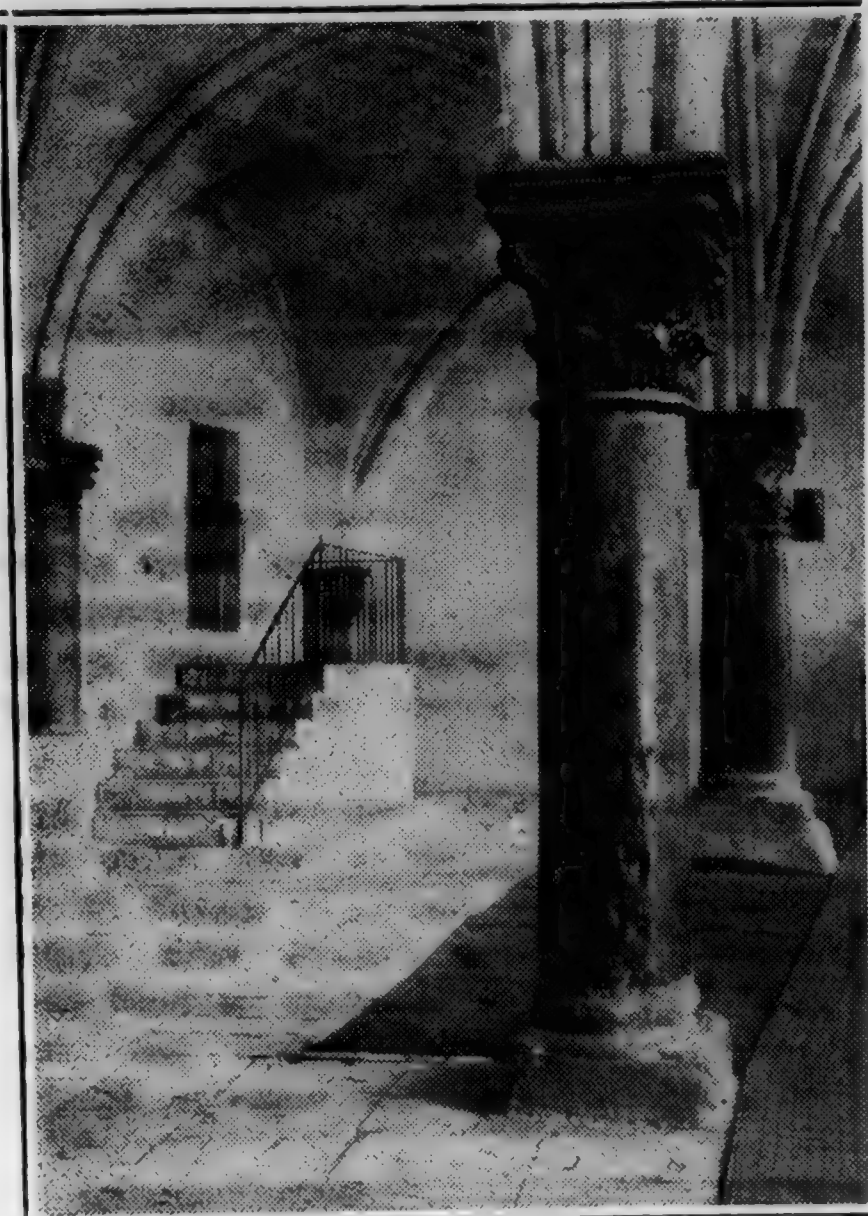
Biglerville, Pa.

IN THE LAND OF SACRED STORY

X. Places Hallowed by Jesus' Suffering

A. M. Eash

I am sure that you will agree with me that nothing could be more fitting for this month than a study of the places made sacred in history by the Passion week experiences of Jesus. If places can truthfully be called "holy," then there are few, if any, that are more deserving than those upon which I now invite you to meditate. Words utterly fail when I attempt to give expression to the emotions that still come to me as I recall some of my experiences in these hallowed places. Do not ask if these photographs mark the actual places where the events mentioned really happened. Some of them in all probability are authentic. Some cannot be. Whether authentic or not, the fact exists that they are there and are preserved as memorials to the tragic experiences of Jesus. If one would be critical he might easily tear to shreds some of the tender threads of tradition—but why be so cruel—and perhaps



The Upper Room

shake the faith of some. Were there no physical evidences left in Jerusalem to substantiate these historical facts in connection with our religion, we would still believe in them. While in many instances the present holy places are so largely dependent on traditions that they could hardly be made the basis of our belief, yet the fact of their existence and testimony are an inspiration. Will you now, without thinking too critically of the locations or some of the tales told in connection with them, accompany me as we go to a number of the places in Jerusalem at present marked as associated with the Passion Week experiences of Jesus? The pictures will tell part of the story. What

I write will be gleaned from guide-books, from the lips of the guides, and from personal experiences.

The Upper Room

We will first stop at the Upper Room on Mount Zion. This room is part of a property under the control of the Moslems. The property is known as En Neby Daud—The Tomb of David. The steps shown in the corner of the room lead to a small chamber in which is shown a cenotaph said to be built over the actual tomb in a lower chamber. The room in the picture is said to be the room in which Jesus gathered His disciples on that memorable night and in which He talked with them until a late hour. John fourteen, fifteen and sixteen contain a part of that night's conversation. How their hearts must have warmed toward Him as He told them things about Himself and His relation to the Father and to them! A chamber immediately below this room is said to contain the table from which they ate the Passover—visitors are not allowed to enter the lower chamber—and about which they were seated when He distributed the bread and wine as symbols of His own flesh and blood. Standing in this little room one forgets that the tradition calling this the "Upper Room" is only about eight hundred years old. He forgets the hardened faced sheik attendant as the warmth of the Master's presence is felt. He knew no earthly home. Perhaps here He was sheltered from the angry multitude for a part of that last dark night.

The Garden of Gethsemane

We will next go to the Garden. It is a long walk. The Upper Room is on Mount Zion and at present outside the city wall. It may have been on the inside in New Testament times. Going to Gethsemane at present one must either enter the city and by narrow, crowded and filthy streets

cross the Tyropoean Valley to the east side and then pass out through the Gate of St. Stephen and across the Kidron; or else follow along the outside of the south wall to the southeast corner of the city and then across the Kidron, reaching it from the south. The Mount of Olives must have been a lonely place in those days. Even today its slopes are not inviting at the midnight hour. Thousands of Jews have found it their burial place through their desire to be on hand in the Valley of Jehoshaphat on the resurrection day. There are two Gethsemane Gardens at present. One at the very foot of Olivet and just across the Kidron is owned by the Roman Catholics and another, a little higher up the mountainside, is in the hands of the Greek Orthodox Church. Our visit will be to the lower one for it is here that we find the very old olive trees.

Gethsemane is an irregular rectangle about three hundred feet in diameter. It is enclosed by a high stone wall. The Franciscan father in charge and his gardeners tend it carefully. The several large olive trees are carefully kept and all the available ground is planted with flowers. There are always a few flowers plucked from the carefully tended beds ready for the visitor if he shows an inclination to be liberal with his tips. The olives from the trees are carefully gathered and the oil pressed from them is sold at fancy prices. The pits from the olives are used in making necklaces and rosaries, and sold to visitors. There are those who believe that the several large olive trees might be two thousand years old. Who knows but what Jesus rested under these very trees? Sometimes when the kindly priest keeper is asked if it was in this very garden that the Savior knelt on that memorable night, a sad smile lightens his face as he informs you that in a cave nearby there are other priests who claim that it was in that cave where He was taken prisoner. Pressed for his opinion he is frank to say that no man knows the exact spot. It is well that we do not know. We are sure that Gethsemane was somewhere on the side of



In the Garden of Gethsemane

Olivet and invariably the Christian finds here his thoughts turned to that lonely midnight vigil. One of my own most treasured experiences in the Holy Land was in Gethsemane on the eve of Good Friday. Being in the Garden on that evening both saddens and gladdens. Here the great obligation was fully assumed and the victory won. It was here that Jesus, after a great struggle, said, "I am fully willing to pay the price of being the Savior."



Gordan's Calvary

The Ecce Homo Arch

Going from Gethsemane to Calvary one finds many memorials to the trials and sufferings of Jesus. "Via Doloroso," the Way of Sorrow, is carefully marked and every Friday the Roman Catholics go from the site of the Tower of Antonio to Calvary, worshipping at the various stations of the cross. Perhaps the most interesting mark on this way is the site of Pilate's Judgment Hall. This site is quite authentic. I will not take time to describe in detail the inside of the large Roman Catholic structure built over this place. The arch shown in the accompanying photograph is a continuation of an arch shown inside the building. There is much reason to believe that this arch crossed the roadway over which the people traveled in those early times and perhaps it was on this very spot that Pilate brought Jesus and showed Him to the frenzied multitude, hoping by showing him the bruised and bleeding man to satisfy their bloodthirstiness. In his last great appeal he cried out, "Ecce Homo,"—Behold the Man!

Gordan's Calvary

We will next go to what is known as Gordan's Calvary. This is outside the present city wall and has since about 1882 been believed by some to be the site of the crucifixion. I would much prefer to show you the spot known as Calvary, covered by a part of the Church of the Holy Sepulcher, but a photograph of that place is very difficult to secure. There are several reasons why the place outside the present wall is believed by some to be the site, one of which being the fact that on

the south side of the elevation there is the likeness of a human skull. It is said that the Jews have always hissed and spit at the rock when they passed, because it had at one time been a place of execution. However, regardless of the strength or weakness of tradition as to authenticity, I invite you to stand at the foot of Calvary and meditate upon its wondrous story. It was to Calvary that they led our Savior and on its brow they raised the cruel cross. It was on Calvary that the Prince of Glory hung and died. It was there that the great redemption price for sin was paid. It is here that I bow my head in shame when I reflect upon my own unfaithfulness to Him Who is so much to me. "Forbid it Lord that I should boast save in the death of Christ, my God; All the vain things that charm me most I sacrifice them to His blood."

The Garden Tomb.

Several hundred feet from Gordan's Calvary is the Garden Tomb. This site makes its appeal to many because no large church has yet been built over it. The caretaker will give a number of reasons why this is the actual tomb in which Jesus was laid but here again I would rather believe in the site covered by the Church of the Holy Sepulcher. I vividly remember the first visit I made to this tomb. The caretaker was an English lady—later cruelly murdered and thrown into a cistern in the garden. An Englishman had taken a little dog along into the tomb and she quietly asked him to leave the dog outside. She also asked that we remove our hats saying that we were in a holy place. I shall not ask you to believe in this place. No doubt it looks much like the tombs of Jesus' time and is perhaps similar to the one in which He was laid. The four Marys outside the Garden Tomb are four Syrian Orphanage girls. This tomb is cut in solid rock. The entrance is large enough so that a person can easily enter without stooping much. You will notice the wide groove cut in the rock

floor in front of the tomb. This groove is possibly ten or twelve inches wide and is the place in which the large round stone rolled when it was placed over the entrance.

Inside the Holy Sepulcher.

Our last visit will be to the Church of the Holy Sepulcher. While I must consent that there is much in this church that is very artificial, yet I cannot get away from the thought that it probably covers



Four Marys at the Tomb

the actual site of Calvary and the place of burial. To tell the whole story of this church would be a long one—perhaps I can give it in a larger article—and for the present I will confine myself to a visit to the Sepulcher.

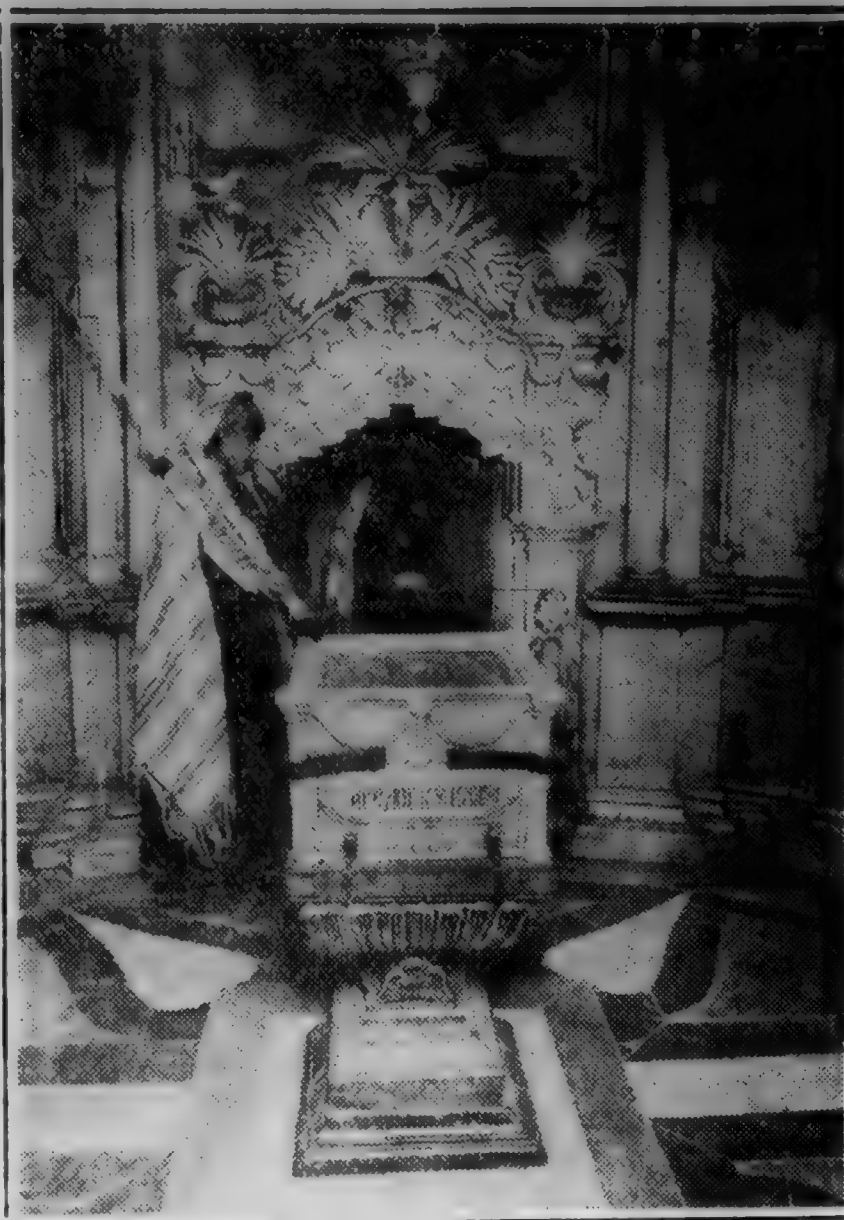
The present Holy Sepulcher is a large marble structure built a little more than a hundred years ago. It stands in the rotunda of a large church with chapels on all sides. The structure is held by a number of Christian groups but, very strangely, the keys are held by Moslem



The Garden Tomb

sheiks. This site has an unbroken history dating back to the time of Queen Helena, mother of Constantine, about 335 A. D. Whether the exact site or not, Christian, Moslem and Jew look upon it as a memorial to Christianity. No Jew would put his foot inside the "accursed" place. The Moslem guide, many of the guides are Mohammedans, tells you in his story how Jesus was led from place to place and how men dealt with him. I remember asking one Moslem guide if he believed the story of Jesus and how he assured me that he knew it was true. This marble structure was erected after pilgrims had carried almost all of the original tomb away in the form of sacred relics.

There are two chambers in the sepulcher. The one entered from the outside is called the Angels' Chapel. The accompanying photograph is taken in the Angels' Chapel and toward the inner chamber in which the tomb is. The piece of rock in the foreground, enclosed by marble held together with iron bands, is said to be a portion of the stone that was rolled before the entrance. The kneeling woman shown in the picture is in the inner chamber before the tomb. To this place for almost sixteen hundred years Christians from all corners of the globe have come to worship. The small passage in which the woman is kneeling offers room for only a few. It was built as a home for the dead and not to entertain spectators. Will you enter with me and in quietness kneel before the tomb. Here were buried all our hopes and joys. Bleeding hands, bruised head and broken heart



Inside the Sepulcher

were His, a mute testimony to a cruel world. How can I forget Him when He did so much for me!

I am sure you would be glad to linger long at these and other places sanctified by the presence of Jesus. Perhaps at some later time you may be able to do so. May, as we pass through these memorial days to Jesus' suffering and resurrection, our hearts be very tender and appreciative toward Him.

SKETCHES BY THE WAY

XXI. A Glimpse of Mission Work

Jesse N. Smucker

I have always considered it a special privilege to see our India Mission station at work. Day after day, as I became more acquainted with the work they were doing, I was agreeably surprised at the greatness and extent of the work. I do not believe that the people at home have a large enough conception of its importance and significance. This is not strange when we consider that the information we have is that given out by modest missionaries who do not wish to appear to boast of what is being done. I will not endeavor to give an accurate account of what is being done, but I do wish to state that the work in India is much greater, more efficient and more thorough than I had any idea and I feel sure this would be a common experience. Let us never fail to support the work in India.

I think it was the next day after arriving that I was taken out to the Leper Asylum. This place was much different than what I had expected to find. Instead of a large building I found many small buildings—arranged in neat rows

somewhat resembling a small village. Many of the occupants were at work when we arrived carrying dirt in big baskets on their heads. They "salaamed" us very heartily and there was an expression of joy and genuine appreciation on their faces that was unusual. This impression was deepened later when at the Leper church I looked into the faces of this group of outcasts and saw written thereon a calmness and peace that was more than earthly. The missionaries also remarked that as a class the lepers who become Christians seem unusually happy. No wonder when at last they have found One who does not consider them outcasts.

There are numerous heathen temples in Dhamtari. Bro. Lehman and I went into several—that is as far as we dared go—the inner shrine is for the priests only. We watched the worshipers—women mostly—come before the hideous images and give them worship and devotion. A new heathen temple was just being completed and a great celebration was planned. I have since wondered just what these peo-

ple thought of the Christians when they saw that when they were starting to build a new church to their God they had to stop work because the funds were too low.

The first Sunday I was there I attended Communion services at the Balodgahan church. I was very glad for this privilege as it had been some time since I had had this opportunity. Over two hundred dusky-skinned natives partook of the sacred emblems, and the whole service was carried through with a solemnity and reverence that many American churches would do well to follow. In fact in all the religious services I attended there was that atmosphere of reverence which befits Divine Worship.

In various little trips in the regions within the district of our Mission I was impressed with the great possibilities of the field. In village after village the work is just taking hold. In one village in particular there were indications that perhaps before so long the whole village would become Christian. I well remember the trip to that place. It was on a very hot Sunday evening. The village was about five miles distant. We had planned to go in an oxcart but a native had sent a special request that Bro. Friesen should stop and see his sick child. This meant going through the fields so we sent the ox-cart around the road and started out. We visited the child and after a long walk across rice banks and fields at last came to the village. The Head of the village was waiting for us. Songs were sung, Scripture read and all the while men, women, and children kept coming from various parts of the village. They were very attentive and during prayer the Head of the village repeated the words after Bro. Friesen. I can see the picture yet. A little group of us in the center with a lantern and the Scripture, around us natives of all descriptions, eagerly attentive. When the little meeting closed and we were seated in the oxcart I breathed a sigh of relief to think that I did not need to walk the five miles back again. We had gone scarcely a rod when the driver struck a log with one of the clumsy wheels which threw the weight of the cart on the other wheel. This strain was too much and the wheel crushed un-



On the Way to the Leper Asylum



Christians and Non-Christians in a Village

der the cart. After picking ourselves up Bro. Friesen remarked that he supposed we had to walk the five miles back again—which we did. Just a little incident in the lives of the missionaries which I suppose they would scarcely tell of themselves. I am convinced that they meet many situations and little difficulties and trials which we never learn. I sat in their business meeting and listened to them discuss the plans for the furtherance and maintenance of the work. Nearly all buildings were too small. The work had to be pushed out in practically every line. A very good sign indeed, but always in their deliberations they had to take into consideration the means allowed for the work and the small force of workers.

During my stay there I had the opportunity of sharing in the joy of the arrival of three new missionaries. I met Bro. and Sister Smucker and Sister Good at Calcutta and came along back with them to the Mission. I had little idea just what it meant to the Missionaries and to the natives to have new workers come on the field. I was glad to find out more about it. When our train arrived at Dhamtari there was quite a group at the depot to welcome them. They were at once assigned to the various vehicles,—Fords and oxcarts and soon we came up to the Sunderganj Compound where a large group of native Christians and the boys from the Orphanage were waiting for them. They had put up in English letters the word "Welcome" and as the conveyances drove into the compound the line of boys touched their hands to their foreheads and said "Salaam." Later in the day they went to Balodgahan and there too a very interesting welcome awaited them. It seemed as if the whole village had turned out to meet them. An arch had been formed of bamboo poles across the driveway with that inspiring word "Welcome." Everywhere there was rejoicing—new missionaries had come to invest their lives in definite Christian service in India. There came to me something

like regret that I was not one of those to stay and help in the work.

Is it not a wonderful investment to give a life in such a cause? Where could one place his life to make it count for more? Let us not pity the missionaries—rather pity ourselves that we do not more fully enter into the Lord's work. Let us support them, encourage them, pray for them, and so fulfil our obligations if possible, to Him who has saved us.

Smithville, Ohio.

It is reported that the use of the rickshaw is decreasing in Japan, and that the millionaire son of the inventor of this oriental carriage is now transforming his great rickshaw factory into a manufactory of baby carriages. Labor in the Orient is slowly rising above the vehicle pulling stage.

Police departments in New York and Detroit have opened radio broadcasting departments, through which information concerning criminals, cars stolen, etc., are daily broadcasted over an area of many hundreds of square miles.



A Church that was too small

EDUCATION

S. P. Yoder

To be truly educated
Means ability to use,
With a broadened understanding
And a wider range of views,
All the in-born gifts and talents
Wherewith we may be endowed
Freed from mists of superstition
Which so many minds becloud.

Untrained minds may well be likened
To a tool without an edge
Which may answer just for pounding
Or for driving as a wedge;
Education is the grindstone
That must sharpen and prepare
Gifts for more efficient service
In the part we're called to bear.

Minds that are inclined to evil
May be found in every school,
Much depends in Life's great workshop
On the hand that wields the tool.
Where mere intellectual greatness
Is accepted as a guide
Bad results are sure to follow
As destruction follows pride.

You can educate a sinner
Or a saint whose work is good:
Grind a sword for human slaughter
Or an axe for chopping wood.
Talents are but trained for evil
Where no moral force restrains;
Where religion is neglected
Satan rules and sin remains.

Knowledge in itself is power,
But it takes a mind well trained
And a soul-life cleansed and fitted
As a paradise regained,
To apply that power rightly
As impelled by Christian love
That our labors may accomplish
That which heaven can approve.

Denbigh, Va.

The part of Africa known as the Sahara Desert embraces more than 3,500,000 square miles, and is nearly as large as the European mainland. Far from being a complete desert, its many oases support a population of 2,000,000 people, and it has an extensive trade in musk, gum, dates, alum, hides, spices, cotton, palm oil, and ostrich feathers.

RUSSIAN MENNONITES AND AGRICULTURE

The following extract from a chapter of the Annual Yearbook of the U. S. Department of Agriculture throws some interesting light on one phase of the contribution to agriculture in this country that has been made by Russian Mennonite immigrants in the past. With the new immigration now beginning, the article may help us to form a keener appreciation of the asset which these thrifty and skilled agriculturists ought to be to our country, coming as they do from a section of Russia which is so similar in soil and climatic conditions to parts of our own land.—Editor.

Hard Winter Wheat

In this country the term "hard winter wheat" is applied chiefly to two closely related varieties or strains called Turkey and Kharkof. Other names, such as Crimean and Malakof, are often used for the same kind of wheat. The characteristics are a medium-sized head, bearded, with white smooth chaff, and a hard red kernel, a little smaller than the usual winter wheat kernel. There is little or no difference in visible characteristics between the Turkey and the Kharkof, but the kernel of the latter appears to be, as a rule, slightly larger and a little darker colored than that of the former. The gluten content of hard winter wheat is large, about equal to that of hard spring, but differs somewhat in quality. The expansive power or "strength" is slightly less in hard winter. There is also perhaps a trifle more color in hard winter wheat bread.

Original Home

The original home of hard winter wheat is in the area of Russia just north and east of the Black Sea and north of the Caucasus Mountains. The area includes chiefly the governments of Taurida (including the Crimea), Ekaterinoslav, Kharkof, and Stavropol, and the Don and Kuban territories. In that region the wheat is generally simply winter wheat, but is known locally by various names as Krimka (Crimean), Kharkof, Beloglina, Uta, Torgova, etc. Our introductions from Russia are chiefly of the Crimean (the original Turkey) and Kharkof strains. In this country the area producing hard winter wheat, corresponding to the Russian area described above, is chiefly that portion of our Great Plains just mentioned.

Kansas and the Crimea

A traveler on the plains of Kansas, if suddenly transported while asleep to southern Russia and deposited in the Crimea, would discover very little difference in his surroundings, except as to the people and the character of farm improvements and livestock. Even these last would be of the same kind if he were transported from certain localities in Kansas, where Russian immigrants now live. It is therefore natural that the center of hard winter wheat production in this country should be in Kansas, since in Russia it is in the Crimea. The climate of the Russian district is a little more severe, which fact makes Crimean wheat all the more satisfactory for Kansas.

The Russian Mennonite People

The history of hard winter wheat is closely associated with the movement of Russian Mennonite immigrants to the middle Great Plains. These people originally went from west Prussia to southern Russia about 1770 because of certain land grants and civil privileges offered by the Government under Empress Catherine. One hundred years later their descendants, desiring further advantages to be obtained in America, emigrated to the middle Great Plains and settled principally in Kansas. The greater number were from the Molochna colonies in northern Taurida, but some were from the Crimea proper and others from Ekaterinoslav. The first settlements in Kansas were made in 1873 near Newton, Halstead, and Moundridge. Each family brought over a bushel or more of Crimean wheat for seed, and from this seed was grown the first crop of Kansas hard winter wheat. Bernard Warkentine, a miller, who erected mills at Newton and Halstead, was chiefly instrumental in introducing the Turkey wheat, but in this pioneer movement of the Mennonites two other men were associated—Christian Krehbiel, first a farmer, but later, in 1886, erected a mill at Moundridge, and C. B. Schmidt, acting as immigration agent for the Santa Fe railroad.

Human Immigrants and Cereal Immigrants

There is an interesting feature of this introduction of a great crop in the fact that the crop and the people who knew best how to grow it migrated together. The Mennonites had been growing the wheat in its original home for many years, although in the Molochna district spring wheat was grown in 1860, when Turkey wheat was introduced there from the Crimea, and entirely replaced the spring wheat. On account of the small rainfall in Taurida, an important feature of cultivation there is the "chernui par" or black fallow, called black simply from the very dark color of the rich turned-over soil. It is really a summer tillage, and then there are four cultivations: First, deep plowing, and then three lighter operations at intervals of a month afterwards, made by very small gang plows or cultivators. Therefore, these people, on coming to the Great Plains, were already acquainted with the practices of early deep plowing and thorough surface cultivation, which not until a quarter of a century later were widely advocated in this country in connection with "dry farming."

Making Headway Slowly

The good qualities of Turkey wheat were not generally appreciated much before the close of the last century, 25 years after its introduction into Kansas by the Mennonites. At the Kansas experiment station its superiority came to light about 1897, though it had been under experiment for some time. Previously, Currell, or Zimmerman, had been the favorite wheat. In northwestern Kansas, Turkey was

scarcely known even as late as 1890, though it had been grown already in scattering localities in that territory.

Opposition

The difficulties in milling and baking seemed to be a little greater than those met with in the hard spring wheat. Even Kansas millers for some time either declined to receive hard winter wheat or paid a lower price for it than for softer wheats. At Minneapolis, millers who had already had similar difficulties in milling hard spring wheat and would therefore know better than others how to handle it, nevertheless rejected it.

Final Success

All recent prices at the important markets show a decided but gradual change in attitude toward hard winter wheat, so that it is now ranked, where it should be, among the first-class wheats. It has "won its way" through difficulties, in accordance with the motto of the State where its production is the greatest.

In recent years hard winter wheat has been used in considerable quantity by Minnesota mills, while Kansas millers, who originally paid a lower price for it, long ago turned about and now will use no other wheat. In the meantime hard winter patent flour has gained a large export trade, is accepted everywhere, and has made Kansas the second flour-producing State in the Union. Kansas flour production in 1909 was 10,887,744 barrels.

Hard winter wheat is now more generally in favor in this country than any other winter wheat. In California, where it is not adapted, a third to a half of all wheat annually used by the mills is imported from the middle Great Plains. It has encroached upon the hard winter wheat area to the northward in Iowa and Nebraska and upon the area of softer wheats to the westward in the Rocky Mountain States, and has made Montana a wheat State.

Turkey Wheat in Iowa

Turkey wheat has for a long time been grown in Iowa and it has been claimed that it was introduced there from Illinois even before its introduction into Kansas. Whether this is true or not, it could well have happened, as the earliest Mennonite immigrants settled first in Illinois before 1870, and no doubt, as was their custom, brought seed of Turkey wheat to that State. There is a published statement that Turkey wheat was introduced from Mason County, Ill., into Iowa in 1870. It is also reported that George W. Franklin, of Atlanta, Iowa, first distributed this wheat in that State in 1886.

Introduction of Kharkof Wheat

The Kharkof strain of hard winter wheat was obtained by the writer, acting for the United States Department of Agriculture, in 1900, in Starobelsk district, eastern Kharkof government. This district is characterized climatically by great drougth
(Concluded on page 125)

THE YOUNG PEOPLE'S MEETING

HOW UTILIZE OUR SPARE MOMENTS

Topic for April 8

MOTTO

"Redeeming the time."

MEDITATIONS ON THE TOPIC

I. Making Good Use of Spare Moments.—The contractor who works a number of workmen, the farmer who manages his farm well, the housekeeper who makes time with her work, learns to fit in something in the moments when the rope of time slacks at some point. That boy who is bent on the time for fishing quickly catches the spirit of utilizing spare moments to fix up his hooks and lines or to dig his bait even before his tasks are released and he is entirely free to use the time for himself. And when we who are seeking to consecrate all to the Lord and to labor for some great end in His service, have the work at heart, our mind naturally will watch for the moments when we may drop in a moment here or there in something which contributes directly to the end for which we are striving.

But it is one thing to pick up the moments as they fall before us and another to know just what to do with them when we find them. Too many divided interests spoil a good job. One man is always slipping in something into spare moments, but has a capacity to press the time and make the other man's time wait on him because he would like to "just finish this corner." If we have a job that we can pick up and lay down under such circumstances and then have learned to be prompt, it is all right to divide the interest. We want to be sure that the thing we are doing in spare moments is of real value and that it is not destroying our efficiency for the task or duty that we have in hand if indeed that duty is a worthy one.

Everybody uses the spare moment in some way. It is a chance for the smoker to light his pipe or the chewer to take a chew. It is a chance for the joker to crack a joke or for the lounge to stretch himself out for a sleep. What is opportunity for an unworthy indulgence is also an opportunity for a worthy one. A worthy discussion, a little meditation, a little time to pray, a little time to do some useful act of kindness.

II. The Text.—Prov. 6:6-11; 24:30-34.

In the first Scripture we are sent to the ant to learn a lesson of working in due season. While the summer is at hand is the time to lay up for the winter. While the opportunity is present is the time to gain the use of the opportunity. The second takes a lesson from the neglected condition of the sluggard's home showing worthy tasks that have been omitted because spare moments were spent in idleness and slumber.

OUTLINE STUDY

I. Spare Moments.—Moments left over from scheduled tasks which we have not specially assigned for any work.

II. Rules to Observe.

1. Remember
 - (a) All time is God's gift.—Ps. 31:15; Eccl. 8:8; 3:1-3, 17.
 - (b) To count all moments spare moments.—Ps. 39:4; Ps. 90:12.
 - (c) That left over moments are to be used with gratitude.—Jas. 4:13-17.
 - (d) To value the use of time by the things profitable in God's sight.—Matt. 6:33; I Kings 5:26; Ps. 32:6; Hag. 1:4; I Pet. 4:2.
2. Make a conscientious use of our present time—
 - (a) "While it is day"—Jno. 9:14.
 - (b) "As we have opportunity."—Gal. 6:10.
 - (c) "Redeeming the time."—Eph. 5:16; Col. 4:5.
 - (d) "Not slothful."—Rom. 12:11.
 - (e) Start early.—Rom. 13:11-14.
3. Learn Orderly things from God's Order.
 - (a) Seasons.—Gen. 8:22.
 - (b) Periods.—I Cor. 13:11; Eccl. 12:1.
 - (c) Dispensations.—Heb. 1:1.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Time"
2. Make use of Time for Good.

For Young People

1. Suggestive Uses of Spare moments.
2. Planning with God's Providence.
3. Too Long in Bed and Its Consequence.
4. Too Late to Bed and Its Evils.

For Older People

1. The Blessings of a Well-ordered Busy Life.
2. Wasted Moments—What Has Been Lost.

PERSONAL THOUGHT

Have I learned to see some worthy work to do? Then let me learn the way to value time that this worthy task may be done.

SEED THOUGHTS

Spare moments are the gold dust of time;—of all the portions of our life, the spare minutes are the most fruitful in good or evil. They are gaps through which temptations find easiest access to the garden of the soul.

Those that dare lose a day, are dangerously prodigal; those that dare mispend it, are desperate.—Bp. Hall.

Much may be done in those little shreds and patches of time, which every day produces, and which men throw away, but which nevertheless will make at the end of it no small deduction from the life of man.—Colton.

We always have time enough, if we will but use it aright.—Goethe.

Spare moments are the testing touchstone of our character, showing which way the drift of our thoughts is running. When the strain of common duties is lifted and we act as we would we come to the true tendency of our hearts. Therefore

to utilize spare moments for the highest purpose get the heart right.

THE CHRISTIAN'S RELATION TO THE WORLD.—Jno. 17:1-26.

Topic for April 15

MOTTO

"If any man be in Christ he is a new creature."

MEDITATIONS ON THE TOPIC

I. The Christian and the World.—If we have a clear idea in our hearts as to who the Christian is and what the world is it will not be so hard to understand their relation as described in the Scriptures.

First of all the Christian is one who has once been of the world. He or she has been a partaker of the spirit of the world and has tasted of her sins and desires. Every Christian was once under the power of the prince of the world—Satan, who now works in the children of disobedience. But the Christian, if he is true to name, is one that has been chosen out of the world and has received a redemption from it and from its sinful follies and from its terrible doom, and has been translated into another kingdom of life and light and everlasting truth and righteousness. The Christian to be fitted for this new relationship had to be created anew. The old sinful spirit was put off and the Spirit of Christ entered in its place to rule and to reign. The barriers of a sinful life and nature were removed by the redeeming blood and a new life was given because of this redemption, which has placed the Christian into a new family.

The world is still filled with men who are under this old bondage. While these souls in bondage of the sins of the world are in this state there is that in their life which if reached by the message of life may bring them to a place of deliverance where they too may be saved out of their present bondage. That places a responsibility upon the Christian to bring them the message. The Christian is still in the world as a pilgrim and a stranger, representing the Kingdom of Christ. It is easy to see how foolish and dangerous it would be for the Christian to become entangled with the old bondage again. He would get back under the doomed condition and have no power to lead souls out of it himself.

While the Christian has been redeemed and renewed, he is still in body subject to temptation, having all the elements of the human feelings and passions present, though as long as walking in the Spirit they are not having dominion and cannot bring the believer into bondage. But when the believer indulges in any form of sin, he loses the blessed position of purity and becomes a slave until delivered through grace. How these facts ought to make us all watch and pray and live close to God while we walk in the midst of a crooked and perverse generation.

OUTLINE STUDY

I. World.—what is it?

1. Souls of men.—Jno. 3:16.
2. Lusts of lost men.—I Jno. 2:16.

3. The People ruled by Satan.—I Jno. 5:19.
- II. The Christians—Who Are They?
1. Redeemed Saints.—I Cor. 1:2.
 2. Chosen.—I Pet. 2:9.
 3. God's Children.—Jno. 1:12.
- III. How the Christian Relation is Described
1. "In the world."—Jno. 17:11.
 2. "Not of the world."—Jno. 17:14, 15.
 3. "Dead."—Col. 3:3.
 4. Crucified.—Gal. 6:14.
 5. Hated by the world.—Jno. 15:19; I Jno. 3:13.
 6. Pilgrims and strangers.—I Pet. 2:11; I Jno. 3:1.
 7. Not in friendship.—Jas. 4:4.
 8. Not conformed to.—Rom. 12:2.
 9. Kept unspotted from.—Jas. 1:27.
 10. A light of.—Phil. 2:15; Matt. 5:14-16.
 11. Salt of.—Matt. 5:13.
 12. A Peculiar People.—Tit. 2:14; I Pet. 2:9.
 13. Not Receiving the World's Spirit.—I Cor. 2:12.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "World"
2. Living as a Light to the World.

For Young People

1. The Evil Character of the World.
2. The Danger of a Christian Accepting the Suggestions of the World.
3. Discuss the Safe Course for the Christian Concerning the following:
 - (a) Business Standards
 - (b) Social Standards
 - (c) Politics
 - (d) World Organizations
 - (e) Dress Standards
 - (f) Amusements

Note.—It might be well to note in a general way the danger of taking world counsel on any question, and center upon a special one affecting your own community.

PERSONAL THOUGHT

The Lord is able to keep us from falling. May we always keep ourselves in His love and out of the clutches of the world.

SEED THOUGHTS

There is no surer evidence of an unconverted state than to have the things of the world uppermost in our aim, love and estimation.—Alleine.

Show me men who imbibe the spirit of the world, who choose the company of the world, who imitate the example of the world, conform to the maxims of the world, are swallowed up in the gayety, fashions, amusements of the world;—behold, these are the ungodly, who are brought into desolation as in a moment.—Gardener Spring.

The only true method of action in this world is to be in it, but not of it.—Mad. Swetchine.

"Love not the world, its dazzling show
Conceals a snare of death
The sweetest joy earth can bestow
Dies as a wasted breath."—Sel.

CHRISTIAN CHEERFULNESS.—Jno. 16:33; 14:27; Rom. 12:8.

Topic for April 22

MOTTO

"Rejoice in the Lord alway."

MEDITATIONS ON THE TOPIC

I. CHEERFULNESS.—There is a cheerfulness of God and a cheerfulness of the world. But the end of the one is lasting peace while the end of the other is deception and despair. Some may keep up spirits by the force of the will in the face of seeming failure until men laud them for their bravery. Yet the source of their good cheer is no deeper than themselves and has no lasting foundation on which to build and hence ends in deep despair. But the cheerfulness from above has a real foundation upon which to build its expectation and can build right on in the face of every discouragement, knowing that there is in heaven a better and an enduring substance.

There is a shallow cheerfulness and a deep cheerfulness. The shallow kind is ready to exult when every thing goes well and then drops and sighs when things seem the reverse. But the deep cheerfulness is more far-sighted and does not let the surface of things effect overmuch more than to cause gratitude to God, the giver, knowing that all things work together for good to them that love God whether those things are pleasant or unpleasant.

There is a godly joy and an ungodly joy. The godly joy takes pleasure in the things of God,—things that are true and noble and pure and good. The ungodly joy takes pleasure in sinful things,—reveling, banqueting and abominable idolatry. Because a man is always in a good humor with everybody is no special virtue if that good humor is always sowing seeds of corruption and wickedness that will lead people farther from God. But if our good cheer and joy is such that we are making others happy through pure joys born of a godly and sunny nature, pouring out around us words of comfort and kindness and love and truth and wisdom, happy is such a cheerfulness forever.

II. The Text.—Jno. 16:33; 14:27; Rom. 12:8.—The passages from Jno. 16 and 14 show the source of our good cheer. It is not like the good cheer of the world based on false hopes but a cheer based upon the foundation of salvation through Christ Jesus. The passage from Romans 12 teaches how we are to give out of our good cheer to others in the spirit of gladness that we are able to help.

OUTLINE STUDY

- I. Cheerfulness Defined.—(Life; animation; good spirits; a state of moderate joy or gaiety.—Webster). Compare the Christian standard in Phil. 4:4-7.
- II. Ungodly Cheerfulness
 1. Not to be envied.—Ps. 37:1, 2, 35, 36; 73.
 2. Not to be sought.—Eccl. 7:2-6; Prov. 15:21.
 3. Does not satisfy.—Prov. 14:13.
- III. The Source of Christian Cheerfulness
 1. From Within.—Prov. 15:13, 15.
 2. Inward Peace is from Above.—Prov. 19:23; Eccl. 2:26; Gal. 5:22.
 3. Obtained by Faith and Obedience toward God.—Ps. 16:8, 9; Ps. 28:7; Prov. 29:18.
- IV. The Blessing of Christian Cheerfulness
 1. Does good.—Prov. 17:22.
 2. Helps to endure trial.—II Cor. 7:4; 6:10.
 3. Is helpful to others.—II Cor. 8:2; II Cor. 1:3-7.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Happy."
2. Smiles from a Pure Heart.

For Young People

1. Distinguish Between Foolishness and Cheerfulness.
2. The Power of Real Cheer to Revive Courage.
3. How we may Have Good Cheer.

For Older People

1. The Transformation Cheerfulness Brings.
 - (a) In the Heart.
 - (b) In the Home.
 - (c) In Society.

PERSONAL THOUGHT

Why should my soul be cast down when God has given us all such a blessed hope? May we ever keep sight of our hope and live as those who know that they are the Lord's.

SEED THOUGHTS

An ounce of cheerfulness is worth a pound of sadness to serve God with.—Fuller.

A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land;
The road may be rough, but it cannot be long;
And I'll smooth it with hope, and I'll cheer it with song.—H. F. Lyte.

The soul that perpetually overflows with kindness and sympathy will always be cheerful.—Parke Godwin.

God is glorified, not by our groans but by our thanksgivings, and all good thought and good action claim a natural alliance with good cheer.—E. P. Whipple.

Burdens become light when cheerfully borne.—Ovid.

Cheerful looks make every dish a feast; and it is that which crowns a welcome.—Massinger.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.—Proverbs of Solomon.

TOPIC FOR APRIL 29 TO BE SUPPLIED BY LOCAL COMMITTEE

(See Booklet)

HOW JOSEPH USED HIS OPPORTUNITIES. (Jr.).—Gen. 32:1-6, 20-23; 41:14-57.

Topic for May 6

MOTTO

"And the Lord was with Joseph, and he was a prosperous man."

MEDITATIONS ON THE TOPIC

I. Opportunities that Came to Joseph.—We will have to study the whole life of Joseph in order to find all that we can of his opportunities and how he used them. But the fact that he always used his opportunities well makes it possible for us to learn of them today. The Lord saw to Joseph that whatever he did was made to prosper because he was faithful in all his opportunities.

We may begin with Joseph's boyhood. He had a loving father. He had a chance to learn to obey him and to be a dutiful son. He had a chance to get acquainted with his father's God. He had bad brothers but that was only an opportunity to be kind and to lead them to something (Concluded on page 125)

THE SUNDAY SCHOOL

THE HELP I HAVE RECEIVED AND THE VALUE OF TEACHER TRAINING

Celesta Smucker

In the short time allotted to me I will be able to tell you only a few ways in which the teacher training class has been a help to me.

In studying about the Bible, how harmoniously it fits together in spite of the many years that it took to write it and the work of many authors, it has lead me to believe more firmly than ever that it is the inspired Word of God.

In the study of its history and geography the Bible has become a more interesting book to me and the little knowledge I have gained in this has been a great help to me in teaching.

The teacher training class has made me feel my responsibility as a teacher. When I realized what it really meant to teach the Book of Books it seemed I could never be able for the task, and we are not of ourselves. But we do not need to do it ourselves for Christ, the Master Teacher has promised to help us and many are the lessons we may learn from Him. This has made me realize also the great need of living in close communion with Him, which has been the means of making Christ more real to me in my every day life, bringing much joy and giving peace and satisfaction in my Christian life.

Another help that I have received is the knowledge of properly studying the Sunday school lesson to meet the needs of my pupils, thus creating in me a greater desire for a better knowledge of the Bible.

Last but by no means least is the help I received from those who were my instructors in this work. Their untiring efforts to better fit us for teaching were an encouragement to go forth with a greater determination to be better teachers. Also their love and devotion to the cause of Christ was an inspiration to us.

The teacher training class is of great value to Sunday school teachers for through it they receive a knowledge of the Bible; also of the characteristics of the different pupils and how to teach each different one that they may understand the truth taught; and how to properly prepare the lessons to meet the needs of the pupils.

The central theme of divine revelation is redemption or salvation through Christ and in the Bible this theme of redemption is presented historically. Therefore to understand and teach the truths of salva-

tion as revealed in the Scriptures the teacher must study Bible history; for truly the work of the Sunday school teacher is to lead souls to Christ.

But history cannot be understood without some knowledge of its geographical relations; hence the value of a knowledge of the geography of the Bible.

The Sunday school is the only educational institution of our time which provides religious instruction for all ages, from the child of three to the aged, and embraces them in its membership. In this class the teacher is informed how to best reach the different pupils for we all know that we cannot interest the child of six in the same way as one of a more mature mind. The same Bible truths must be taught differently to each one.

Many teachers become discouraged because they are not able to keep their pupils interested in class. If they knew how to interest them and then how to hold their attention it would be a great help to them. When we realize the great task that the Sunday school teacher has, especially since children do not receive religious instruction in the home as they should, the proper training of the teacher cannot be too greatly emphasized.

For as Christ commanded Peter, "Feed my lambs" and "Feed my sheep" so He today commands each one of His followers. Upon the Sunday school teacher that responsibility rests heavily and it cannot be met without a working knowledge of the Bible.

To try to estimate the real value of a group of well trained, true Christian teachers to a Sunday school would be impossible for they are not dealing with material things but with living souls. And upon them depends to a large extent their future usefulness and life or death in eternity.

"Strive to show thyself approved unto God: a workman that needeth not to be ashamed; rightly dividing the word of truth."

West Liberty, Ohio.

IN THE HOME WITH THE OPEN BIBLE

[Rev. J. W. McKean has for nineteen years been a missionary of the American Sunday School Union, first in the Ozark region of Missouri, then in Colorado, and now in the San Joaquin Valley, with headquarters at Fresno, Calif. This article, based on that rich experience, deals with a matter which is fundamental to family religion and to successful Sunday school work.]

The first recollection I have of seeing my father was when he came home from the Civil War with a blue uniform on. I was too young to remember him when he

went away. I was rather afraid of the soldier man, but my fears did not last long.

That evening after we had listened to his experiences in the army until bedtime, father said, "Well, I am glad to be home again with you, wife, and with the children, and am thankful that I shall not have to go through with it all again. I feel that God has been good to us all, and has not called any of us away, even hard as the times have been for us. I think now we ought to tell him we are thankful; but first we will let him talk to us a little." Then he reached up and took down from its place on the mantel over the old-fashioned fireplace the leather-covered family Bible. That dear old Bible had our family record in it, and was a precious article of furniture in my mother's eyes. Whenever she had any paper money in her possession she always kept it in the Bible. She always said no thief would ever look into a Bible for money and if he happened to find any there he would not take it. Father read the Beatitudes that night, and then we all kneeled in a circle around the old hearthstone and father prayed. From that time until God took him home, in 1876, I never remember having to retire at night without hearing father pray, unless he was absent from home; then mother filled his place.

Sometimes when we children had important lessons that we wanted to study, or when we had company that we wanted to visit with, we thought it was wasting time to have to stop for Bible reading and prayer, and usually for a hymn or two (for father and mother could both sing and loved the old hymns); since reaching manhood, however, these evenings of family worship are the most pleasant spots in my memory. Many of the passages in that old leather-covered Bible that father or mother used to read at family worship got hold of me, and I remember them now much better than many passages that I have studied and have recited in Sunday school since then.

If I have had any hobby in my mission work, or rather in the family-visiting part of it, it has been in my earnest efforts to get people, especially young people, to study the Bible. Among plans I have suggested to them is this:

I urge them to have a Bible in their sleeping room, and the first thing in the morning to open it, look over a few verses and fix their minds especially on some verse that they like, and keep that verse in mind for the day. I have urged this plan on young people in many of their

meetings and often have had some of them come to me later and tell me that they had tried the plan and had found it helpful in their Christian lives.

In all my experience and observations I have never yet known or heard of a boy or girl going wrong and staying wrong where the Bible was read regularly by the parents in the home. I have made that statement over and over in public meetings and have always asked for information about any young person who had grown up in a home where the Bible had been read regularly, and who had gone wrong and stayed wrong, but never yet have I heard of such a one. Of course this is possible, but it is such an exception that it proves the truth of Solomon's advice regarding the training of children.

One fall, in the Ozark country in Missouri, I kept a record in my family visiting until I had visited 300 homes. I found 143 of those homes without any part of the Bible in the home, and 298 out of the 300 without any Christian papers in the home. Conditions in that vicinity were terrible. Morality was at a very low ebb. A moonshine still was running, which I had the pleasure of closing up by notifying a government revenue officer about it. Sunday was the great day for hunting, fishing, carousing, and sports in general.

That winter I held a meeting in an abandoned church in that vicinity, and on the closing night told the people about my record as to the Bibles and good reading in that neighborhood, and told them I had a grip full of Bibles and Testaments to sell very cheap, or to give away if a person had no money to pay for them. At the close of the service a lady came and said she would like a Testament, but her husband would not let her have it. I went at once to him and said to him, "Your wife would like a Testament and I will give her one without cost." He straightened himself up and said, so that several who were standing near could hear, "I'll give you to understand, sir, that I am able to pay for the reading that comes into my home, and we don't need any Bibles in it." He thought that settled the matter, but I did not think so. As she went out of the door I slipped a Testament into her hand and told her to read it when he was not near. I thought the end would justify the means, and the sequel proved that I was right for one time at least.

She told us afterward that on the way home that night her husband seemed a little more tender than he usually was, so when she retired that night she left the Testament on the table near where he was reading his paper. He told us the next part of the story.

He said that about ten o'clock he got tired of reading and laid his paper down. As he did so he saw the Testament. He picked it up, and was mad all over when he saw what it was. He raised his hand to throw it into the fire, but as he did so

something said to him, "You had better not do that." He looked around, thinking his wife had spoken to him, but she was upstairs and in bed. He really thought he heard someone say, "You had better not do that," so instead of throwing the little book into the fire, curiosity got the better of him and he sat down and began to look through it.

It was a pretty cold night, and it was snowing. He replenished the fire a few times and read that book until daylight next morning. When morning came he went out and cared for his stock and came in to breakfast. He sat down, but could not eat. His wife said, "What is the matter?" He answered, "Nothing." She said, "Are you sick?" He answered, "No." Then she said, "You did not come upstairs at all last night; did you sleep down here?" He said, "No." The wife suspected all the time what the trouble was, for she, too, was under conviction, but did not know how to help him. Her appetite began to fail, too, before she had eaten much, but she did not know what to say. Just then her husband said, "I am going after that big man that was here yesterday." I had left the neighborhood early, and he overtook me ten miles from that place in a hard snow-storm, and begged me to go back and help him and his good wife to understand some things; or, to use his own words, "to teach us some sense." I went back with him.

He and his wife were both converted, and to this day are living splendid Christian lives. He has been superintendent of a Sunday school much of the time, and has helped to organize Sunday schools in other neighborhoods. His own neighborhood has been transformed, and now has a set of fine, Christian people, and has a Sunday school that never dies during summer's heat or winter's cold.

In my work in New Mexico I came into touch with the daughter of the first Protestant convert in that whole territory. I have forgotten her name, but she was still living near Albuquerque and doing good Christian work when I left there. Her father was converted in this way:

A traveling man came to his door late one night, asked for lodging, and was taken in. While there this stranger took sick and died. After burying him this man of the house looked through a traveling bag that the wayfaring man had brought there and found a Bible in his own language. It was the first he had ever seen, and that night he read it all night. It led to his conversion, and to the conversion of many others through his telling about it.

Neither in the homes of the people nor in public services do I spend much time in trying to prove or defend the Bible. It has a wonderful way of defending itself if we can just get people to read it carefully and prayerfully.

Sometimes it requires a little tact to get permission to read the Bible in some homes, and even tact will fail at times,

but if possible to do so I would rather leave a short message from the Word in homes, especially non-Christian homes, than to leave any message or sermon that I could prepare from my own thoughts.

I seldom think it best to read long passages, but make careful selection, and then add a few words of comment to send the truths home. It is to be presumed that every American Sunday School Union missionary always has in mind selected passages that are pointed and helpful, but it is well to select the right passage as far as possible for the right persons and on the right occasions. I would not read about the joys of drawing water from the wells of salvation in a neighborhood where the people's crops were being drowned out by excessive rains, nor of the shadow of a rock in a weary land where there are so many rocks on the farms that the soil can hardly be tilled.

In the homes of the people let us give them the Word, cheerfully and earnestly, but tactfully and prayerfully. We have the promise, "It shall not return unto me void....and it shall prosper in the thing whereto I sent it." Isa. 55:11.—S. S. World.

WHAT IS THE ANSWER?

God's plan is that every Christian should be a missionary. Beginning at the home, with those we know best, we are to go or send, so that the Good News of Christ's Salvation shall reach those of every nation. Unless we are at least learning about missionary work, giving to it, and praying for it, we are failing in our part of the Church's great undertaking.

Here are some very direct questions by which to test ourselves:

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?
2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?
3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?
4. Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of anyone else. Let me not avoid it or shirk it.—J. Campbell White.

"Our capacity that God has given us is beyond the lives many of us are living"

"There is beautiful vision for every one who is hid away in Christ."

CURRENT EVENTS

Congress Adjourns:—The Sixty-seventh Congress, which has been in almost continuous session for the past two years, closed its work on March 4th. Out of the 730 days of its lifetime, it was in actual session for 624 days, having been called in special session just a little more than a month after the inauguration of President Harding.

A number of important legislative acts are associated with the history of this congress. Among these are the reduction of our military strength, ratification of the Arms Conference treaties, a new tax law, a new tariff act, the budget system, and the passing of the soldier bonus bill. The latter, however, was promptly vetoed by the President and so does not become a law. It has a record of over five hundred enactments, but it left unpassed over fourteen thousand other bills which had been duly introduced.

Most important among the bills which were not passed were a number of bills appropriating huge sums of money for various purposes, some of them no doubt good, but at variance with the administration's program of economy. Perhaps the most prominent of the unpassed bills was the Ship Subsidy bill which was so ardently championed by the administration, but which was prevented from coming to a vote by the well known filibustering tactics of a strong minority in the senate. Much criticism has been directed toward this method of defeating legislation, but the country in general seems satisfied over the failure of the bill.

"Uncle Joe" Cannon closed his record of forty-six years of service in the House of Representatives with the close of this congress. He is the only living man who ran on the same ticket as Abraham Lincoln, and is more than eighty years old, though still remarkably active. A large number of the members of this congress were defeated at the last election and the Sixty-eighth Congress will bring in many new members. It is not likely that any special session will be called by the President and our legislative machinery will now doubtless enjoy a long and well deserved rest.

Two Years of Harding:—Two years of President Harding's term have now elapsed, and the announcement has already been made that he will be a candidate for a second term at the next election. During these two years the President has, in the minds of many people, acquitted himself with great credit, while on the other hand

there is considerable criticism from some quarters. In the minds of most people, however, the time has not yet come for a fair judgment of what the administration has done, as the significance and results of many of the accomplishments are not yet fairly evident. In the words of the "Outlook," "After two years every President is still on trial, but of all Presidents in recent years there is none whose record in half his term calls more clearly than President Harding's for suspension of judgment." The Washington Conference and the adoption of the Budget System are two things that stand out to the credit of the administration, but even these cannot be fully judged at this time. It is generally recognized that the President has shown considerable ability in his selection of men to important political positions, although there seem to be several exceptions.

Turkey Refuses Peace Terms:—After a number of secret meetings of the Angora national assembly to hear the report of Ismet Pasha, chief delegate to the Lusanne conference, and to discuss the terms of the proposed peace treaty it was announced that the majority of the representatives were opposed to accepting the terms of the allies. Mustapha Kemal, the nationalist leader, said that Turkey was prepared to sacrifice its last cent and last man to obtain political and economic independence. He stated that next year might just as well be one of war as peace, and blamed the failure to arrive at an agreement at the Conference on the French who he said were unyielding on the economic and financial terms. Some of the tension was relieved by the withdrawal by the powers of heavy warships from the Smyrna harbor, leaving only light vessels stationed there. It is still hoped that the Turkish assembly will propose some counter terms on certain disputed points which may put an end to the deadlock in which the nations find themselves at present.

France Tightens Hold on the Ruhr:—A number of new cities in the Ruhr valley have been occupied by the French during the past few weeks, and the situation is becoming more and more unsettled. While not much active resistance has been met, there is a growing tension between the German people and the French soldiers which has resulted in a number of deaths. In several instances French sentries fired on German mobs, with fatal results to a number of Germans. Some French soldiers have also been killed by the Ger-

mans. Night-raids, wire cutting and sabotage are common occurrences, and the French threaten to place the entire Ruhr valley under seige. Numerous arrests are being made by the French and heavy fines are being imposed on villages where they are molested in any way by any of the citizens. A very close guard is being kept to prevent shipment of commodities from the Ruhr into unoccupied Germany. At Hamborn 105 cars of coal, coke, and metal were seized just as the workmen were preparing to ship them. Over two hundred locomotives have been seized by the French.

Efforts have been made to bring about negotiations which will lead to a compromise of the difficulties between France and Germany. It was reported that the United States and England had been asked by the Germans to conduct these negotiations, but the French state that there will be no compromises and only when the Germans give adequate assurances of their intention of living strictly up to the treaty terms will their forces be withdrawn.

The Tomb of Tutankhamen:—An event of much more than usual interest in recent months has been the exploration of the tomb of one of the ancient Egyptian Pharaohs, Tutankhamen, thought by some to be the Pharaoh who oppressed the Israelites. The tomb was discovered by an expedition financed by Lord Carnarvon, an English millionaire, and was under the active leadership of Howard Carter who has been engaged in excavation work for a number of years. The present tomb was found after a search of seven years, in the Valley of the Tombs, near Luxor, Egypt. It was finally located last November, and the explorations have been going on since that time. It is conservatively estimated that \$15,000,000 worth of treasure has been recovered in the several chambers of the room, since it was the custom of the Egyptians to bury such treasures with the embalmed body. Chests with exquisite carvings and paintings, inlaid with gold and silver, tapestries of the richest sorts, chariots, musical instruments, golden and silver vases, couches, bedsteads, caskets, images, flowers, etc., all richly decorated and overlaid in many cases with gold and silver, are among the many things brought to light. There is evidence, too, that the tomb was robbed of its most valuable treasures by grave robbers centuries ago, but this has been done to a much less degree than the tombs of many of the other kings which have been discovered thus far.

Tutankhamen's throne is also included in the present find, and it is covered with gold and silver, inlaid with sparkling gems. The sarcophagus, or coffin thought to contain the mummified body of the king has been found but not yet opened, and will not be for several months, as the tomb has been resealed for the present. Many of the treasures are in an excellent state of preservation, while others are apt to crumble as soon as touched and need to be treated with chemicals in order to make it possible to examine them at all. King Tutankhamen is thought to have reigned over 3000 years ago, more than 1300 years before the birth of Christ, and great interest has been attracted to the discoveries throughout the whole world. Upwards of sixty sepulchres had already been discovered in Egypt, but none of them equalled the present tomb in splendor and value of its furnishings.

Foreign Customs Changing:—Two incidents recently noted in the same newspaper give evidence of changing customs and standards of foreign countries on the one hand, and the tenacity with which such customs still retain their hold on the people on the other. The first case is the account of the appearance in public and posing for her photograph of the wife of Mustapha Kemal, the Turkish nationalist leader, thus shattering the old Turkish tradition barring women from appearing in public unveiled. The other is the account of the burning in India on the funeral pyre of her dead husband of a young Hindu widow. For some years English laws have sought to put a stop to what was formerly a common custom, but every now and then a case is reported where the law is defied and the custom followed out. The government will attempt to prosecute men of the village in which the act occurred.

INTERESTING FACTS AND ITEMS

New Jersey spends about two million dollars each year to fight mosquitoes.

Two-thirds of the rubber production of the world is consumed by the United States.

Efforts are being made to recover gold which is being lost in the smoke from the United States Assay Office in New York City. It is said that a considerable amount of gold is lost by escaping through the chimney.

Professors in Princeton University are permitted to retire on half pay at the age of 55 years. If they continue to teach they are expected to retire at the age of 68.

It is said that the railroads in England have been compelled to provide special smoking cars for women.

Mining dumps in South Africa are now being worked over carefully in order to discover metals which were discarded when the gold was being recovered.

A large sun-dial is nearing completion at Washington D. C. which will mark the time of the year as well as the time of day. It is said to be the largest in the world.

A young man in New York City has an invention which he claims will solve the problem of using the energy of the sun's rays for generating mechanical power. The small model which he has constructed seems to work perfectly, and he has announced his intention of constructing a larger one.

The post office deficiency for the past fiscal year was over sixty million dollars. A check is being made to determine what departments of the government postal service contributed most to this loss.

Cattle in South America are frequently killed for the hides, and the best beef is said to retail for seven cents per pound. The meat can be marketed in New York at a much lower price than the local rate.

A dance hall in London is said to accommodate 1600 dancers and 1000 spectators. Eighty men and twenty-five women are engaged in this hall alone in giving dancing lessons.

RUSSIAN MENNONITES AND AGRICULTURE

(Concluded from page 119)

and piercing cold winter winds. It is much farther north than Taurida. Kharkof wheat has been able, therefore, to withstand the weather a little farther west and north than Turkey. It is particularly better for a combination of cold and drought. At about two-thirds of the points where Kharkof has been accurately compared with Turkey for several years, it has given a little better average yield. At present about half the entire wheat crop of Kansas is of the Kharkof variety. For 1914, therefore, the Kansas production of Kharkof wheat alone should be about 80,000,000 bushels.

Later Importations of Turkey Wheat

At the time of the introduction of Kharkof wheat several lots of Turkey or Crimean wheat were imported by the Department of Agriculture from the Molochna district of Taurida. A year later the Kansas Millers' Association, through Mr. Warkentine, imported 15,000 bushels of Turkey from central Taurida, which was sold as seed to farmers in Kansas and adjoining States, the source of seed being recommended to Mr. Warkentine by the writer. For a time this strain really appeared to give slightly better results than the usual Kansas seed, but in a few years its influence disappeared.

Y. P. M. TOPICS

(Concluded from page 121)

better. He was sold into Egypt but that was an opportunity to hold fast to the teaching of his father and cling more closely to his father's God.

As a slave Joseph had the opportunity to be a good one. As he was more and more trusted he had opportunity to prove that he was worthy of greater trust. In temptation, he had opportunity to be true to God and his master. As an innocent prisoner, he had opportunity to be a trustworthy and to gain the confidence of the man who had him in charge. He also had opportunity as a trusted prisoner to see the sorrows of others to help them.

When he was exalted as a prince he had an opportunity to work for the welfare of men around him and to help those who had treated him cruelly to a better life. He could be used of God to preserve the life of his own kindred and forward God's plan. He had opportunities in every step of life to be true to God before the Egyptians as well as before his kindred. While he had opportunities to be selfish and to do evil he did not use such opportunities because he feared and loved God and sought to glorify Him in all his ways.

OUTLINE STUDY

- I. Joseph's Opportunity as a Son—Gen. 37:1-17; 46:28-30; 47:27-31; 48:1-22; 50:1-14.
- II. Joseph's Opportunity as a Brother—Gen. 37:18-28; 42:1-45:28; 50:15-21.
- III. Joseph's Opportunity as a Slave—Gen. 37:28, 36; 39:1-6.
- IV. Joseph's Opportunity as a Prisoner—Gen. 39:19-40:23.
- V. Joseph's Opportunity as a Prince—Gen. 41:1-57; 47:1-27.

WHEN WAS JOSEPH—

1. Faithful in reporting?
2. Faithful to his father's command?
3. Faithful in service?
4. Honorable in business?
5. Helpful in sorrows of others?
6. Faithful in testing?
7. Kind and forgiving?
8. Helpful in time of need?
9. Faithful to thousands?
10. True to God?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Joseph"
2. Why Jacob Loved Joseph Above His Brethren.
3. Assign the Questions Above to different individuals.

For Others

Our Opportunities and How to Use Them Today.

PERSONAL THOUGHT

I may learn from Joseph how to use my opportunities which come to me, in joy or in sorrow, in pleasure or in pain, in prosperity or adversity.

SEED THOUGHTS

Let Me Walk With Thee

Thou my everlasting portion,
More than friends or life to me,
All along my pilgrim journey,
Savior let me walk with Thee.

Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.

Lead me through the vale of shadows,
Bear me o'er life's fitful sea;
Then the gate of life eternal,
May I enter Lord with Thee.

—F. J. Crosby.—Sel.

MISCELLANEOUS

THE MAKING OF AN ENVELOPE

At first all the envelopes used in this country and in England were made by hand. On March 17, 1845, Edward Hill, an Englishman, received a patent for an envelope-making machine, and the custom of using paper covers for enclosing letters followed the introduction of cheap postage. The first patent for an envelope-making machine in the United States was granted in 1849 to J. K. Park and C. S. Watson, and by the time another year had passed all letters for the post were enclosed in machine-made envelopes. Three years before, the Congress of the United States had passed an act authorizing the issue of adhesive postage stamps. These soon appeared for sale at all post-offices, and from that time on the prepayment of postage has been the general practice, and the manufacture of envelopes has steadily increased.

All envelopes are now made entirely by machinery. They are cut from a ream of paper into oblong blanks, and in the proper form to be folded into envelopes by an electrically driven die which passes through about five hundred sheets at a time. These blanks are automatically fed, one by one, into a machine that applies mucilage to their margins by means of rollers. The pieces pass on through a complicated folding machine which folds them, making four creases, presses down the four flaps and pastes the three edges together, leaving the upper flap unfastened. All this cutting, gumming and folding is accomplished at the rate of an envelope each half-second. The capacity of such a machine is claimed to be one hundred and twenty envelopes a minute, or seventy-two thousand in a day of ten hours. The finished envelopes are delivered in packs of twenty-five on a table in front of an attendant, who bands them with a narrow strip of paper and places them in boxes for storage.

The so-called "window envelope" is made in much the same manner, except that an oblong-shaped open space of appropriate size on the front is covered by a thin slip of transparent paper. This glazed aperture renders visible the address on the letter within. In another style of envelope a delicate wire thread is so attached to the inner edge of the paper case that when pulled at either end the envelope is neatly torn open without the use of a paper knife.

Envelopes to be used for mailing second and third class matter are usually made by leaving unglued one of the flaps, so

that the article enclosed may be easily inspected. Various styles of clasps and flexible metal fasteners are also attached to the bodies of other kinds of envelopes, by which they may be closed without being sealed.

Stamped envelopes are printed by the government after a special embossing process. Two small dies, one fitting neatly into the other, are designed. The blank envelope is placed between the two, the flat surface of one cube being inked, and when pressed a stamp results, the raised portion being pure white and only the level divisions printed with colored ink.

It is said that there are about eighty establishments in this country actively engaged in the manufacture of envelopes. According to the latest figures available, the estimated value of the envelopes manufactured in the United States was \$13,500,000. And among the many thousands of millions of envelopes annually employed, at least a billion are stamped envelopes made by the government.

There was a time, in the early history of our country, when neither enclosed envelopes nor prepaid postage stamps were used. When Benjamin Franklin was made Postmaster-General of the American Colonies, in 1753, there were fewer than seventy-five post-offices in the New World. All his postal accounts were recorded by his own hand in one small blank book. All the writing and figuring was done by himself with an old-fashioned quill pen.

A year or two ago a statistician casually estimated that the annual share of mail communications to each person in the United States, if equally distributed, would be one hundred and sixty-three letters—not to mention post-cards—and that the mean sum of money expended by the average individual throughout the land for postage every year amounted to about two dollars and thirty cents.

Now, since it is generally known that more than eleven billion postage stamps must annually be printed and turned out at Washington by the government, and that all these and more are required to furnish for a period of twelve months the enormous demands of the eighty thousand post-offices of the United States, a fairly accurate idea may be gained of the vast number of envelopes required during the course of a year for the conveyance of our letters by mail—The Classmate.

In 1850 there were sold in this country 1,540,545 postage stamps. In 1920 the number sold was 13,212,790,033.

A STOMACH'S DIARY

The following diverting and clever piece of work presented in the pages of "The American Journal of Public Health" (Chicago) brings home certain facts, with which we are familiar, with a force that would be impossible in a plain statement. The outraged stomach of a flapper is describing the experience of a single day. Here it is:

"10:00 a. m.—Oh, dear! Another warm day. Wonder if I'll be abused as I was yesterday. If I am, I'm going to strike. Just disposed of a half-chewed breakfast. We ran for the train, which meant I was so jiggled about and so tired that it took me twice as long to do my work. Hope she gives me an hour or two of complete rest before anything more comes my way.

"10:30 a. m.—Two glasses of ice-water have just arrived. It will take all the energy I can pump up again in the next hour just to warm me up to normal again.

"10:50 a. m.—Half-chewed breakfast did not satisfy her and she has bought some peanuts and started again.

"12:00 m.—Peanuts have been drifting along steadily ever since. Think she has finished them, too.

"12:30 p. m.—Decided she wasn't very hungry, and instead of a good solid dinner sent me down a cold egg-nog heavy with chocolate. Could have managed it all right if it hadn't been so unnaturally cold, but that made it terribly difficult to deal with.

"1:10 p. m.—More ice-water.

"1:40 p. m.—Was mistaken about the peanuts; she found another handful in the bottom of her vanity bag, and now I am getting them again.

"2:05 p. m.—More ice-water.

"2:10 p. m.—She has been lifting some heavy books and as usual used my muscles. You see, she's never had any proper physical education—soft, flabby, slouchy sort. Tired me almost as much as a six-course dinner.

"3:20 p. m.—Furtive fellow has brought us a box of caramels. Just heard her say, 'Oh, dear! I don't feel a bit well. The milk in that egg-nog must have been sour.'

"6:30 p. m.—We played a set of tennis before dinner and here I am all tired out and a lot of work to do.

"6:50 p. m.—We were invited by a sissy sport with a belt on his coat to have a soda before going home. Had a lemon phosphate and then had to run for a car.

"7:00 p. m.—Fried 'taters, cucumbers, veal cutlets, catsup, cookies and canned

blueberries. What do you know about that?

"7:45 p. m.—We are strolling down to the corner with a knock-kneed guy in a sport shirt and white pants for a pineapple walnut college ice.

"8:20 p. m.—Got home and found somebody had made some iced-tea. She drank two glasses. I tried hard to keep the tea and the college ice separated, but they mixed in spite of me. I go on strike.

"8:30 p. m.—I have sent back the college ice and the iced-tea.

"8:40 p. m.—Returned the blueberries.

"8:45 p. m.—And the peanuts.

"9:00 p. m.—Can't get the doctor.

"9:17 p. m.—Doctor found at the movies. Mother thinks it's a weak stomach she inherited from her father. Knock-knee suggests it's the beastly weather—the big boob!

"9:45 p. m.—Doctor says it is from a bilious temperament. Good-night!"—The Literary Digest.

INTERESTING FACTS AND ITEMS

A giant clam shell weighing five hundred pounds has been placed on exhibition in New York. The clam itself would have made a meal for about fifty people.

A number of valuable historical papers were recently found in an unused basement room under the Capitol building. Among them was the original message of President Monroe in which the Monroe Doctrine was embodied.

Swiss soap manufacturers are said to wrap their product in Austrian paper money, the value being about what the purchaser in this country gets from an ordinary premium coupon.

Starving elk are said to be destroying property of ranchers in Wyoming this winter in their effort to get food. As it is against the law for the farmer to kill elk he is in some cases put to a great deal of inconvenience.

Condensed skim milk is being mixed with absorbent grains to be used as stock food. After the grains have absorbed the milk they are dried and sacked.

A tug which sank in New York harbor in 1919 with \$150,000 worth of copper has been located on the sea bottom in 90 feet of water, and the cargo is now being recovered by divers. A search of two years was required to locate the sunken vessel.

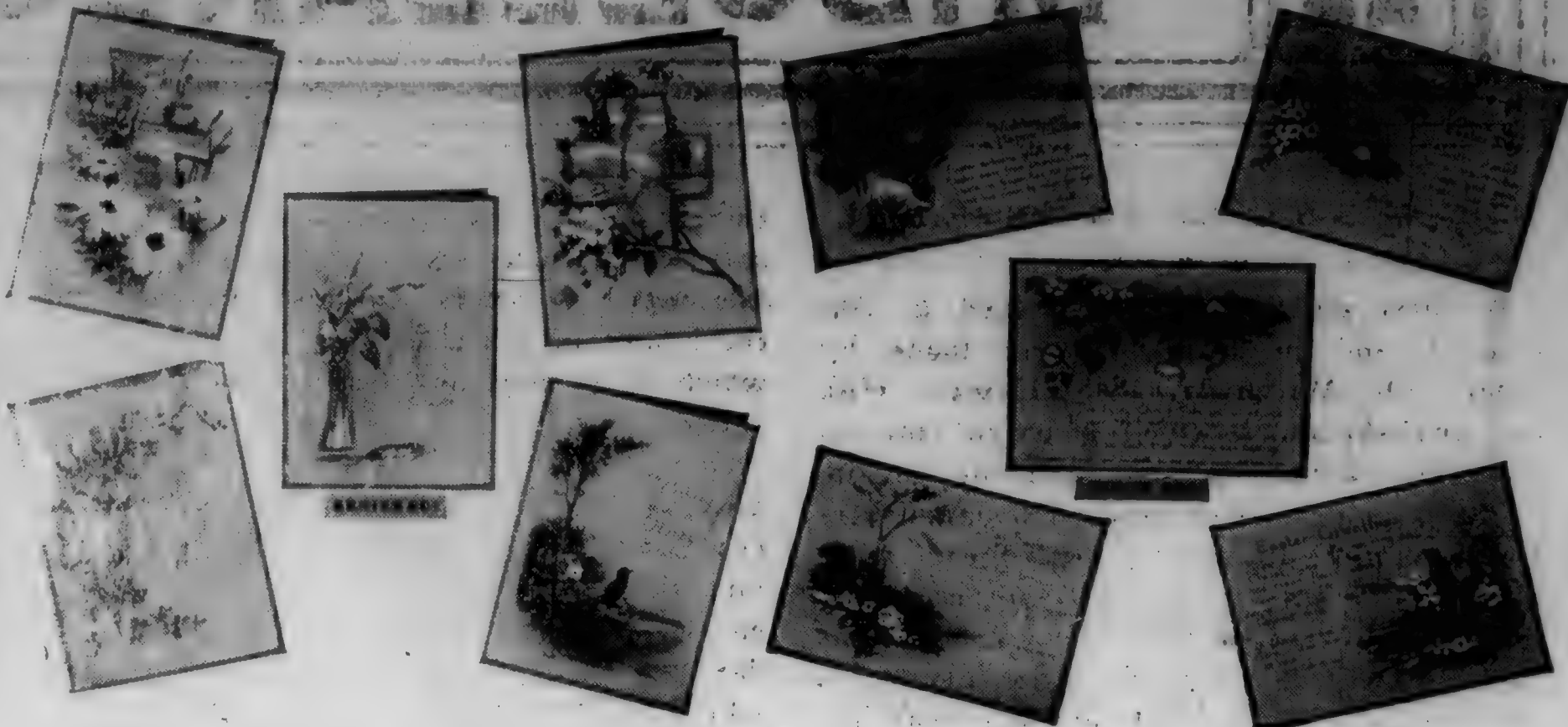
Life insurance statistics show that the chances for surviving a year at the age of sixty-five are better than those of an infant to reach the age of one month. Four percent of all infants die before reaching the latter age.

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EASTER CARDS

with Envelopes

with Envelopes



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John W. Hershey
Ronks, Pa.

It is reported that there were 18,853,000 horses in the United States on January first, 1923. This was 203,000 less than on the same date a year earlier.

A species of quail from northern China has been introduced into the State of Washington where it is hoped the birds will thrive.

It is said that there were no flies in Alaska during the year 1922.

"Keep the sunshine of living faith in the heart."

"As long as the Holy Ghost dwells in your heart, you can not backslide."

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I THESSALONIANS, 1, 2.

Continuance in prayer.

loved brother, who is one of you. They shall make known unto you all things which are done here.

10 Ar-is-tar'chus my fellowprisoner saluteth you, and Mär'cus, sister's son to Bär'na-bas, (touching whom ye received commandments; if he come unto you, receive him.)

11 And Jē'sus, which is called Jūs'tus: who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Ep'a-phrās, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath

a great zeal for you, and them that are in La-ōd-i-cē'a, and them in Hl-e-rāp'o-lis.

14 Lūke, the beloved physician, and Dē-mas, greet you.

15 Salute the brethren which are in La-ōd-i-cē'a, and Nym'phas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the La-ōd-i-cē'ans; and that ye likewise read the epistle from La-ōd-i-cē'a.

17 And say to Ar-chip'pus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

Written from Rōme to the Co-lōs'si-ans. by Tych'i-cūs and O-nēs'i-mūs.

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Coffee plantations in Haiti are said to be bearing record-breaking crops, although no new trees have been planted for about 120 years.

A church in New York City recently had this announcement on its weekly calendar: "Don't sleep out loud during the service."

"Righteousness always inspires confidence."

WANTED

A reliable Mennonite couple to move on a farm in Western Canada. Inquire at the Mennonite Publishing House, Scottdale, Pa.

CHRISTIAN MONITOR

MAY, 1923

BEFORE IT IS TOO LATE

George Bancroft Griffith

If you have a gray-haired mother
In the old home far away,
Sit you down and write the letter
You put off from day to day.
Don't wait until her weary steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you have a tender message,
Or loving word to say,
Don't wait till you forget it,
But whisper it today.
Who knows what bitter memories
May haunt you if you wait,
So make your loved one happy
Before it is too late.

The tender words unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent—
For these some hearts are breaking.
For these some loved ones wait;
Show them that you care for them
Before it is too late.—Sel.

SELECT READING

ECHOES OF LIFE

A Word About Influence

C. F. Yake

"Heaven doth with us as we with torches
do,
Not light them for ourselves; for if our
virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not
finely touched
But to fine issues; nor Nature never lends
The smallest scruple of her excellence,
But, like a thrifty goddess, she determines
Herself the glory of her creditor—
Both thanks and use."

—Measure for Measure.

"And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers and they prophesied likewise. Then went he (Saul) to Ramah, * * * and said, Where are Samuel and David? And one said, Behold they be at Naioth. And he (Saul) went thither, * * * and the Spirit of God was upon him also and (he) prophesied. Wherefore they say: Is Saul also among the prophets?"—I Sam.—19: 20-24.

It is with special interest that we have watched the coming of the spring days. The warm sunshine has found its way just a bit closer into the life of everything and, we hope, everybody. We see the results of its permeating and gentle influence in the response from vegetable and animal life and from Nature in general. The grass for more than a month has shown its replication to the Sun's appeal and has turned up its little sprigs of green. Now it has peeped forth sufficiently so that the lawns take on a beautiful velvety verdure. The pussy willows are especially responsive to the Sun's influence and put forth their pussy-like buds in full array a month ago. How even the trees have shown signs of their response by swelling buds! All due to the kindly influence of the gentle Sun.

But on the other hand the biting North Wind and the chilly influence of Jack Frost have had their effect in just the opposite way. They have retarded the ready response to the call of the spring Sun and where the answer to the Sun's appeal was too hearty they have left their deadening effect upon the children of Mother Nature. Yes they have nipped the delicate garments of the blossoming Peach and others who exposed their spring dresses too readily. They have used their in-

fluence against that which is good, and effectively too.

Just as in Nature we find the destructive and upbuilding forces exerting their influence, so we find man doing the same thing. We go down street and see the church edifices throwing out their protective shadow while a block farther on a poolroom is enticing its passers-by to lead them to destruction. And in each event we find man the agent of influence, and the soul the drawing power.

Talking about a good man's influence we have an example of it in the life of Samuel. The messengers of Saul were unable to withstand the holy atmosphere round about the prophet and they had to prophesy; and so did it affect Saul himself when he came. Saul forgot his motive in coming and began to prophesy because the influence of the good man overcame the evil in him. Pilate trembled before his silent Prisoner, and King Agrippa quaked before the powerful eloquence of Paul who stood before him in chains declaiming righteousness and judgment. During the riot of 1848 in Paris, Carlyle says, "The mob swept down a street blazing with cannon, killed the soldiers, spiked the guns, only to be stopped a few blocks beyond by an old white-haired man who uncovered and signaled for silence. The leader of the mob said: 'Citizens, it is De la Eure. Sixty years of pure life is about to address you!'" And the good man's presence transformed the mob.

Man, like the receiving antenna of a wireless, is in the midst of millions of waves of influence pouring in upon him from all directions and sources. And all of them have their influence in a measure upon him, whether or not he cares to permit it. And again from him, like from a radio transmitting station, these millions of waves of influence go forth, consciously and unconsciously, and what a responsibility it is to carry about with you for threescore years and ten such tremendous power for good or for evil.

We are accountable to God for this influence. Poverty or wealth does not alter this, and the good or evil done is not limited by these circumstances of life. There comes to us the story of a London apple woman who was found living in two rooms in the slums. Her lot was hard, but the lot of three boys who had a store-

box for their bed was harder and she took them in. During her forty-two years of living she mothered and reared some twenty orphans, taught them what she knew, and helped many of them to procure work. She had mishaped features but an exquisite smile was on the dead face. Her life was a sweet influence wherever she went.

One of the greatest of truths about influence is that it affects nothing quite so easily and so much as the soul. This means that it does not stop with time but goes on to eternity. No wonder it is a tremendous responsibility to carry it about with you for seventy years. The story of a lad who having been reared in a home of Christian influence and afterward went astray but was won back is beautiful in its pathos. His parents died at an early age and he was left alone while but a youth and in that hour of loneliness evil influence exerted itself and he went astray. But a friend of his father's had a special interest in him and each Saturday night would go from one den to another in the city to find the lad and bring him back. Finally he wrote the lad a letter, telling the boy that so long as he was able he would not cease to try to win him from his evil ways. The letter had its influence and, little by little, the lad was nursed back to a worthy life thru the noble influence of a big heart.

There is just one safe and sure rule for the rightful exertion of influence and that

(Concluded on page 157)

CHRISTIAN MONITOR

A monthly Magazine for the Home

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XV

SCOTTDALE, PA., MAY, 1923

No. 5

HOW LINCOLN ANSWERED A LETTER

During the Civil War the mother of a young army surgeon wrote to President Lincoln, telling him that she had not heard from her son for a long time and believed he must be dead, and begged for help in tracing his grave.

The President traced the young man, discovered him alive and uninjured, and had him brought into his presence. The following conversation is founded on the episode that followed:

"Have you any relatives?"

"Only my mother is living."

"Well, young man, how is your mother?"

Jason stammered, "Why, I don't know."

"You don't know!" exclaimed Lincoln. "And why don't you? Is she living or dead?"

"I don't know," said Jason. "To tell the truth, I've neglected to write, and I don't suppose she knows where I am."

There was a silence in the room. Mr. Lincoln brought a great fist on his desk, and his eyes scorched Jason.

"I had a letter from her. She supposes you dead and asked me to trace your grave. What was the matter with her? No good? Like most mothers, a poor sort? Eh, answer me, sir."

Jason bristled a little. "The best woman that ever lived, Mr. President."

"How did you get your training to be a surgeon? Who paid for it—your father?"

Jason reddened.

"Well, no; father was a poor Methodist preacher. Mother raised the money, tho I worked for my board mostly."

"How did she raise the money?"

Jason's lips were stiff.

"Selling things, Mr. President."

"What did she sell?"

"Father's watch, the old silver teapot, the mahogany hat-box—old things, mostly beyond use except in museums."

Again silence in the room, while a look of contempt gathered in Lincoln's face.

"You poor worm. Her household treasures one by one, for you—useless things fit for museums. Oh, you fool!"

Jason flushed angrily and bit his lips.

Suddenly the President pointed at his desk.

"Come here and sit down and write a letter to your mother. Address it, and give it to me, and I'll see that she gets it. And now, Jason Wilkins, as long as you

are in the army, you write your mother once a week. If I have reason to correct you on the matter again, I'll have you court-martialed."—Publisher Unknown.

ARMENIA

Standing near a shallow stream one day in Alexandropol, I watched Armenian refugees at their picturesque occupation of washing wool. There were about forty of them industriously beating soaked lumps of crude wool on large blocks of stone set in the water. I spoke to the foreman, who told me that each man washes as much as forty pounds of wool a day, and he continued to speak with enthusiasm of untiring energy of these unhappy people only too grateful for a chance to earn a peaceful livelihood in the Caucasus. Suddenly I noticed a great commotion among the workers. I saw a huge giant towering over the other men, his club raised above his head as though about to strike them down, but he did not strike his companions, he just stood in their midst as though ready to ward off an attack, with the look in his eyes of a great hounded beast standing on the defensive. Instantly the foreman left my side and stepping up to the excited man he touched his arm, speaking some reassuring words in Armenian. To my great surprise the wild man slowly lowered his club and followed the foreman back to my side, a stricken look in his face which had been so excited but a second before. Without any show of rancor the rest of the men quietly resumed their labors much as though nothing unusual had happened.

The cause of all this excitement is known at the Camp as Armenag Gregorian. Quietly he stood by the foreman, his powerful frame slumped in utter dejection, while the latter, who has known the giant for many years, told me his sad story in English.

Before the massacres Armenag had been a water carrier, very much loved and respected in a little Armenian village in the heart of Turkey. The children especially had loved Armenag in the old days when he carried them about on his great shoulders or placed them on the best limb of the cherry tree and helped them to fill their pails.

Armenag loved little children. In those happy days there had been a dear little

girl of his own just two years old, when the awful tragedy occurred.

One day during the massacres Armenag was ordered by some Turkish soldiers to fetch water for them.

In the meantime soldiers were already breaking into defenceless homes, carrying off the women and children. Among others Armenag's beautiful young wife and little daughter were dragged from their cottage into the midst of the soldiers who were waiting for Armenag to bring the water. A struggle arose at once among them as to who should get the prize beauty. Armenag returned with the water to find his wife struggling in the hands of the Turks, and his poor little daughter being tossed from one man to another. Armenag dropped the jar of water and rushed at the soldiers, one of whom instantly stabbed his little child, while many others fell upon Armenag, pinioned him and carried him away. They spared his life, however, because of his great value as a laborer.

From that day to this the wretched man has never heard of his wife. As for himself, with hundreds of other Armenians, he was driven to labor on the military roads. Eventually he escaped into the woods, then through the Turkish lines to the Russians at Erzingjan, and at last he had made his way to Alexandropol.

"He does the work of two men," finished the foreman.

"But as a result of his horrible experience, and intense grief he is now subject to fits of temporary madness such as you witnessed today."

"The outbreaks are becoming less and less frequent and are always easily subdued."—From The New Near East.

America numbers among her greatest needs less of the "sleeveless, decolleted, manicured, befrizzed and bepowdered dames," and more "old time, bread-making, stocking darning, trouser mending, praying mothers," to whom children are a gift from God; mothers whose chief concern will not be to shine in society and to be care free from home duties, but to bequeath to the world sons and daughters who, whether they rise to dizzy heights of fame and power or not, yet shall bless the world by the purity of their lives and the nobility of their character.—Evangelical Messenger.

WHAT MOTHER EARNS IN THIRTY YEARS

She never earned any money—she lives on an Ohio farm—but she lives on almost every other farm. She is somebody's mother, maybe your own. She has earned nothing. No, but during her thirty working years she has served 432,983 meals; she has made 3,123 garments, 32,000 loaves of bread, 5,390 cakes, 7,932 pies, 1,500 gallons of lard; she has grown 1,432 bushels of vegetables and has raised 7,660 chickens; churned 5,430 pounds of butter; put up 3,625 jars of preserves; scrubbed 177,725 articles of laundry; and she has put in 35,839 hours of sweeping and washing and scrubbing. At accepted prices for this work, it is worth \$115,485.50. She can't retire on her savings—she has to keep on. Not earning! No. How do you define the ordinary woman's contribution to her family wealth—to the nation's wealth?—Sel.

APPRECIATION

S. P. Yoder

Appreciation courage gives
Our arduous labors to pursue.
Yet oft men pass in silence by
When words of praise we think are due;
But when they see a chance to blame,
Or words of austere censure give,
They speak aloud that all may hear,
And very seldom wrongs forgive.

Not only children, grown-ups too,
Should be commended when they've wrought
A noble work by being true,
Or learned a lesson they've been taught,
And why not frankly say, "Well done,"
When honest praise is justly due?
Yes, e'en a friendly nod or smile
May courage give and strength renew!

It takes no special gift to see
The blunders that I daily make,
And that my judgment's oft at fault
I must admit is no mistake,
But when I try in my weak way
To do the very best I can
A word of credit now and then
Might make of me a better man.

In fact, or so it seems to me,
To train our eyes to notice things
To criticise in other men
Is not a work that blessing brings.
For while I look for evil things
The good meanwhile I fail to see;
And evil that my vision fills
A bad impression leaves on me.

If we do not appreciate
The blessings sent from heaven above
How can we render heartfelt thanks,
Or e'en the gracious Giver love?
Unless we can appreciate
The favors men on us bestow,
Our words of praise for heavenly things
I fear must be an empty show.
Denbigh, Va.

BUT ONLY ONE MOTHER

Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one MOTHER in the whole world.—Kate Douglas Wiggin.

HAVE YOU EVER NOTICED?

When the other fellow acts that way, he is "ugly;" when you do, it's "nerves."

When the other fellow is set in his way, he's "obstinate;" when you are, it is just "firmness."

When the other fellow doesn't like your friend, he's "prejudiced;" when you don't like his, you are simply showing that you are a good judge of human nature.

When the other fellow tries to treat some one especially well, he's toadying;" when you try the same game, you are using "tact."

When the other fellow takes time to do things, he is "dead slow;" when you do it, you are "deliberate."

When the other fellow spends a lot, he is a "spendthrift;" when you do, you are "generous."

When the other fellow picks flaws in things, he's "cranky;" when you do, you are "discriminating."

When the other fellow is mild in his manners, he is a "mush of concession;" when you are, it is being "gracious."

When the other fellow gets destructive, it is "toughness;" with you, it is "forcefulness."

When the other fellow dresses extra well, he's a "dude;" when you do, it is simply "a duty one owes to society."

When the other fellow runs great risks in business, he's "foolhardy;" when you do, you are a "great financier."

When the other fellow says what he thinks, he's "spiteful;" when you do, you are "frank."

When the other fellow won't get caught in a new scheme, he's "backwoodsy;" when you won't, you are "conservative."
—Exchange.

WOMEN WHO SHOULD NOT MARRY

The woman who profoundly declares that she cannot hem a pocket handkerchief, never made up a bed in her life, and adds with asimper that she has "been in society ever since she was fifteen."

The woman who would rather nurse a pug dog than a baby.

The woman who thinks that men are angels.

The woman who would rather die than wear a hat two seasons old.

The woman who thinks that the nurse can keep house.

The woman who expects a declaration of love three times a day.

The woman who buys ornaments for the drawing-room and borrows kitchen utensils from her neighbors; and who thinks table decorations are of more importance than good food.

The woman who wants things just because "other women have them."

A good woman is a wondrous creature, cleaving to the right and good in all changes; lovely in her youthful comeliness,

lovely all her life in comeliness of heart.
—Publisher Unknown.

"NO OCCUPATION"

She rises up at break of day,
And through her tasks she races;
She cooks the meal as best she may,
And scrubs the children's faces,
While school books, lunches, ribbons, too,
All need consideration;
And yet the census man insists
She has "no occupation."

When breakfast dishes all are done,
She bakes a pudding, maybe;
She cleans the rooms up one by one
With one eye watching baby;
The mending pile she then attacks,
By way of variation;
And yet the census man insists
She has "no occupation."

She irons for a little while,
Then presses pants for daddy;
She welcomes with a cheery smile
Returning lass and laddie;
A hearty dinner next she cooks
(No time for relaxation);
And yet the census man insists
She has "no occupation."

For lessons that the children learn
The evening scarce is ample,
To "mother dear" they always turn
For help with each example,
In grammar and geography
She finds her relaxation;
And yet the census man insists
She has "no occupation."

—Ex.

THE POWER OF A TUNE

It is told of an active Christian worker that becoming discouraged he determined to renounce religion. As he had to leave Liverpool very early in the morning, and while he was dressing, he heard a man in the next room whistling "Stand Up for Jesus." He left for his trip without discovering the identity of his over-night neighbor.

But that whistling brought back all his religious faith and sense of duty with an overpowering rush, and he turned back to God then and there. And he has been a steady, earnest working Christian ever since. One tune on unknown lips saved him.—Selected.

An infidel became so angry at the Bible that he tore up his copy and burned it in the fireplace. A part of a leaf blew out of the fire and fell near his feet. He picked it up to throw it back into the fire when these words met his eye: "Heaven and earth shall pass away, but my word shall not pass away." They impressed him so that he became a Christian.—Selected.

THE CLEMEN FAMILY

John Horsch

Chapter XIV

The Rise of the Swiss Brethren

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

It was in the second half of the month of January, 1525, that the Waldensian circle of near Willikon received word of the organization of a new church in Zurich. It was learned that this church did not recognize the right of the state to regulate matters of faith and Christian practice and that it administered baptism only upon the confession of faith. Having received this important news Daniel Clemen made a trip to Zurich to obtain first hand information about the new developments. Upon his arrival in the city he succeeded with some difficulty in finding George Blaurock one of the leaders of the Brethren in Zurich.

"Yes, we organized a church," said Blaurock in the course of the conversation. "In fact, our principal complaint against Ulrich Zwingli is that he refuses to sever his connection with the Church of Rome and to organize a church of believers, recognizing no other authority in matters of faith and practice than God's Word alone. The church with which he is connected is still under the nominal jurisdiction of the Romish bishop of Constance; he is the leading clergyman, or priest, in the state church. The membership of his church consists not only of his followers but also of those who continue to adhere to the Roman Catholic faith of their childhood."

"What a strange inconsistency," ventured Daniel Clemen.

"It is indeed. To our surprise Zwingli not only consented to the establishment of an exclusive state church of which all who dwell within the borders of the state must be members, but he takes an attitude of compromise in the matter of introducing such changes and reforms as he deems necessary and consistent with the principle of state churchism. He will introduce only such reforms as are acceptable to the civil authorities, as if the heads of the state were an authority in such matters. We did nothing hastily in the matter of organizing an independent church. For some time the conviction forced itself upon us that we can not consistently follow Zwingli's leadership. Nevertheless, though he has attacked us with word and pen, we continued to hope that he would be persuaded to change his attitude and to recognize our position as scriptural. Our ground for this hope was in part the well known fact that Zwingli was formerly an open opponent of infant baptism. He changed his position on this point and became an

advocate of the baptism of infants when he began to realize that this practice is necessary for the maintenance of a state church. Only after, through Zwingli's influence, the heads of the state had announced that the practice of believers' baptism would not be permitted and no dissent tolerated beside the state church,—only after these developments were in evidence, did we renounce the state church and organize ourselves, introducing baptism on the confession of faith."

"Did not the magistrates some time ago publish a decree demanding that all infants must be baptized?"

"Yes, in the early spring of the past year such a decree was published, but this order was given for the reason that the magistrates believed that the time was not yet ripe for the introduction of practical reforms of this kind. Infant baptism was not defended in this decree; it was not asserted that it is the scriptural practice. In a similar manner the magistrates did at that time not permit the removal of the statues of the saints from the churches which were idolatrously adored, though it was obviously intended to have them removed at some future time."

"At what point of time was the church organized?"

"A public debate on the subject of infant baptism was desired by Zwingli and arranged for by the civil authorities for January 17 of the current year (1525). In this discussion which was held in the city hall of Zurich we defended the baptism of believers. Zwingli recognized by this time that a state church, such as was to be established, must necessarily adhere to infant baptism; therefore he defended this practice and was our principal opponent in the debate. The state authorities took the same position. On the day following they published a decree stating that Zwingli had demonstrated infant baptism to be scriptural. They demanded that all infants must be baptized and threatened with severe penalty those who would not comply with this decree. Thus infant baptism was established in the Zwinglian church as the orthodox practice. It was then that we fully realized the futility of the hope that Zwingli would finally consent to the organization of a church according to Scripture precept and apostolic example. Hence we decided after much prayerful consideration to administer the ordinance of baptism to those who believed and were willing to abide by the teachings and principles of God's Word in the face of impending persecution. We organized a church which does not recognize the jurisdiction of the civil authorities over our faith and conscience."

"Did not the civil authorities also forbid your meetings for worship and edification?"

"Yes, our meetings were forbidden. You are doubtless informed of the fact that for the last two years we have regularly held meetings in private houses. The one who began these meetings in Zurich is Andreas Castelberg, one of our most active brethren. Zwingli at first had a good opinion of these meetings and occasionally attended them himself. But some time ago he made it known that he no longer looked with favor upon the meetings. With the decree that all infants must be baptized came also the decision of the civil authorities that our meetings must cease."

"Zwingli seems to desire that the magistracy should tolerate no other creed in the land beside his own."

"It is quite clear that this is the case. Zwingli has decided to let the state fight the battles of the church and to establish an exclusive state church. He is fully aware that only by going hand in hand with the magistracy will he succeed in making the whole country Zwinglian; while on the other hand if he would organize a church on the voluntary principle, only those would become Zwinglian whom he and his friends could persuade to follow in his footsteps. In other words, Zwingli and his party propose that the new church is to be a continuation of the Roman Catholic state church. The Romish Church is to be reformed by certain improvements which are to be introduced with the approval of the civil authorities. A Zwinglian state church is to be established in which the whole population is to be compelled to hold membership, even as formerly in the Roman Catholic Church. Either by persuasion or by force the whole land is to be made Zwinglian. The new church is to consist of exactly the same people as the former state church. In this respect Zwingli proposes to build altogether on the old foundation of popery."

"These are indeed fundamental questions on which those who take the Bible for their only ground must part ways with Zwingli."

"They are indeed. We are fully convinced that New Testament teaching is radically at variance with the idea that every inhabitant of the state, be he saint or sinner, should be within the fold of the church, and that the boundaries of the church should be identical with those of the state. While Zwingli adheres to the principles of state churchism and undertakes to introduce certain improvements into the Romish Church, permitting the union of the church with the state and the world to continue, we hold that a reformation of the church must mean more than that. Instead of considering it our task to improve the Church of Rome, we propose to discard Romanism, root and branch, and to build upon no other foundation than the word of God alone. It is our conviction

(Concluded on page 155)



EDITORIALS



A Good Rule

Someone has said in effect that if every young man were as good as his mother thinks him to be there would be comparatively few who would go astray.

Be the man your mother thinks you are! You know how she loves and trusts you; how easily she excuses you from evil intentions when you do things that are far from right; how fine and good and heroic you are in her sight; how incapable she believes you to be of deliberately doing that which is wrong; how clean and pure she thinks you to be. You are a part of herself, and because she herself is good and clean and unselfish and pure she naturally thinks that you whom she has nurtured and cared for from your very earliest existence must be likewise. Do not disappoint her.

Mother is the very last person on earth to lose confidence in her children. Even into the very depths of crime and degradation her love follows them. Always it is "My boy" or "My girl", and therefore he or she cannot be as bad as people think they are. When others have given up all hope, Mother hopes on and prays on. Hard indeed must be the heart that refuses to respond to this simple loving faith and trust, and yet there are those who deliberately and basely tread under foot this finest and holiest of all human passions and feelings. And yet, Mother stands ready to forget and forgive and to welcome you with outstretched arms if you will but turn to her.

Perhaps unwittingly you have injured her feelings. Perhaps you have been neglecting her. Perhaps you have not been writing those letters as faithfully as you should. You have been busy, overwhelmed with cares and duties, and have unintentionally pained her loving heart. Ah reader! If it is not yet too late, stop, consider, and mend your ways. You will never find a truer, nobler, worthier friend than your mother.

Be the man or woman your mother thinks you to be! Show her that her sacrifices, her hopes, and her fond wishes and prayers for you have not been in vain. The most of us can make no mistakes by following this simple rule.

What Will Happen?

At a recent meeting of the Mennonite Board of Education, called into special session, it was decided that under existing conditions it would be impossible to plan for the continuation of Goshen College after the close of this school year.

It is not our purpose here to discuss the reasons for this decision. Let it suffice to say that they existed not in the school alone, but are a part of a general church problem which is staring us in the face and which is

becoming more and more acute year after year. The solution to this problem has not been reached in the closing of Goshen College,—no more than amputating a limb cures a disease that is diffused throughout the entire body. It may alleviate for a time the most acute manifestations of the disease, but there will be succeeding outbreaks and if it will be necessary to follow the policy of amputation consistently the results must necessarily be fatal.

Now the question comes, "What will happen?" It would take a wise man indeed to see into the future clearly enough to make an accurate prediction as to the course of events during the next five or ten years, and to portray clearly the loss that must result to our beloved Church if the young people of the middle west are to be deprived of the privileges of attending our own standard college even for the next few years. It simply means that a great many of them will be lost to the Church so far as active service is concerned.

Of course there are other schools which they can attend. Every effort will be made by these schools and colleges to secure our young people, for as a class they are very desirable and an asset to any school. They are the kind of young people that most schools and colleges and churches for that matter, are looking for and for which they are more than ready to offer very special inducements.

The editor is well aware of the fact that Goshen College has been much criticized in the past, and probably not without some good reasons. But a little reflection will also convince most of us that she has been contributing a generous quota to the various fields of Church work and activities, as well as a high type of Christian manhood and womanhood to other more general interests. That there have been exceptions of course goes without saying, but exceptions usually prove the rule.

It is not our purpose here to attempt to solve the problem before the church. But two things seem clear. First, if we are going to grow and work and render efficient service for Christ and mankind as a Church, we need all of our young people and we need to have them educated. Second, unless we provide our middle west section with the proper type of school a great many of these young people, on whom some of the future responsibilities of the Church should rest, will be lost for our use.

Is there not some way in which this loss can be avoided? What will happen if we cannot supply this need?

"We Would See Jesus"

In these days of unrest and uneasiness, when the

souls of men are being stirred and when we are torn by doubts and fears as to the right course to pursue, when cherished hopes and ideals fail and the future seems dark and uncertain, when diversities of opinions on the part of brethren who are sincere and earnest threaten to place an impossible barrier before our harmonious working together, when superficialities and non-essentials are being confused with eternal verities and truths, when strifes and quarrels are making impossible any efficient Christian activities in many of our congregations and communities, when men in responsible positions who have won our confidences in times past go wrong or fail to meet up with our expectations,—when all these things happen, we need to renew our vision of the Master and face anew the commission which he has given us, in order that we may be enabled to push on in the face of all difficulties and discouragements and avoid allowing the cares of this world to sway us from our path of duty.

"We would see Jesus" is what the Greeks said to the disciples. "We would see Jesus" is what thousands of Christ's followers are saying today,—thousands whose vision has been bedimmed, and whose enthusiasm has grown cold because they and others have lost sight of the realities of life and have allowed superficialities to take their place for the moment.

What we all need is a vision of Jesus. We need to see Him in all His majesty and glory, in all His Purity and power. Too much have we been thinking of self; too often have we allowed our own interests and our own opinions to motivate our course of action. We have been too self-centered, too much engrossed in preserving ourselves and our traditions, and have forgotten our duty to those about us who have not yet learned to know our blessed Master. We need to come in all humility and reverence and in deep contrition for our past mistakes and ask to see Jesus.

Think for a moment: How must some of our petty bickerings and disagreements look in His sight? How would our motives stand the test of His searching gaze? With what approval on His part would our hopes and ambitions meet? These are searching questions, but important ones nevertheless. We need to face them frankly and to shape our lives accordingly.

"Sir, we would see Jesus." "We are tired of strife, tired of sham, tired of hypocrisy. We are tired of the superficial and the unreal,—the nonessential and the egoistic. Give us bread, give us living water. Give us life."

It is important that we do not compromise with evil. It is essential that we keep ourselves "Unspotted from the world." It is imperative that we do not throw down all restrictions and allow the world to fellowship with us on its own basis. These facts must never be forgotten or lost sight of. But unless we emphasize these essentials merely as a means to an end, and not as ends in themselves we are in grave danger of making our faith a hollow mockery and failing to meet the real needs of the world about us. We are in danger of bedimming our own vision of Jesus and thus incapacitating ourselves for pointing others to Him.

"Sir, We would see Jesus."

Graded Sunday School Lessons

On another page of this issue will be found two articles dealing with practical experiences in the use of Graded Lessons in two different Sunday schools in Ohio. We commend both articles to the serious attention of those who are interested in the religious education of our boys and girls.

It is not here the purpose of the Editor to argue for or against the use of graded lessons in our Sunday schools. But he does believe that some serious reflection and thought on the subject of properly implanting religious truths and lessons into the hearts of the boys and girls of the Mennonite Church are very much in order if we have at heart their highest religious welfare. Whether we choose to admit it or not does not alter the fact that our present Sunday school system and literature are not adequately meeting the needs which they are intended to meet, and that we are not living up to our responsibilities and opportunities in instructing the younger generation in the Holy Scriptures. We are not keeping pace with the demands being made upon us.

State and district conferences are petitioning that more systematic religious instruction be provided in our Sunday schools. Religious leaders generally are beginning to see the need. One of our district church conferences a few years ago passed a resolution discouraging the use of graded lessons, but recently, in response to repeated requests, has arranged for a series of doctrinal lessons for our Juniors and Intermediate grades to be prepared by a special committee, and these lessons are to take the place of the regular International Uniform lessons for one or two quarters of the year in certain grades. These special lessons are not to be called "Graded lessons," but they have the graded lesson idea just the same. In various sections our people are calling for something that will meet needs that are not now being met.

The Editor has noted that frequently when the question of graded lessons is discussed, arguments against them are confined to the short-comings of certain series of lessons with which the writer happens to be familiar, and that he apparently has failed to make an exhaustive research of the whole field to determine whether there might be other systems which would prove more nearly ideal than the one with which he happens to be acquainted. Frequently the principle underlying the graded idea is not discussed at all, or is erroneously interpreted if it is taken into consideration. And while it is undoubtedly true that present series are very imperfect, it does not then follow necessarily that the principle is wrong, and that it may not be possible in the near future to obtain series of lessons in which many of the mistakes made in the experimental stage will be corrected.

In this, as in everything else, a fair and intelligent knowledge and consideration of facts are essential if we would hope to contribute something to the problems and needs of the day.

CHRISTIAN LIFE

THE HOLY SPIRIT, THE OTHER COMFORTER

Irvin E. Burkhardt

Close to the time of the departure of our Lord we find Him in most intimate association with His disciples. Among the many things he taught and promised them was the coming of the Holy Spirit, the other Comforter. John 14:16, 17. Let us occupy ourselves briefly with a few of the teachings relative to this promised, this other comforter.

He indwells the believer. Christ stated this when he promised the comforter, John 14:17. I Cor. 6:19 defines the believer's body as being the temple of the Holy Ghost. This indwelling begins at the time of regeneration. "If any man have not the spirit of Christ, he is none of his," Rom. 8:9. "No man can say that Jesus is the Lord, but by (in) the Holy Ghost," 1 Cor. 12:3. The beginning of this indwelling might be called the baptism of the Holy Spirit as mentioned in Acts 2:38. Whatever then may be our standing as a Christian we have the gift of the Holy Ghost. It is true that many Christians are weak and often indifferent, yet so long as they have not gone back on God and have not retracted their assent to the saving merits of Jesus Christ they still have the promise of the Spirit's presence and baptism.

If this truth were firmly fixed in the minds of believers it would doubtless save them considerable uneasiness and confusion. The writer well remembers the time when he was led to conclude that lack of enthusiasm, lack of power in service, self-consciousness, and other undesirable elements in the Christian's experience, were wholly due to the fact that he was not yet baptized with the Holy Spirit. He has since learned that the Scriptures consider a believer indwelt by the Spirit, from the time of his acceptance of Christ, and whenever he is dissatisfied with his Christian life he is compelled to look for the cause of dissatisfaction outside of the doctrine of the Holy Spirit.

We observe then, that the baptism of the Spirit takes place when faith in Christ is manifested. Where shall we then inquire when our Christian experience is dull, when there seems to be no fruit attached to our tree of life, when our zeal is not at a high ebb? Is it possible that we are confusing the relation of faith and feeling? Our feelings are never the ground of our faith. If that were possible what would Christ have done in Gethsemane? If feelings were a safe guide he

would doubtless have resigned from Calvary, and there would be no Lamb slain for the redemption of man. But it is not so. In spite of feelings to the contrary, in spite of sleeping disciples whose fellowship would doubtless have comforted, in spite of the very powers of darkness, Christ prevailed over his feelings and remembered that he came to do the will of His father. He remembered the work which was given him to do, and he did it. Thus in our experience—when we feel a lack of enthusiasm, a lack of power, a desire to conclude that something should be added to our life, that we are hopelessly wanting in some respects—we do well to remember that Christ said, "What shall I say, Father save me from this hour? But for this cause came I to this hour," John 12:27. Was it not well that he remembered the facts of the case? And in remembering he fell to, as it were, in faith and went to Golgotha, and then to the tomb, and then to glory. Shall we not follow His example when our feelings and circumstances discourage and remember that "If any man have not the Spirit of Christ, he is none of His."

While it is true that feeling need not enter into the individual's experience I would not be understood that it may not. But no one should insist upon a hallucination, or a halo of glory, or any other wierd perception in connection with the baptism of the Holy Spirit. Not that that God is not wonderfully good in his revelation to man. The writer feels that God is just a little too good to give one individual such an experience which when related to others has a tendency to bewilder and confuse. How much better a constancy of trust which clings to him in faith and remembers, not the part which emotions play, but the fact that 'He died,' and that in Him we have life, and that by the power of the Spirit we are united to Christ. Personal preference causes me to speak of the indwelling Christ instead of the baptism of the Spirit since the two are practically the same thing. Rom. 8:9-11; II Cor. 13:5.

The Spirit guides the believer in life. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. Or conversely, the sons of God are led by the Spirit of God. I am of the opinion that many times we grieve our guide and leader by wandering into by-paths of lust and self-aggrandizement. How often acts and attitudes of criticism

and unlove would be different if we could, or shall I say 'would,' remember that we are led by the Spirit. Nor would we use the Spirit as a cover for the carrying out of those things which we 'want to,' and certainly 'ought not' to do.

Dr. R. A. Torrey relates the following incident. "A man who made great professions of piety once came to me and said that the Holy Spirit was leading him and 'a sweet Christian woman,' whom he had met, to contemplate marriage. 'Why,' I said, in astonishment, 'You already have one wife.' 'Yes,' he said, 'but we are not congenial, and we have not lived together for years.' 'Yes,' I replied, 'I know you have not lived together, and I have looked into the matter, and I believe the blame for that lies largely at your door. In any event, she is your wife. You have no reason to suppose she has been untrue to you, and Jesus Christ explicitly teaches that if you marry another while she lives you commit adultery,' Luke 16:18. 'Oh, but' the man said, 'the Spirit of God is leading us to love one another and to see that we ought to marry one another.' 'You lie, and you blaspheme,' I replied. 'Any spirit that is leading you to disobey the plain teachings of Jesus Christ is not the Spirit of God but some spirit of the devil.'"

(The foregoing may be an extreme case but the principle underlying is identical with many incidents in the lives of professed Christians. That which we desire to do we justify by saying that the Spirit of God is leading us. Just such cases, possibly, were in the mind of James when he said that, "We ask and receive not because we ask amiss, that we may consume it upon our lusts." We are not led by the Spirit when we are bent upon the gratification of selfish motives. The attitude of David will assure the Spirit's guidance, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Psa. 139:23, 24.

I think it would be well for all believers to pray the words of David often, pray them in sincerity, in yieldedness, always with a desire to know His will and guidance. "He that willeth to do his will shall know of the doctrine." John 7:17. He shall be led by the Spirit.

The Spirit empowers the believer in service. In Acts 4:29-31, we read, "And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak the word, by

stretching forth thine hand to heal; and that signs and wonders may be done by thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

The servants of God at this time foresaw a definite need. In order to meet the need they besought the Lord for power and boldness. Especially did they request that things might be brought to pass by the name of Jesus Christ, (v 30). In answer to this they were filled with the Holy Ghost and preached with boldness (v 31). Thus we see that the chief request in their prayer was that the name of Christ might be glorified through them, and that the Holy Spirit was the means or vehicle by which this was brought to pass. The Spirit empowered them to testify to the merits of Christ who was and is their life.

Is it not also thus in our experience? Instead of a few remarkable revelations and manifestations of the Spirit we are to be subject continually to his infilling and anointing. "Be not drunk with wine, but

be filled (filling) with the Spirit." Eph. 5:18. A recent exposition of this text was to the effect that a man is filled, and that when he is filled he is full. The expositor apparently overlooked the fact that the verb of this particular verse is in the present tense, and would then be a constant, habitual exercise. That is, often, and when special needs present themselves, just as did the early apostles. And may we remember that they did not lay hold upon portions of the Spirit and use that to meet their need, but they yielded their individual selves to the Spirit. This brings us to the subject of obedience.

In John 14:21, Christ says that he will manifest himself to those who have his commandments and keep them. "The stream of life and power from God runs along the river-bed of the will of God." Whoever then is most fully surrendered to the will of God will have the greatest manifestation of the Spirit's fulness. Christ must always be cited as the one who had the Spirit without measure, and he said in the beginning, "Lo, I came to do thy will."

Hesston, Kans.

USE AND ABUSE OF THE LORD'S DAY

Milo Kauffman

Among the many gifts and blessings that God has given to man is that of the Lord's day, a day of rest. Few people, even among professing Christians, fully appreciate what a great blessing this day is, and what it would mean to be without such a day of rest. The blessings of Sabbath observance are many, both temporal and spiritual. Many people, in their mad effort to obtain wealth, do not realize that Sabbath observance is an advantage in a temporal way. They think that to cease from their labors on the Sabbath would be a loss to them. John Henry Burns says in his Homiletic Commentary: "We are not impoverished, but on the contrary enriched by this seventh day, which we have for so many years devoted to rest. This day is not lost. While the machinery is stopped, while the car rests on the road, while the treasury is silent, while the smoke ceases to rise from the chimney of the factory, the nation enriches itself none the less than during the working days of the week. Man, the machine of machines, the one by the side of which all the inventions of the Watts and the Arkwrights are as nothing, is recuperating and gaining strength so well, that on Monday he returns to his work with his mind clearer, with more courage for his work, and with renewed vigor. I will never believe that that which renders a people stronger, wiser, and better will ever turn to its impoverishment."

But, after all, the question is not so much one of the safety and well-being of life and property as of the higher well-being of the personal soul. By keeping this day holy in worshipping the one who

instituted it our spiritual life grows stronger, we are drawn closer to God, and are better prepared for the battles that we will have to fight in the following days.

Since we believe in the observance of the Sabbath how should it be kept? How should we use the Lord's day? These are questions that, although they have often been treated, come up continually for the Christian to solve. I have heard of professing Christians who thought that Sunday is a long and dreary day, for there is nothing to do but attend church services once or twice and lie around idle the rest of the day. I am sure that anyone who really loves the Lord and his Word will not need to be idle on Sunday because he can find nothing to do; it will be a busy day for him and not long and dreary.

There are various profitable ways of using the Lord's day. Of course, the first that we would mention is that of attending Sunday school and church services. This we should never neglect if it is at all possible for us to attend. We are commanded not to forsake the assembling of ourselves together. We have the example of Christ who went to the synagogue on the Sabbath to teach. Paul also worshiped in the synagogue on the Sabbath. What a joy it is for true children of God to meet with their brethren on the Sabbath day to worship! Yet we find professing Christians who do not find joy and pleasure in doing so, but attend because they feel that it is their duty, or for some other reason. The services instead of being a blessing are a burden to

them; devout exercises are made a penance instead of a pleasure.

In the life of Christ we find him doing deeds of mercy on the Sabbath day. If there are those about us who are sick and confined to their homes, part of the day may profitably be spent visiting them, bringing to them cheer and encouragement. While I do not approve of Sunday visiting as it is practiced by many Christian people, I do believe that we can visit in a way that will bring honor and glory to our Master. If we have some Christian friend who is having a hard time of it in his Christian life, or one who is discouraged and needs help and encouragement, much good may be accomplished by visiting that person and speaking to him of heavenly things, encouraging and helping him in his Christian life. I believe this should be practiced more among Christian young people, for it is natural and customary for young people to get together on Sunday, but too often their Sundays are spent in the wrong way. If we as young people have companions that are unsaved this day affords us an opportunity to associate with them and try to win them to Christ. Whatever we do it should be done to the honor and glory of God. "The Son of man is Lord also of the Sabbath day," hence it should be observed to his honor.

Now let us turn from the uses of the Lord's day and notice some of the abuses. Certainly no Christian person will deny that this day is greatly abused today, and far too often by professing Christians. There are, of course, many obvious abuses of the day, generally considered among Christian people as desecration of the Sabbath, but let us pass on to abuses of which Christian people are more often guilty.

I believe that on the Lord's day we too often fail to lay aside our secular affairs as we should. We have been occupied all week and did not have time to keep the fences nailed up, the stock salted, and to do many other small things that should have been done. On Sunday morning as we do our chores, more leisurely perhaps than usually, we notice these things and are tempted to do small pieces of work that should not be done on the Sabbath. And perhaps our minds are occupied, making plans for the week's work. We should dismiss from our minds as far as possible our secular affairs on Sunday and think of higher things.

One way that Christian people often abuse the Lord's day is by their conversation they will talk of almost everything but spiritual things. If they have been to church services and have received some good impressions, the trend of the conversation, after services will cause them to forget all the good things that they have heard and to lose the inspiration which they had received. It is this kind of Sabbath visiting that is destructive to

(Concluded on page 143)

• MISSIONS •

THE MISSIONARY—HIS CALL AND QUALIFICATIONS

Geo. J. Lapp

The divine summons, "Go ye into all the world, and preach the Gospel to every creature," is God's call to all believers for Christian activity in behalf of the lost. There are those who have as distinct a call as did the apostle Paul and know very definitely that the Lord wants them for certain service. The absence of such a call is no indication that the Lord does not want one in some field of labor at home or abroad. Too many assume that if they are not definitely called it is their work to stay at home. The reverse is true. The assumption should be that unless there is circumstantial evidence that one's work is at home, he cast his eyes about for work where the needs are greatest and the laborers are fewest. In the home land there is one minister to 700 people while in the foreign fields, there is an average of one minister to 200,000. Appeals are coming from every quarter for laborers to enter wide open doors. How can our beloved young consecrated brethren and sisters who know the needs close their hearts to them and not heed the divine summons? The teeming millions who are without Christ and yet listen to the message of His dying love present to the Christian Church a tremendous challenge. We quote from Keith Falconer as given in the Foreign Missionary (Brown) as follows: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you are kept by Him to keep you out of the foreign field."

But some say, "There is so much need of workers at home that we dare not weaken our home forces." Why, bless you, ninety-nine out of every hundred young Christian workers ARE staying at home, which is in itself proof that the need in the foreign field is one thousand or more per cent greater, considering the relative size of the parishes and the comparatively few workers who go abroad. Moreover, there is so much unused young talent in many places now that the only way to get them to work is to send out some of them who are in the service in order to make way for those who would serve as well if they were given a chance. Besides, much young unused talent should be urged to prayerfully consider entering home or foreign mission service. The question is not, "Why should they go?" but "Why should

they NOT go?" James Gilmore who became a missionary to the Mongols wrote, "Even on the ground of common sense I seemed to be called to be a missionary. Is the kingdom a harvest field? Then I thought it reasonable that I should seek a field where the need was greatest and the workers fewest." The Great Commission is the divine summons, the open door in needy fields, personal convictions as to what one's work should be, and the readiness of the Church to send those who desire to go; all of these should be considered as elements in one's call for missionary service. The church which does not put forth her best efforts to meet the great needs of these great harvest fields is not worthy of being called an evangelistic body and will lose much in talent and spiritual power. A church awakened to missionary interests receives greater power for the sacrifices she makes in men and money.

One should not be too sure that his personal convictions as to where he should labor are always in accordance with the divine will. We feel directed to some certain field of labor while the Lord may have decreed otherwise and is leading by closing doors here and there and directing in different channels and directions than we thought He would. Be ever ready to follow divine guidance. A few illustrations might be given at this time with profit. Adoniram Judson was certain that his missionary call was for India. God barred the way and literally drove him to Burma where he spent a marvelous career among the Karens who today are wonderful examples of God's grace. God brought Barnabas Shaw and the heathen of Africa together by leading him inland from Capetown by ox-cart for three hundred miles much against his own inclinations. He met a band of Hottentots who were on their way to Capetown to find a missionary who would teach them the way of life. God honored his labors among them. William Carey was sure he was called to Tahiti, an island in the Pacific Ocean. But "the spirit suffered him not" and he was sent to India where he was used of the Lord in a marvelous way. David Livingstone planned for years to go to China, but in ways very strange to him he was led to Africa and was later thoroughly convinced that it was the Lord's doing. We have in our Mennonite Church those who felt called to certain fields of labor but were led otherwise and saw God's hand in

it. May our prayers be, "Here am I, Lord, send me," and we be ever ready to follow His leadings. The call is for you. Are you willing to heed it?

Qualifications

Every one who enters missionary service is a missionary regardless of his department of work. He is to carry the message of the living Christ to a lost world. His own life and character must be a part of this living message else his preaching and teaching will be in vain. He must first of all have a

Christian Character.—He must know Christ as his personal Savior. He must have His abiding presence in his own heart and life. When David Livingstone was asked what were the chief requirements of a successful missionary he answered, "A goodly portion of God's own yearnings over the souls of the heathen." All mission boards justly lay great stress on the candidate's Christian experience for without it he cannot have the Lord's leadings. They want candidates whom they know have settled their relationship with God first and who have made the service a matter of earnest prayer. One who would labor in the mission field must know his own sins forgiven. He must know for certain that he has been redeemed by the blood of the Lamb. He must have definite proof of his own regeneration and of his salvation by grace through faith. He must have made an entire surrender into the hands of the Lord. This surrender must have been made freely, deliberately, wholeheartedly, unconditionally and forever. The prospective missionary must realize that he is living for Christ, is to preach Christ, and is to lead men and women to Christ. Missionary service at home or abroad will not be a matter of adventure to him but will be carrying out a solemn purpose to make Christ known.

Educational.—Men and women of strong mentality are generally desired for the mission field. It is not always what one knows but what he is willing to learn that counts. Whatever one has learned before entering the field is generally brought into play sometime. Language study is a great asset. It is well if one is apt in acquiring a foreign language for once he has arrived on the foreign field he must apply himself diligently in language study for a considerable time. The study of science, literature, mathematics, in high school or college do not come amiss. Great stress however should be placed upon intensive Bible study. It is gratifying to know that

missionary forces generally are looked upon as intelligent and well trained for their work. Boards generally choose those who are above the average in intelligence, training, Christian character and devotion.

Specialized training has a large place in missionary endeavor. The medical needs call for the medical missionary who as a well trained and competent physician can meet the physical needs of suffering humanity. Medical missionaries have become very skilled surgeons and specialists. The industrial needs call for well trained mechanical and electrical engineers who may successfully establish industrial plants and train the hands to honest and skilled labor. The agricultural needs call for specialists who can help improve the agricultural conditions in many foreign lands. Our Mennonite Mission in India has a village of 830 acres in which a well trained agriculturist could wield a powerful influence not only in the village but in the surrounding country. Government would give every possible encouragement to one who would thus seek to aid in improving methods of farming. The educational needs call for men and women who have been trained for this line of work and who can take charge of Mission schools either in villages, orphanages, or other educational centers. They must have educational training adequate to intelligently manage the carrying out of curricula established in such schools which range from the primary to the high school.

Health.—In the foreign mission field it is especially desired that men and women of sound constitutions and vigorous health be chosen. The climates are generally trying, malignant diseases prevail, and the nervous strain in connection with their work is great. Wherever possible no candidate should go to the field without having had a thorough physical examination. The Mission Board has a competent physician employed for this purpose. It is also well to have inoculation for typhoid fever and smallpox before leaving the home land. Family and personal history and habits of life should be carefully looked into to note any constitutional defects there might be by inheritance or indiscreet living or eating.

Age.—Between the years of 25 and 30 are the best years to enter the work. There are cases where those younger or older than the above limit have been a success but they are exceptions and not the rule. The advantage is to those who are younger rather than older. After the age of 35 one is rarely able to thoroughly acquire a foreign language. It is also more difficult for them to adapt themselves to new conditions and customs.

Executive Ability.—The missionary generally functions as leader and organizer. As such he must have energy, initiative and sound judgment which enables him to handle men and women under him in the work or department to which he is assigned. There are many who can succeed

very well in the home land but who would be failures in the foreign field.

Consecrated Common Sense.—Governor Brown of Georgia has said, "If the Lord has left judgment out of a man, there is no way of getting it in." The mission field has no place for the unbalanced enthusiast who jumps at conclusions and depends on snap judgments for his work. Such are generally busy but never accomplish very much. It is well to have a vision but "it is better to be able to pluck a few feathers from the wings of one's imaginations and put them in the tail of judgment."

Other Factors

Congeniality.—One who is congenial is he or she who can work harmoniously with others and can "give and take." It is a great blessing to be so temperamentally, for only such should be chosen for mission work. Over-persistent associates will often carry their point because their co-laborers have too much sense to quarrel with them. It is a mistake to be oversensitive and take personal offense easily. Unregenerate pugnacity and stubbornness are a detriment to any one's success in Christian work. One with a cheerful spirit, and who can bring sunshine into an assembly, proves a great blessing to a cause.

Doctrinal Views.—They must be in harmony with the Church which the candidate represents in the field. He must wholeheartedly believe and expound them, else he will fail to take the full confidence of the home Church and will weaken the work of the Church abroad. He will cause disruption in the body which he should help to unify. He must be doctrinally sound on the great questions of Sin, Salvation, The Atonement, The Inspiration of the Word, Divinity of Christ, and not an exponent of present day unorthodox movements and teachings which are damning souls and destroying the Christian Church. He must be an ardent defender of the faith of the Church to which he adheres.

Marriage.—This right is recognized by all mission boards. It is well to send out young married couples provided both have the necessary qualifications. Single young men and women are successful in mission work, and are in great demand. Their chaste, virtuous, Christian lives count for so much in helping to maintain standards practically unknown to the heathen. They fill large places in institutional and evangelistic work. Young men and women who contemplate mission work and expect to be married should make the choice of life companions a matter of earnest prayer that God may help choose such as are in full sympathy with them in their work and are ready to stand by them. It is a terrible thing to be on the field and yet not in sympathy with the work—downcast, depressed, homesick.

Missionary families are a great blessing to the cause as they present to the heathen the Christian home ideals in the relation to

husband and wife, and parent and child, and raise up in the land an oncoming generation of missionaries who acquire the language naturally, know the country and the people, and can follow in the steps of their parents as second and third generation missionaries. God bless the missionary families on the field. Every means should be placed at the disposal of the missionary parents for the care and training of their children.

Missionary work brings with it tremendous responsibility. One learns to shift responsibility in the wisest manner as he helps to raise up native agents who can be used to carry on the work of the Lord among their fellow countrymen. One feels the responsibility of this work much more keenly than if he did the work himself, but he is put there to help others to do the work also.

The missionary is not sent to have a good time and he does not have it, as some critics would have you think. He must suffer long, hard tours, stand by the beds of the suffering and dying, feed the famishing and clothe the destitute, suffer exposure to all sorts of weather and disease, labor under trying and discouraging circumstances, be deprived of most of the modern conveniences, live a life of self-denial. But

"He always wins who sides with God; With Him no chance is lost."—Faber.

In conclusion, we append what we consider a sane definition of a missionary. "A missionary is one who is willing to be sent by his Master as He was sent by His Father. He is a messenger of the Most High in seeking to emancipate the human race from the thralldom of sin. He is not content to superficially study the conditions of erring humanity, but he will thoroughly investigate the causes of the conditions from every source and by painstaking, thoughtful, prayerful consideration seek to apply the only remedy which will affect a lasting cure. He will fully understand that the shortest way may not be the surest of best results. He will recognize in well organized evangelism the most rapid possible means of bringing the Gospel to earth's millions, thus contributing to the carrying out of God's plan for the race. He will strive to lead them to accept His love whose kingdom is at hand.

"He will accept no fact regarding humanity or the means to help them without knowing of a certainty their truth and effectiveness. He will be a man that is not too nice for his job. He will be big enough to take a small place in service and make it larger. He will successfully labor with the most meager tools at his command. His profound confidence in God and his fellow Christians will lead him to make any sacrifice. He will not be content to be second rate in the quality of his efforts. He will recognize in the call one which makes him a part of the greatest and most far-reaching enterprise ever

instituted and his service will be the highest and best.

"He will consider the Bible as God's revealed will. He will have caught the spirit of the Great Commission and with that as

a part of his life he will seek to devote his days to untiring service for humanity to the sole honor of humanity's God thru His Son Jesus Christ, to whom be glory and honor forever and ever."

LA FORESTAL'S COLONIZATION SCHEME

Selected by T. K. Hershey

Dates are by no means my strong point, and were I asked to name even the period at which small holdings came to be experimented with in England I could hardly place it. But there was such a period, and to the best of my recollection the experiment was by no means an unqualified success, and if the reason was sought, in most cases it proved to be that the small holder had never from start to finish sufficient capital to work the land properly. Here in Argentina one may, without pushing comparison too far, state that the same thing has proved true—that the holder of relatively small lots has failed, partly, it is true, from lack of experience, but chiefly for want of capital sufficient to enable him to farm his land to the best advantage. The aim of good farming is to maintain if not increase the fertility of the soil; the small holder without capital is not able to work to this aim; he either has to save capital at the expense of his land, to find when he has sufficient to employ in its cultivation, that he has already squeezed the value out of it; or he goes ahead deliberately with the squeezing with the intention of clearing out when he has saved all he requires, and cheats the land of its just due, a share of the proceeds properly applied in the form of good cultivation. You may object that the last-named man does succeed; certainly he does, but as a saver of money, not as a small farmer. The measure of his savings are inversely the measure of his failure as a cultivator.

The "Forestal" Company in its wisdom went straight to the heart of this difficulty when, in drawing up its colonization scheme it drafted the clause requiring all applicants for holdings to invest a capital of not less than \$5,000 in fencing, buildings, implements and machinery, draught stock, water supply, etc., thus securing that the land would be properly worked, and not merely squeezed dry. This provision lies at the rock-bottom of the success which has attended the scheme.

The Company is not, however, asking its colonists to play a lone hand, in the matter of capital inversion. They claim to have laid out no less a sum than \$10,000,000 in making the wilderness of San Cristobal "blossom like the rose," and this huge outlay has of course secured immense advantages to the colonists in providing facilities which in the ordinary course of events could probably never have developed in a hundred years. Even in San Cristobal it is three decades since the start was made—thirty years of gradual improvement, selection and acclimatization of

cattle and horses, planting of permanent pasturage, making roads, securing railway facilities, studying questions of irrigation and drainage—twin problems of which the second, though of equal, if not greater importance, is so often sadly neglected until the cultivator wakes up some day to a realization of the fact that his land is hopelessly soured. This is one direction in which capital is so necessary, if the farmer's debt to the land he lives on is to be properly discharged.

The scheme provides to each holder a lot of about 200 hectares, these farms being situated about two leagues from the stations of San Cristobal and La Cabral, on the F.C.C.N. The price is from \$10,000 to \$12,000, according to quality and conditions, payable in twenty annual instalments, compound interest running at the rate of 5 per cent. Each holder can purchase 50 or 60 Durham cross cows with calves at foot, bred on the Company's estancia at San Cristobal, the price per head being \$50 to \$60; and two good Durham bulls at from \$200 to \$300 each. Taking purchase price of the holding at \$10,000, the cows and calves, say 120 head at \$60, at \$7,200, and two bulls, \$200 each, at \$400, we have a total of \$17,600, which with interest represents an annual payment of just over \$1,400—a sum which hardly exceeds the rental of a very ordinary flat in Buenos Aires.

The holder undertakes to bring at least three-fourths of the lot under cultivation within six years, sowing alfalfa, oats, tares, or other suitable forage, thus securing a proper exploitation of the land, and once he has satisfied the Company under this heading, he exchanges his "nota de compra-venta" for the title deeds of the land.

The town of San Cristobal has today some 4,000 inhabitants and is rapidly growing in importance. It is served by three lines, the F.C. Santa Fe via Pilar and via Nelson, and the F.C.C.N., which place it in direct communication with the chief centres of the Province and Argentina generally. It is situated 200 kilometres from the capital of Santa Fe, 366 from Rosario, and 632 from the Federal Capital. There are schools, a post and telegraph office, a Civil Registry Office, a Justice of the Peace Office, and a branch of the Banco de la Nacion. Further activity results from the fact that the F.C. Central Norte has its big Talleres there. Few camp towns, in short, have better facilities.

It will be seen from the foregoing that the Company's object is to encourage the

raising of livestock for frigorifico purposes, with milk, butter, etc., as an additional or alternative line. Since the scheme was inaugurated the facilities for disposing of freezing or canning cattle have been increased by the opening up of a big frigorifico in Rosario, and of course prices obtainable today have, owing to the demands created by the war, reached a high level at which they are likely to remain for a long while to come.

The Company's own estancia is one of the finest in the province, and the cattle raised there command a ready sale at the best prices of the day. Excellent roads have been constructed, and due attention has been given to the planting of trees and plants of all kinds, both for use and ornament. The employees are well cared for, and the whole place impresses the visitor with a sense of satisfaction that the business of cattle raising is in such excellent hands.

With the backing of such a sound concern the holder may well face the future with serenity, secure in the knowledge that his capital could hardly be invested under more favourable conditions, and that the Company are not asking him to do more than he is able. They have broken the ground for him, and they are all the time showing him in adjoining territory what the land is capable of doing.

Schemes of various kinds have been tried, under both government and private auspices, but none with more success than that which has attended the "La Forestal" Colony at San Cristobal; and I think time will prove that the keynote of that success has been the recognition that a definite capital investment is necessary, not only as an incentive to the holder's real interest in his land, but to the welfare of the land itself with which his interests are bound up.

THE GRAVE IN THE DESERT

There it was, like a gold-covered mound as the slanting rays of the setting sun covered it with the glory of that soft light that heralds the passing of a day into the great silence of a desert night.

The colporter, weary from a long hot ride across the barren plain, had stopped near the door of a dugout. He was looking for "the settler," when his eyes found the lonely grave. But at that moment the door of the dugout opened, and a gruff but kindly voice called:

"How-da, stranger, come in!"

Two youths appeared, and the horse was soon unhitched, the precious Bibles were taken into the dugout, and the colporter made to feel at home by the crude but generous welcome of the plains.

One room, one table, two and a half chairs were all the home contained. The evening meal of "side pork," canned tomatoes, and soda biscuit, was soon prepared and eaten.

During the meal few words were spoken.

It was a busy time, the eating of the evening meal. After the meal there would be time,—there would be no chores to do, not even dishes to wash, for when the plates and cups were empty they need merely to be pushed back upon the table, the frying pan hung upon its nail, the coffeepot put back upon the stove.

But the meal was over, and the talk began. It was a great day this,—to have a stranger in the home. The nearest neighbor lived some forty miles away; then, too, that neighbor had a home of his own, and did not come to this dugout to eat and sleep.

It was a lonely group that waited for the news from the great world beyond: the father sixty-eight years old, two sons, one fifteen and the other eighteen. Neither of the boys had ever been to a larger town than the "settlement," some sixty miles away, where less than a hundred people lived.

Many things were told and eagerly listened to. The colporter had traveled far and wide. He knew about the homesteads the government would open soon. He had come in over the Mesa trail, and noticed how the range was better than a year ago. He had talked with the foreman of the big ranch up by the river, and there would be a round-up soon. And so the conversation flowed.

Adroitly and by degrees the thoughts of all were turned to other things. Whose were these plains, the hills, the far-away river winding its mysterious course to a great ocean still farther on? Who was it that made the plains, the sun, the stars? Why were all these things made at all, and where did we fit into this sublime program that the maker had in mind? What was it all about? Was there nothing beyond the sand hills to the west? If so, was there a beyond after that? Did this range contain all there was, and did this life contain all the soul of man could hope for and achieve?

Here then was found the open door. None of the three had ever seen a Bible, as far as they knew. None of them had ever asked himself these searching questions. None of them had ever felt his personal need of God, nor had they ever heard the story of his redeeming love.

True, a few months before, when the wife and mother had passed away they had wondered why death had robbed them of her presence. But how could it be helped? Indeed, there was no help at all. Does not every living thing face death? And, reasoning thus, with friendly neighbors' help they laid her in the grave so near the dugout home,—without a prayer, or song, or Scripture verse.

Long and late they sat about the rough table in that room. Tenderly this humble man of God read them the story of the cross. Confidently he explained the plan of life for this world and the promise of a resurrection to the life beyond. In deepest silence father and sons listened to the

words that fell like rain upon the parched ground. Finally, when the climax of a trustful, personal surrender to God was reached, he offered them the Friend of the friendless, and then and there the three knelt down with him and made their acquaintance with God.

Soon the morning came, and the colporter must be on his way. He was now saying goodbye. The father held his hand, and how he struggled to keep back the tears as looking over toward the silent mound nearby he said:

"Oh, brother, if only you could have come before she went!"

It is not the lonely grave that calls us to this scene, but the father and the boys. There are many such homes. Not on the plains alone, but everywhere,—thousands of them are found annually by colporters of the American Bible Society! Thousands of parents and children without the hallowed influence of the Book of books consciously touching their lives at any point! One cannot help but wonder what these men and women without the Bible today will be tomorrow. They need the Word. God help us to take it to them!—Record of Christian Work.

AN INCIDENT RELATED BY A VETERAN PRESBYTERIAN MISSIONARY IN INDIA

(Why not the same thing in ten thousand places in America)

"Would not a day of prayer and fasting be appropriate under the present conditions in India, and especially within the Church?" commented the Committee in their report. "Why should not we, as an Assembly, set an example to our people and set apart a time for confession and fasting and prayer?" Some thought that fasting was not in harmony with the spirit of Presbyterianism, but the majority welcomed the idea with acclamation. It was astonishing how decision after decision and problem after problem seemed to make us glad that we had reached this conclusion.

"The arrangements for the day of prayer and fasting were that tea and toast would be served at 6:30 a. m. for any who wished it, and then light refreshments at 3 p. m.; but from 7 till 3 there was to be a continuous prayer-meeting, over which eight members had been asked to preside for about an hour each. 'You can read from Scripture, announce a hymn, suggest topics for prayer, give the word of exhortation that's burning in your bones. Only one instruction the Committee has: we wish to meet with God—not to hear the voice of man too much. Make your remarks brief. Do whatever you feel the Spirit desires you and the meeting to do.'

"Then we began to pray, and as we prayed the Spirit descended. I know now something of the meaning of that verse of Scripture which talks of Christ praying 'with strong crying and tears.' One of the Indian pastors began to pray for his con-

gregation and broke down utterly. It was not an experience one wishes to talk about much: one felt that one was standing on holy ground.

"Another chairman read of the defeat of the Israelites before Ai and the cause thereof—the secret sin of Achan. The lesson was applied home. The reason of the defeat of the Christian Church in India was the sin of the individual members and office-bearers—not only the open sins, but those which none knew of except the perpetrator and God. None of the children of Israel knew of Achan's sin. Then we fell to confession again, and shortly after a missionary—one of the United Free Church—rose and said there were some things he felt he must do. For instance, there was tobacco in his bag in his room: that had to go. There was still pride in his heart: that had to go. And so on the proceedings went. No one seemed to feel the meeting drag, and by 3 o'clock we felt that it had come to a natural conclusion.

"It is difficult to convey an idea of the reality of the experience, but it was the most real thing I ever passed through. NOW I know God; and it makes all the difference to one's message. HE has met me, laid His hand upon me, and things can never be the same again. NOW I know what I had formerly only hoped or believed. The Bible is a new book. NOW I don't heed so much what people have written about it; it is what He says to me through His Word I'm concerned about. Formerly I could not honestly say that if I had the Bible with me on a trip I had everything I wanted in the way of literature; but NOW I can. And evil habits which for years I had been fighting against with varying success are now conquered with hardly a struggle; I leave the fight to Him, and **HE WINS EVERY TIME.**"

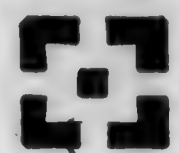
Is not the foregoing the kind of revival that thousands of pastors and churches and multitudes of Christians NEED?

PRAY FOR REVIVAL!

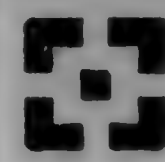
AN INCIDENT OF THE SCOTCH REVIVAL

One night, out on the North Sea, a Christian fisherman felt an overwhelming anxiety with reference to the salvation of his son, a young fisherman on another boat. So powerful was his impression about his boy's need that he knelt down just where he was beside the wheel, and pleaded with God to bring his son into the light. When he returned to the harbor and met his boy, who had arrived about the same time, he learned from him that he had yielded to God out on the rolling waters. They compared notes, and found that while the father had been praying the Lord was working, and that the anxiety of the father had found its answer in the response of the son.—Selected.

"God is the only remedy for the 'missing link' in the human spirit."



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XXIII

The extension of the Gospel into other than Syrian and Jewish districts did not take place in any regular manner until after the time of the Jerusalem conference. The believers in Antioch kept the representatives from Jerusalem engaged for some time. Their ministry was beneficial to the cause in that place, and resulted in great joy and prosperity among the people there. There was no lack of harmony between the workers from Jerusalem and those at Antioch. Judas and Silas were both permitted to return to their homes, but it was not the choice of Silas to do so. He became the first of the missionary volunteers in the early history of the Church. His mission of confirming the believers was to be extended into other districts and it was his wish to accompany Paul and Barnabas on their journey into the districts previously visited by them.—Acts 15:36-41.

It is strange that men who had been so desirous of peace in the whole body of the Church should have had any differences between themselves. When they had succeeded in establishing the reconciliation of the congregations at Jerusalem and Antioch on such vital questions as the fundamental principles of salvation, there should have been no matter of personal opinion which should have disturbed their peace and fellowship. But the nature of men is ever present and manifests itself in such personal differences. It is noteworthy that personal differences did not cause a rupture of the work of the Lord to which they were called and in which they continued to be engaged. Paul could not agree to take with him the man who had not the courage to have continued in the first journey to Asia.—15:38. Barnabas could see no reason why his sister's son should not again accompany them. The situation is described as having been a sharp contention resulting in a departing asunder of the two men. Each decided his own course and took it, but neither discontinued his effort in the cause of the Gospel, nor discontinued his fellowship with the other on account of these personal differences. In this respect the apostles applied the principle which had been established at Jerusalem. The matter of salvation was one of faith in the atonement of Christ, and the acceptance of the Gospel as taught by the apostles of Christ. The works of the law could have no place in the deciding of the fel-

lowship of believers. Matters of personal opinion or practices of life and habits which were not unholy from the standpoint of virtue and consistency with the meaning of the Gospel were not to be made a basis of fellowship. Therefore, the disagreement of Paul and Barnabas concerning the services of John Mark needed not to affect the spiritual relationship of these pioneer missionaries of the cross. They could love each other just as much as they formerly loved, and work just as effectively as before, and, it might have added to the sweetness of their mutual love to believe that each could bear with the other because of their separation and its peculiar cause. Grace is not effective if there is not some ground for its existence and some cause for its application. Too often do believers make personal differences a basis of spiritual separation and lack the grace of Christ which abounds more than sin and brings salvation to men in whom God sees more to separate Him from men than men see in each other to cause differences between them. Let believers exercise the same grace toward each other that Christ manifests toward them, and the result will be peace in the Church and love unfeigned among the brethren.

It was in the spirit of the grace of God that Barnabas and Mark sought the welfare of the believers in Cyprus. Until many years afterward those brethren labored in various fields and until those years had elapsed the love of the Apostle Paul still abounded toward them and they were considered as helpful in the cause of Christ. In the same spirit Paul and Silas went forth in their more extended mission and even entered in to the heathen beyond the shore of Asia and brought the Gospel of grace and salvation to the people in those lands. Everywhere the grace of God that brings salvation was preached to the people. How much the effect of grace in our own lives would help in preaching the grace of God to others is a matter that should not be lost sight of.

A life of prayer is a life whose litanies are ever fresh acts of self devoting love.—F. W. Robertson.

Tell me with whom thou art found and I will tell thee who thou art.—Goethe.

The Workers' Column

A Faithful Servant.—Acts 1

May 13

- I. A faithful servant acknowledges his Master.
 1. The disciples came together to know the will of Jesus.—v. 4.
 2. They accepted the command of Jesus.—v. 4.
 - (a) They were to wait at Jerusalem.
 - (b) They were to receive power from the Lord before going out to service.
 - (c) They were not to go from Jerusalem until they had received the promise of the Holy Spirit.
- II. A faithful servant will accept the will of his Master.
 1. The disciples received the commission to tarry and wait for the promise of the Father.—vv. 4, 5.
 2. They desired to know more of the will of the Master. v. 6.
- III. Faithful servants need not know all the purposes of the one whom they serve.
 1. Their curiosity need not always be satisfied.—v. 6.
 2. Present duties require attention, not future plans.—v. 6.
 3. God appoints servants according to their immediate service.—vv. 6, 7.
 4. Interests of a future nature need not interfere with present work.—v. 6.
- IV. The present service of the believers.
 1. Witnessing to the things of Christ.—v. 8.
 - (a) To His teachings.
 - (b) To His nature and ministry.
 - (c) To His suffering and death.
 - (d) To His resurrection and ascension.
 - (e) To His presence in heaven and His gift of the Holy Spirit.
 - (f) To the fact of His coming again.
 2. Witnessing to all to whom the Master would send the message. v. 8.
 - (a) At home.
 - (b) To the neighbors.
 - (c) To the ends of the earth.
- V. Keeping in touch with the Master.—v. 14.
 1. By fellowship with the other servants of the Lord.
 2. By prayer to the Lord.
 3. By the Holy Spirit whom the Lord sends to all His servants.

The Comforter.—John 14-16

n

May 20

- I. Titles of the Holy Spirit as given by Jesus.

1. The comforter.—Jno. 14:16; 15:26; 16:7.
 2. The Holy Ghost.—Jno. 14:26.
 3. The Spirit of Truth.—Jno. 14:17; 16:13.
- II. The office of the Holy Spirit.
1. To be another comforter to the believers, instead of Jesus.—14:16.
 2. To continue and establish the teachings of Christ.—14:26.
 3. To testify of Christ, in confirmation of the witness of believers.—15:26, 27.
 4. To guide believers into all truth.—16:13.
 5. To glorify Christ.—16:13, 14.
 - (a) By speaking the things which he hears of Christ.
 - (b) By showing believers the things of Christ.
 - (c) By showing believers things to come.
 - (d) By refusing to speak of Himself.
 6. To carry on the work of the Lord which the apostles could not then bear to hear.—16:12, 13.
 7. To reprove the world.—16:8-11.
 - (a) Of sin, because of unbelief in Christ.
 - (b) Of righteousness, in the stead of the returned Lord.
 - (c) Of judgment, because of the wickedness of the prince of this world.
- III. The ministry of the Holy Spirit.
1. He comes by the will of the Father and of Christ.—14:16, 26; 15:26.
 2. He comes to abide with believers.—14:16.
 - (a) His abiding is constant, as constant and faithful as that of the Lord.
 - (b) His presence is such as that of a father, without which the believers are as orphans.—14:18.
 - (c) He dwells with believers, and is in them.—14:17.
 3. He teaches and brings to remembrance the things of Christ.—14:26.
 4. He gives testimony concerning Christ, which is borne witness to by believers.—15:26.
 5. His ministry is necessary in the ministry of God to the world.
 - (a) It was expedient that Christ should go to the Father that the Comforter might come into the world.—16:7.
 - (b) He accomplishes the reproof of the world for its unbelieving attitude toward God and Christ, and its allegiance to the prince of the world.—16:8-11.
 6. He is the guide of believers in all truth.—16:13.
 7. He magnifies the Lord Jesus, for He speaks concerning Him the things that He hears from the Father and from Christ, and He seeks not any honor for Himself, or authority to speak by Himself or of Himself.
- IV. They in whom the Spirit dwells have but one mission, to hear and glorify the Lord Jesus.

Diana of the Ephesians.—Acts 19

May 27

- I. A new testimony to the idolators of Ephesus.
 1. The messengers.—v. 1.
 - (a) Paul and Apollos.
 - (b) The disciples of John the Baptist.
 2. The new message.—vv. 2-5.
 - (a) Faith in Jesus Christ.
 - (b) Baptism in the faith of Christ.
 - (c) The promised gift of the Holy Spirit.
 3. The testimony of the new message.—vv. 6-12.

- (a) The gift of the Holy Spirit, accompanied by the speaking in tongues which was the evidence of God's acceptance of the first fruits of each class of believers.—v. 6.
 - (b) Public teaching of the Jews in their synagogue, for three months.
 - (c) Public teaching of all classes for a period of two years.—v. 10.
 - (d) Miracles of healing in the name of Jesus.—vv. 11, 12.
- II. The failure of false religions.—vv. 13-20.
1. The Jewish exorcists attacked by demons.—vv. 13-16.
 2. The destruction of idolatrous books.—vv. 17-19.
 3. The new respect for the religion of Christ.—v. 20.
- III. Idolatrous oppositions.
1. Because of the loss of business.—vv. 21-25.
 2. Aroused by appeal to images and temples of the gods.—vv. 25-27.
 3. Supported only by a claim of greatness of the gods.—vv. 27, 28, 34.
 4. Pressed by personal attacks and by anger.—vv. 28-35.
 5. Their faith based solely upon tradition and no further claims could be advanced.—vv. 35, 36.
- IV. The chief concern of idolatry.
1. The unmolested worship of their gods.—v. 37.
 2. The enjoyment of their peace and ease.—v. 40.
 3. There was no concern manifested on the part of any for the eternal concern to know the true God and a sure means of eternal salvation.

True Interests of the Lord's Day.—Heb. 10

June 3

- I. A time for assembly of the believers.—v. 25.
 1. It was the manner of some believers to assemble.
 2. Such assembly was practiced by the Hebrew believers.
 3. It was a practice not to be forsaken.
 4. It was essential to the interests of believers.—cf. v. 23.
 5. It was a means of edification to the Church.—v. 25.
- II. Essential interests of the ministry of the Lord's day.
 1. Establishing believers in the faith.—v. 23.
 - (a) Enouncing the Law of God.—10:1-4.
 - (b) Giving the spiritual interpretation of the law.—10:4-13.
 - (c) Teaching the means of salvation through the atonement of Christ.—10:14-18.
 - (d) Establishing believers in the hope of the Gospel.—vv. 19-22.
 2. Encouraging believers to faithfulness.
 - (a) To be faithful in the doctrines of Christ.—v. 23.
 - (b) To be constant in their faith in Christ.—v. 23.
 - (c) To be faithful in good works and in Christian love.—v. 23.
 3. Teaching right standards of Christian life and conduct.
 - (a) Exhorting men to right living.—vv. 24, 25.
 - (b) Warning believers of the dangers of unfaithfulness and of sin.—vv. 26-31.
 - (c) Encouraging believers to steadfastness in trials.—vv. 32-36.
 - (d) Showing the blessing of patience and faithfulness at the coming of Christ.—vv. 37-39.

USE AND ABUSE OF THE LORD'S DAY

(Continued from page 137)

Christian life and character. Our conversation should be of a nature that will be uplifting and upbuilding. James says, "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."

Sleeping too late on Sunday morning may be classed as desecration of the Lord's day. Desecration means diverting from a sacred purpose; thus if sleeping late keeps us from Sunday school or church services, or diverts our minds from that which is sacred we are desecrating. Some say that the Lord's day was instituted as a day of rest and that it is therefore justifiable to sleep instead of going to services. But is this not forsaking the assembling of ourselves together? Those who practice this are robbing their souls. This I believe can be rightly classified as an abuse of the Lord's day, for I do not believe that this day was instituted to be spent by God's children in sleeping and sitting about idly all day, but as a day to rest from our natural labors and to refresh our souls in the worship of God.

Now we come to pleasure seeking, which is one of the greatest of these abuses. Many professing Christians are guilty here: They spend the Lord's day in pleasure-riding, excursions, visiting parks, sight seeing, and many such things, spending their time and money and not receiving the spiritual food which their souls so badly need. As a general thing it does not take very close observation to notice that those people are making no progress in their Christian life, and far too often are going backwards. Is it not true that keeping the Sabbath day holy is an essential to Christian growth? Did you ever see a Christian who continually desecrated the Lord's day make rapid progress for any length of time?

With Sunday pleasures I shall mention base-ball games, which are so prevalent in this day. I cannot see how any Christian can take part or even patronize a Sunday ball game. Certainly there is nothing Christian about it! Nothing uplifting and helpful to the inward man. Going to a religious meeting, and perhaps teaching a Sunday school class, in the forenoon and going to a baseball game in the afternoon, where a large crowd of people are gathered, yelling and carrying on in a way more becoming to a group of madmen than Christian people, certainly does not harmonize very well. To me it seems one of the grossest abuses of the Lord's day. No child of God can indulge in such things and be a true child of God. Our light is to be like a city set on a hill which cannot be hid. Christ is our light. "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ, His Son, cleanses us from all sin" I Jno. 1:7.

EDUCATIONAL

IN THE LAND OF SACRED STORY

XI. On the Mount of Olives

A. M. Eash

A tourist visiting Jerusalem has his first view of the place from either the railroad station or from the Jaffa Road. Either view is anything but interesting or attractive and both fail to give one a satisfactory idea of the city and the surrounding country. For that reason the official guide usually arranges that the first trip of sightseeing shall be to the Mount of Olives. Since I am not an official guide and since my effort to "guide" to these interesting places is limited to writing magazine articles, I have allowed the trip to Olivet to wait until this eleventh installment. Even now it is to be limited to three photographs and a thousand words—which it would require less than fifteen minutes to speak—and must needs be far from satisfactory.

The Mount of Olives is the highest point in the vicinity of Jerusalem. It lies just east of the old walled city with the narrow deep Vally of Jehoshaphat lying between. The Kidron flows down this valley during the rainy season. This moun-

A number of acres of ground surrounding this spot are held by Russian branch of the Greek Orthodox Church. About one hundred devoted Russian sisters occupy the several buildings in the grounds and earn their living by working as servants in Jerusalem homes. We will climb the 214 steps of the tower and view the land.

Below us is Olivet. The enclosed Russian compound in which the tower stands impresses one by its quiet. Aside from the several buildings there is a beautiful pine and cedar grove. The nuns, walking about in their somber colored robes are the only evidence of human life and add to its quiet attraction. A quarter mile to the west and also on the mount is the Moslem place of Ascension. Though Mohammedans do not believe in Jesus as a Savior, they do reverence Him as a Prophet and, in their mosque, show you a place of Ascension. Nearby is the Roman Catholic Church of the Lord's Prayer. In the corridor of this church the Lord's Prayer is shown on tablets in fortythree

into the seat of the Palestine Government. North of Olivet, and with scarcely a break between the two, lies Mount Scopus. The part of Scopus next to Olivet contains the ruins of a property known as Sir John Grey's property. This and adjacent ground has been purchased by the Zionist Commission and is to be the site of the great Jewish University—a part of the Jewish State Dream. A short distance north of the Jewish University is a small enclosed spot made conspicuous by its many small iron crosses. It is the Military Cemetery for the Jerusalem Area. Here lying side by side are the boys who paid the price of delivering the Holy City of the Christians out of the hands of the defenders of the Moslem faith. To this land they came from all the corners of the British Empire. Here Canadian, New Zealander, Indian, Egyptian and Englishman lie side by side while in their distant homelands saddened hearts cherish the last goodbye embrace. Though we are not a people who believe that war with all its barbarism is justifiable, still this quiet spot on the western slope of Mount Scopus, where lie the remains of some of Great Britain's noblest sons, find in us responsive chords of sympathy and respect. Farther to the North one sees hills upon hills with occasional villages nestled on their rocky sides. Turning slightly to the East and about six miles distant is the small village of Anata—the Anathoth of the Bible. Here Jeremiah was born and those surrounding hills were his home neighborhood except as he went forth on his prophetic missions.

On the slope of Olivet directly east of our point of observation, is the site of the village of Bethphage, and a short distance farther on lies Bethany. South and east of Bethany is the larger village of Abou Dis and beyond one sees miles and miles of barren hills. A little north of east the white line winding in and out among the hills is the road to Jericho. About twelve miles distant it loses itself in the hills, near the site of the Good Samaritan Inn. Beyond that line of hills, one sees the deep depression in which flows the Jordan River and at just a few points the waters of the Dead Sea. Still farther east is the land of Edom and Moab. As in the early evening you meditate upon that line of blue hills and the "regions beyond" and you remember that the millions of dark skinned Arabs who call that desert land, "home," know not the story of our Christ, your vision becomes hazy and you discover that it is not because of the ap-



The Stone of Ascension

tain is 2680 feet high, 240 feet higher than the Temple Hill, the nearest point of the city. On the highest point of Olivet stands the Russian Tower of Ascension, rising to a height of probably one hundred fifty feet. Near the foot of the tower is the enclosed "Stone of Ascension" shown in an accompanying photograph.

different languages. A short distance north of the tower on which we are standing is the Greek Orthodox Church, Viri Galilaei. Farther to the North and on the road one follows in driving to the Mount of Olives stands the Government House. This was formerly a German missionary hospice but the fortunes of war changed it

proaching twilight but from tears of love and sympathy.

Just south of the Mount of Olives is a much smaller hill known as the Hill of Offense, so-called because the homes of many of Solomon's foreign wives were built on it. On its western slope is the

on the Mount of Olives. Between the two points will be stretched several hair from Mohammed's beard which are sacredly kept and guarded in a receptacle on the Dome of the Rock on the Temple Site. The raised dead will be made to walk across that narrow bridge, the just being

sick and restored their suffering, but they did not appreciate Him. More even than that, He knew that its religious leaders would destroy His life. Oh, how He yearned for them. In the bitterness of His anguish, He cried out, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

I might undertake to point out to you some of the many places of interest as we look on them from the top of Olivet. There are the Temple Area, Via Doloroso, The Church of the Holy Sepulcher, Mount Zion, The Tower of Antonio, The Pool of Bethesda and scores of others. My best effort at description would fail in helping you to see the picture that is before me just now as I sit in my study. Its history is a long and stormy one. Chaldean, Assyrian, Egyptian, Greek, Roman, Turk and Briton are numbered among its captors. Many times its walls have been broken down, its buildings razed and its streets filled with dead. Nearly five thousand years ago Abraham, the father of the Jewish people worshipped on Moriah. Its streets were sanctified by the footsteps of Jesus. The founder of the Mohammedan religion worshipped in its precincts. It failed to follow the exemplary life of Father Abraham, the teachings and sacrifice of Jesus it scorned, and the religion of Mohammed has made it a city of fanatics. God has been forbearing in His dealings with her and today, once again, the nations of the earth are entertaining the hope that Jerusalem may rise to become a city of influence and power. Standing on the Mount of Olives and looking upon the



Mount of Olives as Seen From Jerusalem

modern village of Silwan—the Siloam of the New Testament times. In its sides are many rock tombs and the natives tell us that formerly it was the home of the outcast lepers of Jerusalem. Living in a lone low stone house some distance south of Silwan, a few lepers may still be found living in great filth. Six miles to the South show the towers and minarets of Bethlehem. Lying east and south of Bethlehem, a distance of several miles, is the artificial Frank Mountain. Here Herod, because he feared the populace in Jerusalem, had built an artificial mountain with a palace on the very top. In the days of the Crusaders it was the last point held by them in Southern Palestine.

We will now turn to the West. Near the foot of the Mount of Olives one can see the tree-tops of Gethsemane. Close by the channel of the Kidron still stands the Monument of Absalom erected over his tomb by his father because he had no sons to perpetuate his own name. The hillsides on both sides of this valley are covered with tombs. On the Olivet side are buried the Jews who have gone there to die and await the resurrection, while on the Jerusalem side is the resting place of the Mohammedan dead. Christians, Moslems and Jews alike await that great day when the dead shall be called forth to receive their final rewards. Many Jews believe that, if they are not buried in the Valley of Jehoshaphat, their spirits will be compelled to burrow their way through the earth to that spot if they would be present on that Great Day. The Moslem has a tradition that when the Resurrection and Judgement Day come, Mohammed will be stationed on the Jerusalem wall at a point near the southeast corner and Jesus on the minaret near the place of Ascension

able to accomplish the feat and the unjust falling off into the Valley hundreds of feet below. Even some Christians are insistent that when the time comes that Jesus will return to receive unto Himself His own, that all will need to be gathered together in the Valley of Jehoshaphat. How literal we sometimes become in our thinking!

Finally, we shall look upon Jerusalem. How many times did Jesus, as He stood on the slopes of Olivet, look out over that city with a saddened mind. There it lay



"Bethpage, and a short distance farther on lies Bethany."

before Him. A million people lived within its walls. They were His own people. He had come to them with a message of love, sympathy and sacrifice but they had failed to respond. He had healed their

Holy City, these and kindred thoughts pass through our minds.

Northwest of the city lies Mount Goath (See Jer. 31:38—40). It is about three miles west of our viewpoint on the Mount

of Olives. Compared with the remainder of the city it looks like a veritable garden spot. There are massive stone buildings with cedar and pine groves in abundance, the whole bespeaking more thrift than is common among the Arabs. It is the site of the Syrian Orphanage in Jerusalem and is the product of sixty years of patient and hard work on the part of a group of German missionaries. Today it is one of the strongest character producing forces in that land, molding the lives and thought of three hundred boy and girl inmates.

May our thoughts once more return to the mount from which we have taken this panoramic view. We have been standing on the Christian's Tower of Ascension on the very top of the mount. Nearby is a

similarly designated spot held by the Moslems. Possibly both are mistaken. When I read the account of that last walk of Jesus with His disciples on the Mount of Olives I find that they must have gone to the farther side of the mount, close to Bethany. It was there that He lifted His eyes and looked out, beyond that circle of hills and saw the nations of the world. In ringing tones he threw down the challenge that has for two thousand years been the watchword of Christendom, — "Go ye into all the world and preach the gospel to every creature." In response to the appeal men have gone forth in His name carrying the glad message of salvation until there is not a nation remaining in which the story has not been told.

SKETCHES BY THE WAY

XXII. Famous Cities of India

Jesse N. Smucker

We had come to Calcutta on our way to northern India. As the scene of Carey's labors is not far from here we decided to visit the place. Early one morning we took the train for the school building which Carey had built and had breakfast in the house where he lived and died. We saw his books, his pulpit, chairs and crutches. In one of his letters I noticed he closed with these words, "Make His service your delight and your wants will be His care." We also visited the place where Henry Martyn would retire for meditation and prayer. These pioneer missionaries did much to open India.

On the following day we went to the Lee Memorial Mission. Here we met Mr. and Mrs. Lee, aged missionaries who lost six children in the terrible Darjeeling disaster when a great landslide swept the house where the children were staying from its position on the mountain side and covered it over with tons of earth. Five of the children were killed immediately. Of four of them, no trace was ever found. The sixth lived a few days and could relate the event to his parents who had hurried up from Calcutta when they had learned of the disaster. These parents talked to us earnestly about the work of their lives, bringing Indian children to the light of the Gospel. The mother gave me a book with the story of the children and an account of the terrible accident. What a sacrifice these Christian parents had made for the cause of Christ! When they spoke about their work or their burden for the Indian children there was a glow on their faces which seemed more than human.

From the Lee Mission we went to a place where we witnessed other sacrifices but in direct contrast to the noble sacrifice we had just come in touch with. We went to visit Kali Ghat, where the hideous goddess Kali is worshipped. Here many people were worshipping the awful-looking image while bells were rung and drums

beaten. The pilgrims were working themselves up to a state of frenzy. Then we saw the sacrifices. Many of the pilgrims had brought little goats or kids to be sacrificed to the goddess. The head of the kid was placed in a V-shaped upright plank, then as one held the hind legs, with one stroke of a knife another severed the head from the body. I noticed that the head was cut off just at the shoulders. At first I thought the man with the knife had not made a very sure stroke but as I observed that all were severed at the same place I came to the conclusion that it was done intentionally. This did not seem so strange when I learned that the head belonged to the priests and the pilgrims carried with them the body. There were perhaps twenty-five

some atoning power in the blood of goats. Here in one forenoon I had come in touch with two kinds of sacrifices, but what a contrast!

On the evening of the same day we left Calcutta and after traveling for a night and a day through an intense heat we landed at Agra. After resting there for the night we were ready early the following morning to visit the famous Taj Mahal, claimed to be one of the world's greatest architectural achievements. After it had been built the ruling emperor had the architect put to death so there might never be another built like it. It was erected in honor of the ruler's wife. It cannot be adequately described although practically every traveler makes some attempt to do so. Its wonderful symmetry, its great dome, the lattice work of white marble, the inlaid work, the mosaics, frescoes and carvings,—all are too wonderful to attempt to describe. The whole structure of white marble seems almost an impossible thing. We climbed one of the four minarets and had a good view of the surroundings. Then we went through the Fort where we saw other great and grand structures. Through this region the Mogul emperors once held sway and had a remarkable ability for building.

Our trip next took us to Delhi, the capital of India. Here again we found buildings somewhat like a great many at Agra. There is the great Public Audience Hall of red sandstone, and the extremely beautiful Private Audience Room of white marble, the mirrored rooms, the pearl mosque, and the running water schemes—all of an architecture indescribable. One is filled with astonishment that such structures are possible by human effort. Another attraction in this city is the "Jemma



From the Mosque of Taj Mahal

kids there while we stood watching. As the blood would flow onto the stone pavement different devotees would dip their finger into it and then touch it to their foreheads, no doubt feeling that there was

Musjid" the largest mosque of India. It stands on an immense raised sandstone area and is made of a combination of white marble and red sandstone.

Resuming our travels we arrived at

Cawnpore and had just enough time to visit the Memorial Well several miles out. During the Mutiny a number of women and children were killed and half-killed and thrown into the well. A beautiful white statue of an angel now stands over the well. Near here a number of Mutiny victims are buried. No native Indian may enter here.

At Lucknow we were shown through the Residency where many Europeans were besieged during the Mutiny. But perhaps as interesting a place as any was Benares, the sacred city of the Hindus. Here the

From these temples steps lead into the river where hundreds of pilgrims are bathing in its sacred (?) waters. We did not go far until we came to the large burning Ghat where the bodies of the dead are burned. Two piers were just about burned out, a third was about half-burned—the feet of a human being could be seen for a while,—a fourth pier was being made and while watching a corpse wrapped in white was carried to the edge of the river, dipped in, and then laid upon the pier. Other corpses were soon brought and likewise disposed of. The



Worshippers at the Sacred Ganges, Benares.

place is filled with beggars and pilgrims, sick, aged and dying, for to die here means to them a more glorious life beyond. We first visited some of the temples and saw numerous images and crowds of people. Into some of these temples travelers are not allowed to enter. We stood at the door of such an one trying to see what it was like. While standing here a cow came walking along and passed through the door right into the temple. The cow is held sacred and is not molested anywhere. We next went to the famous Ganges, got into a boat and started down the famous river. All along the water front there is one mass of temples. (There are said to be 1500 in Benares).

corpse of a man is wrapped in white and that of a woman in red. Altogether we saw seven piers burning and four corpses waiting. Many people were bathing and worshipping the river. To them the water is sacred and by plunging into it their sins are washed away. It is visited by thousands of pilgrims from all parts of India, many carrying some of the water along back with them to sprinkle upon their houses or upon other members of the family who were not fortunate enough to be able to make the trip. These people are religious—they want to worship something. The missionaries are trying to show them the right way.

Smithville, Ohio.

OLD SETTLER STORIES

The Schantz (or Johns) Family

C. Z. Mast

In the writing of this sketch we wish to express our indebtedness to the kindness of Joseph W. Johns, Mrs. Mary D. Storey, 250 Main St., Johnstown, Pa., and Bishop D. J. Johns, Goshen, Ind.

As to the nativity of Joseph Schantz, the emigrant ancestor of this family, who founded at the confluence of the Conemaugh and Stonycreek, the village of "Conemaugh Old Town" from which the city of Johnstown has grown, we regret

to state that we are unable to find any reliable information. Neither the date of his birth nor of his death can be proven by documentary evidence. The only fact at hand is the inscription on his gravestone, which declares that he died Jan. 18, 1810; aged 60 years, 2 months and 18 days. According to this inscription he was born either on the 7th or 8th of November, 1749. But inasmuch as later researches have shown that Schantz sold the Morris

farm on the Quemahoning to John Bontrager as late as March, 1812, and that papers of administration for his property were issued by the court in May, 1813, it is safe to assume that he died not in 1810 but in 1813. The possibility of an error in reference to the date of his death in the inscription on the gravestone which was erected many years later, had been admitted by his grandson, Joseph Johns III.

Nor do we know anything positive about his arrival in America. It is very doubtful whether the Joseph Schantz referred to hereafter, who arrived in Philadelphia on September 1, 1769, was the founder of Johnstown. Of this, however, we are certain: Joseph Schantz was a man of the German race and a pioneer, such as came at that time only from Switzerland and the Palatinate.

The name of Schantz is so common in Wuertemburg and especially in the Palatinate, that it is frequently found in the newspapers of that country. Very numerous are the Schantz families in Lambrecht, Einoed and Niederauerbach in the Rhine and Palatinate.

If it is true, as claimed, that Schantz came from Switzerland, we can only surmise that his ancestors, like thousands of others, were compelled to flee to our beloved shores of America on account of religious persecution.

The experiences of many of these inhabitants of the Palatinate and Switzerland, driven from their homes, may be learned from the inscriptions in an old Bible now in the possession of Mr. Seiler, but now called Saylor. This Bible contains the following entries:

"Dies Buch gehort Jakob Seiler mir zu und hab es geerbt vo meinem Vater Joseph den 12 Januar 1740 zu Melsbach. Dies Buch gehort mir Jakob Seiler zu, war es mit mein, so schrieb ich meinem namen mit drein,

Gott geb mir die Hand

Dass ich drin derne

Und halten was drin steht.

Jakob Seiler bin ich genannt, mein Glueck und Segen liegt in Gottes Hand

Mein erster Sohn Ulrich ist geboren zu Wiltsteig, den 16 Wintermonat das Zeichen ist im Widder von Neumond, Anno 1706, gestorben im Juni 1707.

Mein Sohn Daniel ist geboren zu Sembach im Januar, das Zeichen ist im Schorbin im Vollmond 1708

Meine Tochter Hedwig Seiler ist geboren zu Obermelingen im Januar, das Zeichen ist im Scorpion im Vollmond 1712.

Mein Sohn Jakob Seiler ist geboren zu Obermelingen den 30 Januar, das Zeichen ist im Loewen im Neumond 1715.

Meine Tochter Gertrud ist geboren zu Ischbach den 1 Juni, das Zeiche ist die Jungfrau im Vollmond 1720.

Mein Sohn Johannes ist geboren zu Ischbach den 22 Juli 1723, das Zeichen ist im Fisch im Neumond und gestorben den 26 Juni 1725.

Den 19 Marez 1739 habe ich Jakob Seiler mit der Magdalena Held Hochzeit gehalten.

Den 26 Mai mir durch Gottes Gnade ein Sohn geboren worden im Zeichen der Zwillinge im Neumond 1740."

As may be noted from the above, Jacob Seiler lived in Wiltsteig, Regierungsbezirk Upper Bavaria, at the time of the birth

of his son Daniel. He was either in Sempach, Canton Lucerne, Switzerland. The birthplace of his daughter Hedwig and his son Jacob, 1712 and 1715, is given as Obermelingen, but as there is no place of this name in either Switzerland or Germany, but a Melingen in Canton Aargau (Switzerland) doubtless the latter place is meant. At the birth of his two daughters Gertrude and his son Johannes the family lived in Ischbach (now Eschbach) in Baden or in Echbach, Palatinate. Melsbach, where Jacob inherited the Bible from his father, lies in Neuweid, Regierungsbezirk Coblenz, in the Rhine Province of Germany. In Dornsieders, the Palatinate, there is a fortress named Johann Seiler.

We may note that probably Bishop James Saylor of Holsopple, Pa., and other Mennonite Families residing near Johnstown are descendants of Jacob Seiler.

The experiences of the ancestors of Joseph Schantz may have been similar to those of Jacob Seiler and thousands of others, members of the Mennonite denomination and other religious bodies of similar faith who came into Switzerland during the Thirty Years War. The peace Westphalia (1648) granted religious liberty only to the Roman Catholics, Lutherans and the Reformed. The Anabaptists, including Waldenses and Mennonites who forbade the bearing of arms, were hated by the princes.

Joseph Schantz was not the only bearer of this name who came to America in the eighteenth century. In the year 1770 there came another Schantz from Wuertemberg and settled in the eastern part of Pennsylvania. Among his descendants was the Lutheran pastor, F. J. Schantz, who died several years ago in Myerstown, Lebanon County, Pa. He like all the other descendants of the Wuertemberg pioneer, retained the German name and is an author of a "History of the Pennsylvania Germans."

Very little also is known of the first few years of Joseph and Veronica Schantz's life in America. It is only known that at first they lived in Connestoga Valley, probably only a few miles from the home of the writer, where Veronica, the sister of Joseph Schantz had married in some part of Berks County to Joseph Kreisner. The couple moved to Somerset County where many adherents of the Mennonites and Amish had settled. The fine appearance of their farms and buildings excited the admiration of the travelers of that time. The Kreisners had ten sons: Peter, Eli, Jonas, David, Joseph, Benjamin, Christian, Gabriel, John and Daniel. The living descendants now write their name Crisner.

Joseph Schantz was married in Berks County to Veronica Holly, who was born March 27, 1757. Her father, Michael Holly, and his brother, Andreas were natives of Switzerland having crossed the ocean in the ship "Brotherhood" controlled by Captain John Thompson with 300 passen-

gers from Rotterdam, last from Cowes, England, landing in Philadelphia Nov. 3, 1750. (See sketch of the Holly or Hooley family in the November 1922 number of the Monitor.) Joseph Schantz was a brother-in-law to the writer's great-great-grandfather, Bishop Jacob Mast. He in company with his wife had also moved with his sister to Somerset County. Schantz at first sought a farm near the village of Berlin, founded in 1774 by a German named J. Keffner. In 1793 he sold the farm to buy a parcel of land at the confluence of the Conemaugh Town, the present Johnstown, May 2, 1807. Schantz sold his Johnstown property, having already purchased in 1805 the Jacob Stover farm in Conemaugh Township, comprising 180 acres. After taking possession of the farm, he bought 88 acres of land adjoining his property from David and Barbara Yotter (Yoder) for 59 pounds 10 sh. sterling. He also secured the Robert Morris farm on the Quemahoning, but sold it after a short time for 359 pounds sterling. Schantz left no will at his death Jan. 18, 1813, and his property was disposed of at public sale. His son Joseph acquired it Nov. 3, 1813, paying \$10.71 per acre for the original 180 acres, and 76 cents per acre for the 88 acres obtained afterwards. Joseph Schantz II remained in possession of the farm until a year before his death, when he conveyed it to his son Joseph for the sum of \$2,800.00. After the death of Joseph Schantz III, Nov. 12, 1907, the farm came into the possession of his son Sem K. The latter rented it to his son Joseph W. who was born July 4, 1882, and who in 1904 married Annie Miller.

The Joseph Schantz family had two sons, David and Joseph, and three daughters, Barbara, Veronica, and Sarah. David died at the age of 17 years. Barbara, born Nov. 22, 1782, was married to George Bontraeger. They moved to LaGrange County, Ind., where Barbara died May 9, 1870; aged 88 years. Veronica, born in June, 1786, married John Holly with whom she moved to Canada, where Holly died. The widow later married John Nell and they returned to the State of Indiana. Veronica died in Peru, Ind., October, 1867. Sarah, born Jan. 27, 1794, was married to Christian Esch. Their descendants write the family name Eash.

Joseph Johns II was married to Nancy Blauch (born August 26, 1799) whose grandfather, Christian Blaugh, came from Switzerland to Lancaster County in 1750. Some of the descendants write the name Blauch, while others write it Blough. Joseph was born Jan. 19, 1792, and died Dec. 5, 1868; his wife died the year before. Their children were Daniel, John, Joseph, Katherine, Sarah, Annie and Christina.

Joseph Johns III was born June 14, 1826, and died Nov. 12, 1907. He was married to Lydia Kauffman April 7, 1850, and was survived by three sons and three daughters. His wife, born Nov. 18, 1832, died Nov. 9, 1896. Their descendants are as follows: Sem K., born Feb. 25, 1851;

Moses K., born July 22, 1852; David K., born Dec. 15, 1855, died Oct. 29, 1872; Liz-zie, born Dec. 13, 1858, was married to Aaron Swank Nov. 14, 1875, who until the death of his father-in-law helped on the Schantz farm; Barbara, born June 21, 1861, was married to Henry Rish of Davidville; Franey, born Dec. 31, 1864, was married Jan. 22, 1882, to Harry Custer of Ingleside, Cambria Co.

Many relics of Joseph are yet in the possession of the family. Among them is a German Bible, which was printed by Christopher Sauer in 1776, in which Schantz has registered the birth of his children in his own handwriting in German.

Older and rarer than the Bible is another book that comes from Joseph Schantz and has been well preserved. The mighty volume, 15 inches long, 8½ inches wide and nearly 4 inches thick, is bound between strong brass nails studded wooden covers with metal clasps. The book contains 1500 pages and is a Martyrs' Mirror, of the Ephrata edition. Both of these books have been placed for safe keeping in the vault of the United States National Bank of Johnstown, Pa.

There are also in the family skins of deer shot by Schantz in the woods of the surrounding country, and small balls of yarn spun by his wife Veronica herself. It is said of Schantz that he was a strong, heavy-set man of about 5 feet 6 inches in height; he was said to be a mighty hunter and of extraordinary power and endurance. Moses K. Johns has in his possession the rifle with which his great-grandfather shot deer on Kerville Hill.

The Schantz farm lies partially on a hill, on the highest point of which is the family burial ground. On Schantz's gravestone is inscribed: Joseph Johns died Jan. 18, 1810; aged 60 years, 2 months, 10 days. The inscription on the gravestone of his life companion is: Franey Johns died Dec. 15, 1833; aged 76 years, 8 months, 18 days.

Bishop D. J. Johns, Goshen, Ind., writes: "I have made an effort to secure some information as to date when members of the family of Joseph Johns (founder of Johnstown) migrated to Indiana. A grandson, John Bontrager Sr. whose wife was Barbara Johns, also came and located in Lagrange County. He was an industrious and thrifty farmer and earnest Christian, instilling the faith that he held dear into the minds of his children (that to this day by far the greater part of his descendants are holding to the Mennonite faith and the name Bontrager is very common in the list of the ministry. His son Joseph had six sons. Two were bishops, one a minister, and two deacons.

Joseph Schantz, progenitor, had one son Joseph who lived and died on the old homestead. His daughter Catherine was married to Samuel Schrock and settled in Lagrange Co., Ind., about 1848. Uncle Daniel Johns son of Joseph Jr. moved to Ind. in 1852, located in Lagrange County

and in 1865 my father John Johns also moved to Indiana. All these held to the nonresistant faith and by far the greater part of their descendants are members of the Amish and Mennonite Churches, but however, a few are affiliated with other denominations. The children of John Johns are all connected with the Mennonite church. Fraternally, D. J. Johns".

Feb. 5, 1923.

After the arrival of Joseph Schantz, immigrant ancestor, he built for himself and family a log house at the foot of Levegood Street. The laying out of this tract of land, which was heavily wooded, may have occupied him for some years. On Nov. 4, 1800, his charter for the village "Conemaugh Old Town" was recorded in the court of Somerset county. This notable document reads as follows:

"To all people to whom these presents shall come: Joseph Johns, of Quemahoning Township, in the County of Somerset, in the Commonwealth of Pennsylvania, yeoman, sends greetings.

Whereas, the said Joseph Johns hath laid out a town on the tract of land wherein he now lives, situated in the forks of and at the confluence of Stonycreek and Little Conemaugh Old Town, in the township and county aforesaid, which said town contains at present 141 lots, 10 streets, 6 alleys and one market Square, as the plan thereof will more fully and at large appear:

Now know ye, that the said Joseph Johns hath laid the said town on the principles and conditions following, viz:

First, the said town shall be called and hereafter known by the name of Conemaugh. Second, The purchaser or purchasers of each lot in the said town, upon the payment of the purchase money agreed upon, shall receive from the said Joseph Johns, his heirs or assigns, a deed regularly executed for the same lot, free and clear of all encumbrances except the payment of a ground rent on each lot of one dollar in specie on the first of October annually forever. Third, The said Joseph Johns hereby declares the said Market Square, streets and alleys, public highways, and guarantees to the future inhabitants of the said town of Conemaugh a free and undisturbed use of them henceforth forever. Fourth, The said Joseph Johns gives and grants to the said future inhabitants two certain lots of ground situated on Market street and Chestnut street, in the said town, marked in the general plan thereof No. 133 and No. 134, for the purpose of erecting school houses and houses of public worship, free and clear of all incumbrances whatever. Fifth, The said Joseph Johns hereby further gives and grants to the inhabitants aforesaid, free and clear of all incumbrances whatever, a convenient spot of ground at the upper end of the said tract of land, not less than one acre, for a burying ground for the inhabitants of said town and neighborhood, which said spot of ground shall be mutually determined on, surveyed, and laid off by the said Joseph Johns and the several purchasers of lots in the said town, or such of them as may be there present on the first day of next May. Sixth, The said Joseph Johns reserves the square on Main Street, containing the lots Nos. 49, 50, 51, 52, for a county court house and other public buildings, and he hereby engages, as even as the said town becomes a seat of justice, to convey the same to the county for that purpose free and clear of all incumbrances whatsoever. Seventh, The said Joseph Johns hereby further declares that

all that piece of ground called the point lying between the said town and the junction of the two rivers or creeks aforesaid, shall be reserved for common public advantages for the use of the said town and its future inhabitants forever.

In testimony whereof, the said Joseph Johns hath hereunto set his hand and seal the third day of November, one thousand and eight hundred.

Joseph Johns (S. S.)

Sealed and delivered in the presence of
Abraham Morrison,
John Berkey, and
Josiah Espy.

Somerset County, S. S.

On the third day of November, one thousand eight hundred personally came before me, the subscriber, one of the Justices of the Peace in and for the county aforesaid, the above named Joseph Johns, and acknowledged the above instruments in writing to be his act and deed.

Witness my hand and seal,

John Wells (S. S.)

Recorded November 4, 1800."

The new town was named Conemaugh Old Town, but by the settlers in the vicinity it was called Schantz's Town. January 12, 1831, by act of Legislature it was incorporated into Conemaugh Borough, and on April 14, 1834, by a special act of the Legislature, the name was changed into Johnstown in honor of its founder, Johns.

Schantz had blank deeds printed in the large unique script of that time leaving little to be done except to fill out the name of the purchaser, receive the consideration and have the deed executed. One of these instruments bears date 10th Jan., 1803 and conveys lot No. 37 to Daniel Wirtz for the sum of \$7. This deed is signed, Joseph Schantz in German, with the name of his wife, who made her mark, in English.

The emigration into Cambria County began in 1770, a year after the provincial government by proclamation on April 3, 1769, had thrown open to this portion of land to white settlers. Previous to this time white men were not permitted to take possession of the land because the Indians still claimed it as their property. This prohibition appears to have been little regarded for the Indians made numerous complaints of white men settling in their territory. This led to many conferences between the provincial authorities and the Indians, in which Colonel Conrad Weiser of Womelsdorf, Berks Co., Pa., who enjoyed to the fullest the confidence of the redskins, twice acted the part of mediator. At the last of these conferences, held in November, 1768, at Fort Stanwix, N. Y., the Indians for a consideration of \$10,000 surrendered all claims to the land south of the Kittanning Indian trail. The Six Nations had already withdrawn from the disputed territory to the Allegheny River, called by them the Ohio. Their chief village was Kittanning. The last Indians on the Conemaugh belonged to the Shawonese Tribe, many of whom joined the French in their wars with the English and who took part in the Battle of Braddock's Field (July 17, 1755). The Indians appeared quite often in this part of the county af-

ter a number of white settlers had made it their home. They hunted in the forests, abounding with game, and fished in the streams, well stocked with all kinds of fish. They made many attacks on the whites, and among others, Samuel and Rachel Adams, the first white settlers within the limits of the present Cambria County, were victims of their ferocity. During the War of the Revolution a special regiment of militia was organized to protect the whites against the predatory attacks of the Indians. Not until after the year 1784, when the redskins had gone west, was Western Pennsylvania safe.

On June 16, 1913, the one hundredth Anniversary of the death of Joseph Schantz, there was unveiled a memorial of Schantz with figure of his bust which was erected by citizens of Johnstown of German descent. The monument is not of great dimensions, standing only eleven feet high and serves as a drinking fountain for the accomodation of the public. The sculptor J. Otto Schweitzer, has formed the bust with a true type of the facial appearance of the early Schantz's and appears in full early pioneer Amish Costume.

March 8, 1923.

C. Z. Mast.

THE INFLUENCE OF THE BIBLE

The influence of the Bible may be realized by an attempt to root it out. We should need to burn all Bibles, Testaments and Hymn Books, then destroy every law book and commentary. We would have to blot out page after page in the works of poets, and destroy all books whose titles are biblical. Books on science would not escape the tearing out of large portions. The greatest works of music would perish. The masterpieces of painting and sculpture would be defaced or destroyed. The most sublime buildings of Europe and America would be dynamited. In every cemetery the words of hope would be chiseled from the tombs. The motto would have to be chipped from the walls of Harvard University and other universities and from their great seals.

Not a library would escape unscathed, not a church building would be left standing. When all this were done, the Bible would remain indestructive in the memory of living men. To say nothing of the western nations, there are school children in China and Japan who can repeat the entire New Testament from memory. If the printed records were lost, in each heart each portion of Scripture is cherished so that it could be reproduced. To destroy the influence of the Bible it would be necessary to massacre every Christian and even this would not be enough, for in their death they surely would repeat some precious word that could not be erased from the memory no more than Paul could forget Stephen's face and Stephen's dying prayer.—The Bible and Missions.

"Sin makes people faint."

THE YOUNG PEOPLE'S MEETING

WHILE THE MASTER IS AWAY.—
Accs. 1:1-14; Mk. 13:32-37

Topic for May 13

MOTTO

"Be ye stedfast, unmoveable, always abounding in the work of the Lord."

MEDITATIONS ON THE TOPIC

I. The Time Until Jesus Comes Again.—

Jesus has vividly illustrated our duties by illuminating parables and illustrations. He told the disciples plainly at the close of His earthly ministry about going away and coming again. He also told them about the work He desired them to do while He was gone and how He would help them by the presence of the Holy Spirit who would come as a comforter instead of Jesus in the body. The Holy Spirit will dwell in the believers and make them to live in the nature of Jesus in the world during all the time until He comes.

Just as a master would desire that his servants would faithfully do the work which he had assigned them, so Jesus expects His work to be done faithfully by those in whom His Spirit dwells while He is away. It is also His desire that many who do not know Him and have His Spirit should become acquainted with His Gospel and in believing receive also the Spirit and enter into His service.

But there are many who use the time of the absence of the Master as a time to do their own pleasure. Sinners put off the day of accepting the Gospel because they think the day far away when they shall die or when Jesus shall return. Christian professors grow careless and think it needless to be so particular because there is plenty of time to do the Lord's work, yet all the while they are idle souls are dying and much precious fruit goes to waste.

But Jesus wants us all to live each day as though we expected Him to return every moment and with the return to behold our service whether it is faithful or not, giving us our reward if we have done His will and receiving our judgment if we have not done His will.

II. The Text.—Acts 1:1-14; Mk. 13:32-37.—The first passage gives an account of the going away of Jesus and what His final message was to the disciples who were left. The first thing they were to expect was the Comforter to abide instead of the bodily presence of Jesus and to give them power as witnesses for Him, throughout all the earth.

The next passage gives Jesus' illustration of what His going away is like and shows that it is important that we are watching and praying and working in His absence expecting His return at any moment.

OUTLINE STUDY

I. The Work of the Faithful

1. Witnessing.—Acts 1:8; Matt. 28:18-20.
2. Watching.—Matt. 25:13.
3. Praying.—Lk. 21:36; Mk. 13:33.
4. Working.—Lk. 12:42-48; I Cor. 15:58.
5. Exhorting.—Heb. 10:25.
6. Comforting.—I Thes. 4:13-18.

II. The Spirit of the Faithful

1. Readiness.—Lk. 12:35-40.
2. Cleanness.—I Jno. 3:3; I Pet. 1:14-16.
3. Diligence.—II Pet. 3:14.
4. Longing.—Rev. 22:20; II Tim. 4:8.
5. Abiding.—I Jno. 2:28.
6. Soberness.—I Thes. 5:6; I Pet. 1:13.
7. Patience.—Heb. 11:36, 37; Jas. 5:7, 8.
8. Steadfastness.—II Thes. 2:14, 15.
9. Faithfulness.—Matt. 25:14-30.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Watch"
2. Preparation to meet Jesus.

For Young People

1. The Faithful Servant.
2. The Work Our Master Left Us.
3. The Uncertainty of the Time of His Return, and Its Lesson.

For Older People

1. Loving His Appearing.
2. True Preparedness.

PERSONAL THOUGHT

Faithfulness in all things to my Master as if He were present to my sight, as if expecting His return any moment.

SEED THOUGHTS

When Jesus comes to reward His servants, Whether it be noon or night, Faithful to Him will He find us watching, With our lamps all trimmed and bright?

If at the dawn of the early morning, He shall call us one by one, When to the Lord we restore our talents, Will He answer thee, "Well done"?

Have we been true to the trust He left us? Do we seek to do our best? If in our hearts there is naught condemns us, We shall have a glorious rest.

Blessed are those whom the Lord finds watching, In His glory they shall share; If He shall come at the dawn or midnight Will He find us watching there?

Oh, can we say we are ready, brother?— Ready for the souls bright home? Say will He find you and me still watching, Waiting, waiting when the Lord shall come?

WHAT THE HOLY SPIRIT DOES FOR THE CHRISTIAN.—Jno. 14:15-26; 16:13.

Topic for May 20

MOTTO

"The manifestation of the Spirit is given to every man to profit withal."

MEDITATIONS ON THE TOPIC

I. The Christian's Abiding Friend—Jesus had been a very precious friend to the disciples who walked with Him in the world. They longed to be with Him always. But while He was here in the

body people often crowded over each other to get near to Him. Zacchaeus climbed up in a sycamore tree to see Him. Some could not get near him without taking off the roof of the house. Possibly some could not see him at all. But when Jesus went away to Heaven, He sent another friend, not in an earthly body like the body of Jesus, but the Holy Spirit who can dwell in every body who has been cleansed by the blood of Jesus and has made room for Him. There is no time coming when the Spirit of Christ will be taken away from the children of God any more, except from those who so sin against Him that He can no longer dwell in their wicked sinful hearts.

When this abiding friend dwells in us He will make our lives like the life of Jesus when He was in the world. We know how loving and kind and good He was. How obedient He was to the Father! How unselfish He was toward all men! How pure He was from the defilements of sin! How strongly He met the Tempter and overcame him! How faithful He was in pointing sinners to the way of life and truth! The Holy Spirit will make us like all that and will be like an ever-present friend to give us comfort and help along the pathway of life. Study the Word and see how precious this friend really is. Do we have Him in us now?

II. The Text.—Jno. 14:15-26; 16:13.—These scriptures teach how the Holy Spirit as a comforter will be sent from the Father to the loving and obedient disciples. They tell of the blessing that this comforter will bring with Him into the life of all who receive Him.

OUTLINE STUDY

1. Regenerates.—Jno. 3:5; Indwells.—Jno. 14:17.
2. Changes into Godlikeness.—II Cor. 3:18.
3. The seal or sanctifier separating us unto service and glory.—I Pet. 1:2; Eph. 1:13, 14; II Thes. 2:13.
4. Gives power.—Acts 1:8.
5. Satisfies.—Jno. 7:38, 39; 4:14.
6. Gives assurance of sonship.—Rom. 8:16; Gal. 4:6.
7. Helps in prayer.—Rom. 8:26; Jude 20.
8. Gives understanding of Spiritual things.—I Cor. 2:10-12; I Jno. 2:26, 27.
9. Unites in one body.—I Cor. 12:13; Eph. 4.
10. Comforts, guides, etc.—Acts 9:31; Jno. 14:16; 16:13; Acts 16:6-10, Lk. 12:12.
11. Gives victory over the body.—Rom. 8:13.
12. Bears fruit of righteousness.—Eph. 5:9; Gal. 5:22, 23.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Spirit"
2. The Comforter Jesus Sent.

For Young People

1. How the Spirit Helps Our Infirmities
2. The Assurance of Sonship.
3. The Fruit of the Spirit.

For Older People

1. Who Receive the Holy Spirit?
2. Walking in the Spirit.

PERSONAL THOUGHT

Have we met the conditions in loving obedience to Jesus, which will enable the Father to answer the prayer of Jesus that the Comforter may come and abide in us.

SEED THOUGHTS

Holy Spirit, faithful guide;
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a desert land;
Weary souls for aye rejoice,
While they hear that sweetest voice
Whispering softly "Wanderer come;
Follow Me, I'll guide thee home."

Ever present truest Friend,
Ever near Thine aid to lend
Leave us not to doubt and fear,
Groping on in darkness drear;
When the storms are raging sore,
Hearts grow faint, and hopes give o'er,
Whisper softly, "Wanderer, come!
Follow Me, I'll guide thee home."

When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but heaven and prayer,
Trusting that our names are there,
Wading deep the dismal flood,
Pleading naught but Jesus' blood;
Whisper, softly, "Wanderer, come!
Follow me, I'll guide thee home."

PROBLEMS OF FOREIGN MISSIONS.
—Acts 14.

Topic for May 27

MOTTO

"Lo, I am with you alway, even unto the end of the world."

MEDITATIONS ON THE TOPIC

I. The Foreign Mission Problem.—The mission spirit is one that loves the stranger and longs to bring him the message of life. There is always difficulty in meeting and dealing with the stranger. There is the problem of getting where the stranger is and after coming into his presence to get acquainted with him in a way to bring to him the message and to teach him the way of the message when he is ready to embrace it.

In working out the problem of foreign missions we need the one great equipment of the Holy Spirit that impels us to go out in the spirit of Jesus to seek and to save that which was lost. This Spirit needs to be not only in the messenger who goes, but in the home church from which he goes that they may not only send him forth in harmony with the Spirit's leading, but having sent him forth, to be so interested in his mission that prayers may ascend for the blessing of God upon the work, and willing hands may minister according to the ability from God to the furtherance of the work and the comfort of the worker.

The worker on the field needs to realize the presence of Jesus in all his undertakings whether they be pleasant or unpleasant to the flesh. Strange people and customs make the flesh lonely, but Jesus makes us at home anywhere by his cheering presence. Sin's awful darkness makes the heart sick and discouraged but the power of God comes to our rescue and the Gospel is the great remedy which we apply by His grace and wisdom. The little flock in a foreign land has great things to face with their ignorance of the way and the great darkness around them, but Jesus is ever ready to give to them all the grace and power that is needed for their task. The word of the Gospel is a guide. The Holy Spirit is a power. Consecrated lives are an instrument. God

will work them out together to the overthrow of Satan's power.

II. The Text.—Acts 14.—In this chapter there is a sample of various experiences through which a foreign missionary went in Paul's day. There was opposition to meet from his own nation, opposition from ignorant and easily incited foreigners. There was need of soberness in meeting popularity and patience in giving the true teaching. There were true-hearted ones to establish and churches to organize.

OUTLINE STUDY

I. The Problem of Launching Out

1. The Responsibility of the home church.—Acts 13:1-3; 11:19-26.
2. The responsibility of those who are called to go.—Acts 26:19, 20.
3. Ways that help may be given.—Phil. 4:14-19; Eph. 6:19, 20.

II. Problems Before the Missionary.

1. Hardships and trials.—Phil. 4:11-13; I Cor. 11:23-33.
2. Strange customs.—Acts 16:20, 21.
3. Idolatry.—Acts 17:16.
4. Moral depravity.—Rom. 1:21-25; Eph. 2:1-3.
5. Establishment of believers.—I Thes. 3:1-13.
6. Organization and self-propagation and self-support of the work by native Christians.—Acts 14:21-23.
7. Reaching unevangelized fields.—Rom. 15:20, 21.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Gospel"
2. Preaching to People in Foreign Lands.

For Young People

1. The People Who Never Heard.
2. Problems Before the Missionary.
3. Helping to Solve Problems.

For Older People

1. The Home Church and Foreign Missions.
2. Facing God's Call.
3. A Pressing Problem.

PERSONAL THOUGHT

Working with God at all times and under all circumstances causes each problem to come to Him for solution and makes us the instrument of His grace and wisdom upon whom all the care and anxiety is to be loaded.

SEED THOUGHTS

"When the work opened in the foreign field many prayers from the entire church ascended to the Throne for success. God has answered our prayers and granted our requests with the results that there are multitudes in the 'Valley of Decision.' It would be tragic indeed if they should be lost when 'our barns are filled with plenty' and we have to spare."—S. C. Yoder, In Year Book—1923.

There are more problems should we take time to name them and discuss them. These are some that just now present themselves to our minds as ones that we must solve. In order to help solve them we need more missionaries, more native workers, some kind of industries, established by Mennonite people, schools managed by the Mission, lots of faith and prayer by you and by us, lots of patient, self-sacrificing toil among the people. Is it within your power to help in any of these things?—I. W. Shank in Mission Supplement of December 7, 1922.

"From His throne the Father sees us
This should help us to prevail;
And our leader true is Jesus

And we shall not, cannot fail;
Triumph crowns the brave and true,
May the Lord depend on you?"—Sel.

SPENDING THE LORD'S DAY IN
THE LORD'S WAY.—(Jr.).—Neh.
13:15-22; Rev. 1:10

Topic for June 3

MOTTO

"Honour him, not doing thine own ways,
nor finding thine own pleasure, nor speak-
ing thine own words."

MEDITATIONS ON THE TOPIC

I. How to Spend The Lord's Day.—Most of us have been taught about our duty in spending the Lord's day. Christian fathers and mothers who do their whole duty train their boys and girls to go to worship on the day set apart for worship. People recognize a day of worship also give the day over to the Lord's work. They lay aside their daily work and spend the time for the Lord.

But there is danger that we drift with the times and forget the real spirit in which we keep a day unto the Lord. When we keep a day for God we ought to keep it in a way that we are sure He is pleased to have us keep it. I see someone eating a piece of cake. He doesn't want to take very much, so he cuts a very little slice and nibbles away at that. Then he cuts another tiny slice and eats that. But he keeps on that way cutting and cutting and cutting until when you look at the plate after a while, you see the whole thing about gone. He might as well have cut the big piece in the first place. That is the way some people waste the Lord's day. They are ashamed to do a regular job. But they cut a little time here and a little time there, thinking it not so disgraceful to do just a little, until they have very little left in which to meditate on the things of God and to spend in honoring Him.

Our motto suggests that we spend the Lord's day in honor to Him and not in seeking our own ways and pleasures. It should be our delight to spend the Lord's day for Him. Instead of cutting out a little time for our own pleasure in the flesh we should rather delight in spending all in the worship and praise of our Lord.

II. The Text.—Neh. 13:15-22.—In this scripture we have ways in which the children of Israel broke the Sabbath law of God and how Nehemiah their governor corrected them for their transgressions.

Rev. 1:10.—This scripture gives the name of the day since the resurrection of Jesus in which the Christian spends his Sabbath unto the Lord.

OUTLINE STUDY

I. How the Sabbath was Ordered under the Old Times in Israel

1. A holy day of rest unto the Lord.—Ex. 31:15-17; 35:2.
2. No work was to be done.—Ex. 34:21.
No gathering.—Ex. 16:23-30
No wood getting.—Num. 15:32-36
No buying or selling.—Neh. 10:31
No bearing of burdens.—Jer. 17:21, 22
No fire kindling.—Ex. 35:3.

II. How Jesus Showed the Meaning of the Sabbath Law

1. Not to prevent necessary eating.—Matt. 12:1-8.
2. Not to prevent deeds of mercy.—Matt. 12:10-13.
3. Not to forbid common chores that are not for gain, but daily comforts.—Jno. 5:5-11.
4. It was for man's good.—Mk. 2:27.

(Concluded on page 157)

THE SUNDAY SCHOOL

SOME PRACTICAL EXPERIENCES WITH GRADED LESSONS

(See also editorial)

I. Our Experience

John S. Umble

Since our church building was remodeled some years ago the boys and girls meet in separate session in the basement after opening exercises for the whole Sunday school upstairs. At first the primary superintendent and her assistant exercised absolute control of their department.

A little over three years ago she needed a teacher for the beginners—some twenty boys and girls three and four years old. She asked a young mother to take the class. The sister had taught school for several years after graduating from high school and doing some college work. She had been a kindergarten teacher and primary Sunday school worker in one of our city missions and while there had used and learned to believe in graded lessons. She agreed to teach the beginners on condition that she be permitted to use the graded lessons. The International Uniform Lessons at that time were taken from the Book of Acts and dealt with the descent of the Holy Spirit and His work and Mission in the Church.

She did not consider these lessons adapted to the needs of the little tots. Her suggestion was favorably received by the primary superintendent and her assistant and after some discussion and investigation it was decided that the course published by the Brethren Publishing House coincided most nearly with our Mennonite interpretation and application of the Holy Scriptures.

It is only fair to state that while the school was not consulted when the new lessons were introduced, there was no attempt at secrecy or concealment. Of those who happened to learn of their use few gave any active support, a few were reserved tolerant and some assumed sort of an air of hostile indifference.

At first only two classes used graded lessons—the beginners already mentioned, and the lower primary class taught by a well-trained young school teacher who asked for the lessons after she found they were to be used by the beginners.

Graded Lessons Introduced

The text used was "Foundation Truths." These lessons, covering a year's work, take up the fundamentals of our Christian Faith and Doctrine to the birth of Jesus which brings the Christmas lesson at the

end of first year. During this, the child's first year in a Sunday School class with other children of his own age, he is taught to know God as the Creator and Preserver of all, the Divine Parent who lives in the Eternal Home and who loves and cares for everyone. The child is taught the scriptural account of the creation of the visible universe, then follows the fall of man, the doctrine concerning Satan and the spread of sin, leading up naturally to the need of a Savior, the promise of a Redeemer the story of His forerunner and as stated above the Birth of Jesus.

This all sounds rather advanced and complex for Sunday School Lesson material for a beginner but it is all so simply and beautifully taught by the wise selection of Bible stories easily within the comprehension of the child that at the end of the year he holds in his possession many of the vital fundamental principles of the Christian religion. And he has been taught them so simply and so naturally that without any straining or forcing the great doctrines of the Bible become a part of his subconscious thought processes.

Second Year—Child's Life of Christ

Near the end of the year the primary superintendent was called to another field and her assistant said, "What shall we do for these children at the end of this year?" The graded lesson idea is not meeting with much favor. I don't know what to do." The reply was, "You know as well as any one what progress these children are making and you know too that they need the next series in this course. Go ahead and order it for them and if you fail of re-election you will at least have done your duty by the children."

So it came about that the second year these two classes and a new beginners' class took up the "Child's Life of Christ," a course that devotes an entire year to the study of the life of our Savior on earth. His boyhood, His journeys, His miracles, His sacrificial death, His resurrection and His ascension.

Third Year—Graded Lessons for the Juniors

At the end of the second year the question again arose, Shall we continue graded lessons? If so, how? The excellent results of the previous two years made the

answer to the first question easy. But there had been two original classes of two different ages. One class was now five and six, the other eight and nine. It was decided to have the younger group repeat the lessons of the past two years as recommended by the editors of the course because the quarterlies are so written as to make possible a very simple presentation of the lesson for beginners and using the same material in a more advanced way for primary pupils.

But the superintendents felt that the boys and girls who had reached or were nearing the Junior age should not be asked to take "Foundation Truths" and the "Life of Christ" the second time, chiefly for the reason that these courses do not provide the pupil with a quarterly for home study. They ordered, through the same publishing house, the regular International Graded Lessons for Juniors. This is an excellent course beginning with Genesis and covering the Old Testament to the Book of Joshua, with the summer quarter devoted to the parables of Jesus. The writer has never seen Sunday school classes doing better work than these children did during the past year.

Fourth Year of Graded Lessons

This year the primary classes are studying the "Child's Life of Christ" the second time. The Juniors have taken up the second year of their course. The first quarter they studied the life of Joshua, or Israel conquering Canaan. The second quarter takes up the Life of Christ and the year's work continues thru the founding of the Church and the missionary journeys of Paul. The last quarter resumes the history of Israel covering the period from the death of Joshua to the fall of the house of Eli. In the third quarter of the course four lessons take up modern missionary history. These will be used as supplementary material and for the Sunday school class recreation events from the life of Paul will be substituted.

With this exception there is only one other lesson which we as Mennonites have not been able to use as printed. Devotional covering, feetwashing, baptism, and other ordinances are taught in these quarterlies as practiced by us with the exception of the communion. When this lesson is reached it has become our custom for the superintendent to call the teachers together and instruct them not to follow the quarterly but to teach the lesson of the Lord's supper as practiced by the Mennonite Church, since this lesson as printed emphasizes the manner of partaking of

the Lord's Supper as taught and practiced by the Brethren Church.

A Minimum of Machinery in Grading

The lower Beginner's class is open the year round for pupils to enter. Once a year six or eight of the older ones are taken out, usually those who will enter school the following year, and form a separate class. All beginning and primary classes study the same lesson. The "Foundation Truths" and "Child's Life of Christ" are not taught in the same but alternate years.

There are no examinations or texts for promotion. All pupils pass on the next department with their class. The first year they study the "Foundation Truths," the second, the "Child's Life of Christ," third year, "Foundation Truths," advanced form of the lesson, fourth year "Child's Life of Christ" advanced. They are then promoted to the Junior Department and given the two years work outlined above. It is the present intention to promote them to the next room at the end of the sixth year to take up the study of the Uniform Lessons with the Intermediates and Seniors.

An Urgent Present Need

If the past is an index of the future a majority of our Juniors will apply for church membership during the next year or two and the remainder will follow soon after. Our workers would welcome a course in doctrine for these young Mennonites—a six or twelve months' course that would follow the general lines of "Foundation Truths" and including the distinctive doctrines of the Mennonite Church. Such a course could be repeated every three or four years in a Sunday school department where upper Juniors, Intermediates and lower Senior classes meet in a separate room. There seems to be no good reason why such a course if well written could not be given occasionally, say every three or four years, in the adult department of the Sunday school.

Graded Lessons Bring Problems

Several problems confronted the primary workers soon after graded lessons were introduced. The classes were too large. It was practically impossible to get substitute teachers because the lessons were different from those taught in the adult department. It was difficult to conduct a satisfactory lesson review with the older pupils studying the Uniform, the younger, the Graded Lessons.

The "Assistant" Teacher

The most serious problem was that of the substitute teacher. This was met by training a corps of assistant teachers. Those who gave evidence of some talent for teaching and had the other scriptural qualifications were appointed assistant after being required to observe the teaching of competent teachers for some time. They were given a teacher's quarterly, expected to study the lesson for themselves and after observing for a number

of Sundays were asked to teach a class under the supervision of a teacher or officer. Their work was criticized in a sympathetic spirit and they were encouraged in every way to become efficient in lesson preparation and presentation. The success of graded lessons in our Sunday school has been due largely to the faultless teaching of the young mother who first asked for graded lessons and to the conscientious painstaking effort of the young assistants who were drafted into the service and who looked to her as their pattern and example.

After several assistants had been given some training the classes were subdivided into groups of six or eight, the more apt assistants promoted to the regular teaching force and their groups made regular classes. At present there are two Junior teachers, one assistant for eighteen Juniors; two Primary teachers, one assistant for twenty pupils; two teachers, one assistant for twenty Beginners. So, by combining classes and using assistants the Sunday school work in these departments could move along at nearly maximum efficiency even tho more than half of the teachers should be absent.

Another difficulty was that of

Reviewing the Lesson

with the Intermediates using the Uniform and the younger classes the Graded Lessons. This problem was solved by dividing the large comfortable well heated, lighted and ventilated basement into two rooms by an inexpensive easily removable partition of wall-board set in wooden frames.

Opposition to Graded Lessons

After the lessons had been in use for about a year and a half opposition began to develop. This was largely due to misunderstanding of a certain article which appeared in one of our church papers regarding Graded Lessons. Our Sunday school workers agreed with that article in the main but it seemed to mislead the uninformed. It appeared to many to condemn all graded lessons whereas in reality it was silent on graded lessons for the younger children and merely pointed out the error and danger of using certain outside material instead of the Bible text for advanced classes as is done in some graded lesson quarterlies for intermediate and senior classes. One must agree with this viewpoint of the writer of that article but to the uninformed, thoughtless or prejudiced reader it conveyed an impression that has done irreparable damage to the efficiency of our Mennonite Sunday schools.

After that, other objections were raised. One father said, "I am a Mennonite and I believe in keeping our Mennonite literature before our young people." It was explained to him that this was the desire of the Sunday school workers also and his attention was called to the fact that the "Beams of Light," "Words of Cheer," and "Youths' Christian Companion" were mailed direct from Scottdale into the

homes represented in our Sunday school at the expense of the Sunday school treasury. But since our own publishing house on account of the tremendous expense involved and for other considerations had offered no adequate helps for very young Sunday school pupils and their teachers it had been necessary to look elsewhere for such helps.

Again it was pointed out to him that some Mennonite Sunday schools in a sort of desperate effort to help their primary teachers order for them Primary Teachers' Quarterlies from various so-called non-sectarian, undenominational or interdenominational publishing houses. Most of these teach unscriptural doctrines such as the bearing of arms and active participation in political affairs. Too much stress is placed on a Christian's part in political and social reform movements.

It was further brought to his attention that in practically all Mennonite Sunday schools where no adequate helps are provided for the primary teachers, they, themselves, write to this, that, or the other publishing house for teachers' helps and quarterlies and it is surprising and saddening to learn how much modernism and sugar-coated infidelity can be packed into an innocent looking quarterly for primary teachers nowadays.

Another objection was found in the way the memory texts were printed. For the sake of making the verses more simple or more full of meaning to the child the authorized version is sometimes replaced by some other. The primary superintendent met this objection by requiring the teachers to have all memory texts committed after the rendering of the authorized version.

A few minor objections were due to a misunderstanding on the part of some parents as to the spiritual needs of the child and the best methods of adequately meeting those needs. As these matters were discussed in public and private, opposition gradually gave way to active sympathy and intelligent cooperation.

Formal Investigation of Graded Lessons

However in some quarters an undercurrent of opposition continued. Finally last summer there arose an insistent demand for a thorough impartial investigation of the lessons. The ministers were asked to appoint a committee. The committee chosen enjoyed the full confidence of practically everyone but especially of the few who were opposed to graded lessons. Their investigation was most thorough. They visited classes, read all the quarterlies, held a number of lengthy committee meetings and finally met several times with the ministers.

Report of Committee

The committee was unable to agree on a few minor points but their report after being written and signed, and submitted to the Sunday school was brief and covered two points: first the suitability of the lesson material to the child mind was

attested and the excellent choice of Bible stories commended; second it was stated that not all Scripture texts were taken either from the authorized or revised versions.

Graded Lessons Adapted by Vote of the Sunday School

The Sunday school immediately voted to accept the report and to thank the committee for its careful conscientious work. Then after full prolonged and entirely favorable discussion in which two of the ministers, a member of the investigating committee and several others took part, the Sunday school taking a rising vote, decided by an overwhelming majority to continue the use of graded lessons as in the past, thus formally adopting the six years' course outlined above. Only six per cent of the entire vote was recorded against the measure.

Why Adopted

A natural question is, Why did the Sunday school, after barely tolerating the Graded Lessons three years ago, adopt the lessons now by such a large majority? At least four factors enter into this change. On two different occasions the lessons were briefly discussed in public. At a Union Sunday School Meeting of the Menonite Sunday schools of Logan and Champaign Counties the subject of graded lessons was placed on the program. An essay by a young sister who has had some experience teaching the lessons and an able address by the superintendent of a school which is not using them removed prejudice from the minds of many.

Then again in our recent Bible Conference one of the instructors was handed a query asking his opinion of certain graded lessons. He replied that he favored the **Graded Lesson Idea** because it was pedagogically sound but that there was danger that any course selected at random might be tainted with modernism. In reply to a question from some one in the audience as to whether he had examined the particular course in use in our Sunday school, he stated that while he had not, he was personally acquainted with the editor of the course and that he knew him to be sound in his fundamentals. These statements which amounted practically to an endorsement of the graded lessons in use here carried great weight.

Perhaps the most important single factor was the quiet independent investigation of graded lessons by the ministers and their favorable impression. They seem to have found the graded lesson idea pedagogically sound, the course in use fundamentally sound and to have felt that whatever objectionable minor details there might be could safely be left in the hands of the conscientious hard working primary superintendent and her teaching staff. Without the sympathetic attitude and intelligent cooperation of the ministers, a small but determined minority might in their conscientious but mistaken zeal have undone the constructive work of years.

Finally it is interesting to note that

graded lessons have actually gained the favor of pupils, parents, and teachers. Occasionally a teacher is dissatisfied with a lesson or group of lessons but none of them can long resist the insidious fascination of a series of lessons so finely adapted to the child mind and his spiritual needs. The children are the most enthusiastic supporters of graded lessons. They meet any suggestion of a change in the Sunday school curriculum with a storm of good-natured protest. The Juniors especially are alive and alert. Several have records covering long periods during which they have not missed a daily reading or a memory verse. It is a notable exception to see one of them in the Sunday school class without his Bible. We give some credit for these conditions to our excellent teachers but the best teachers cannot sustain such interest and enthusiasm quarter after quarter, with lesson material poorly adapted to the needs of her class.

*The parents too have been won for the lessons. This has been a long, tedious difficult and sometimes discouragingly slow task. But it has become quite common to

hear a parent say, "I didn't think much of graded lessons at first but I have changed my mind altogether," or "I don't know whether it is the graded lessons or not but my child is learning ever so much more Bible than I knew at his age." One mother who had been indifferent to graded lessons or even a trifle hostile was recently heard to complain that her son didn't take near as much interest in studying his Sunday school lesson as he formerly did. This was after he had been promoted to the Intermediate Department where the uniform lessons are in use.

A Regret

The course of graded lessons we are using is an excellent one. It seems almost perfect but it would suit us ever so much better if we could order it from our own publishing house at Scottdale. Many, many times during the past six months the writer has heard from parents, teachers and superintendents, "If only our own publishing house would get out a graded lesson system like that of the Church of the Brethren."

West Liberty, Ohio.

II. Why We Dropped Graded Lessons

N. E. Troyer

First, be it understood, that I am not writing this article in any spirit of controversy, but because I was asked to do so. And I count myself happy not to be called on to define the Graded Sunday school lesson system, but simply to state why we discontinued the same.

There are some general conditions in the world surrounding us which have gotten a conviction in me, that does not readily admit said system with what limited knowledge I have of it. First, it appeals to me that God, who knew man, and gave His WORD expressly for man, would not make the blunder of commanding "These Words" (Deut. 6:6) to be taught to the children if they were unintelligible or incomprehensible to the child.

Second, I have been suspicious of some, and totally unfavorable and radically opposed to others, of the modern (not necessarily Sunday school lesson) systems of religious improvement (?). For instance, the Sunday school or church organizes a club with all the features of a **worldly** club, attaching a Sunday school or church name to it. Its purpose is to give recreation within, to hold the individuals by the same means the world is entertaining her subjects; the fact is the spiritual or Sunday school part is swallowed up by the fleshly; the natural trend of the human heart being downward away from God. The fleshly should not be fed at the expense of the spiritual. Or it may be modern religious innovations interpreted as being justifiable and needful for the best development, such as cards and billiards in church basements, contests decidedly

worldly and carnal, and "banqueting" galore, toward which things it is putting it too mildly to say we are totally unfavorable. But here is the point of compromise, as in olden days,—Ex. 7:12: "Sacrifice here in the land;" "Don't go too far;" "Leave flocks and herds."

But the worst is not yet told: not long since, I was to a meeting called a Sunday school where the Bible was pushed aside, and other books read treating on the 'God of nature; of all the good and beautiful, the illustrious of all our surroundings thru certain cycles, the speaker reaching down to the depth of the earth, and then to the planets above to the extent of one and one-half billions of miles, to gather blessings and comfort for the souls of his people, thinking to add very largely to their comfort by telling them of the spirits of departed friends hovering about them, never once referring to the Christ, the Word, or the "other Comforter" in any faint way as the rear comfort for the soul. The speaker finally made the atheistic assertion that "eventually it will be discovered that every man must be his own Savior," and in conclusion one of the prayers offered was to "God the electricity" around us in the air; and a number of people there were so blinded and deceived as to drink it in and smile and say "thats good, thats truth." You may call it system or what you please, but I believe it to have been natched out in the pit.

In mentioning these things I am not aiming at the graded lesson system in the Sunday school as it is found today, but taking note of some conditions prevalent

which are around us and growing rapidly and are surely going to develop something. And since the sacred Word has so abundantly declared that the "God of this world," the "Prince of the world," the spirit that now works in the children of disobedience," the "Wisdom of the world," the "Anti-christ" together with the people of world (unsaved) are all combined in working against the "Christ of Calvary," and the "Faith once delivered to the Saints" in various ways both openly and subtly, and considering the apostasy characteristic of the last days, such as "Perilous times," "Lovers of pleasure, world and self" rather than of God, "The many gone out," "Love of many waxed cold," those "giving heed to seducing spirits and doctrines of devils," "turning away from the truth, and to fables," the "itching ears," those not willing to "endure sound doctrine," and many other scriptural marks of apostasy which might be cited to, together with the fact that in Rev. 13:2 the horrible Beast with the amalgamation of parts of previous world kingdoms, as described in Daniel, and the Dragon giving his power, seat and authority to the Beast, and v 3 finds all the world (one exception, v 8) wondering and worshipping, and no question, that power is already at work—1st Jno. 2:18, getting the world ready for that occasion. We wonder what all may be incorporated in this terrible system of apostatizing, and dealing of death-blows to souls, and shipwrecking of faith.

We question, was there ever a time when the powers of **unregenerate** man were so conspicuously at work as today? National and international men the world over in touch with each other as so many farmers within a one mile radius. One man dies and the whole Catholic world is draped in mourning in twenty-four hours. The great secret Order system has the allegiance of its votaries such as few churches can claim. The great unions of labor can in a short time so cripple commercial progress, that it is almost incredible:

The educational system, which finds every boy and girl of school age, puts them to books whom somebody chooses, (whether the books are what we desire or not), and holds the young mind to them nine out of every twelve months; it presents a wonderful system,—organized from statesmen in the great world metropolis to the boy in the backwoods. If all were under the "Atoning Blood," and guidance of the Spirit this would be glorious, but apart from which it has **Condemnation** written over it—I Cor. 11:32, and indeed is lying in the **wicked one** I Jno. 5:19 (R. V.). Since there is a marked drifting away from the old paths of Faith, to the modern way of finding and appropriating God to us thru the grass, flowers, birds, rocks, stars, electricity, etc. etc. etc., instead of thru Calvary, I am suspicious. Might not the graded lesson system in Sunday school soon serve as a kindergarten of what we

so abundantly have to do with already, viz—"Spiritualism," "Russellism," "Free Thinking," "Universalism," and a host of such like. Tell me, are the authors of the graded lessons known to be sound on the Great Fundamentals of the Word? Are they men of the "Civic righteousness" type? Do they believe in the imminent personal return of the Lord? These questions answered, largely determine for me, whether their work should have a place in our Sunday school.

The Graded lessons were in use in our Sunday school when we got here, and I said "We will be fair and give them an unbiased trial." The sister (a Mission worker of some years) who had charge of that Department went on with the lessons for a number of months, and I think was fair and conscientious. I saw there was a great deal of drawing, coloring, and cutting of paper and pasting, which sometimes wasn't as pleasant in the end as at the beginning, and which I felt was more suited for kindergarten than for Sunday school, and of which they would get all that was necessary in the first grade of public school, but I didn't protest, as the lessons were on "trial." But one day the sister in charge told me she could no longer with a clear conscience follow that system, as it was robbing the children of the Word itself, and filling in with other things, and the one hour out of every 168 each week which has been set aside to teach them "THESE WORDS" was being to some extent, at least, misused. The decision was made then and there, and the graded lessons were discontinued at the Canton Mission.

We assure you we have a kindly feeling toward any Sunday school using said lessons: we only have a horror for that which would in any way detract from, or substitute anything else for the efficacious blood, or the risen, ever living, and soon coming CHRIST and elder brother.

Canton, Ohio.

THE CLEMEN FAMILY

(Concluded from page 133)

that reformation of the church must first of all mean a reformation of the individuals—the people. The first requirement for a true reformation or renewing of the church is that the people be personally converted to God, and those who have personally accepted Christ should organize themselves into congregations, independent of the state and separate from the world, according to the example of the apostolic church, accepting the Word of God as their only authority."

"I hear that the leaders of the newly organized church are accused of sinister aims and motives by their opponents."

"Zwingli can not deny, however, that these leaders were formerly his most faithful followers and most ardent supporters. Conrad Grebel, who is easily the most prominent leader among the Brethren, was

formerly the most noteworthy co-worker with Zwingli in the work of the church reformation. Zwingli repeatedly spoke of him in terms of highest praise. Conrad has been a student in the university of Vienna for about three years; later he studied at Paris. The Grebel family is of the nobility. Conrad's father was for many years a member of the Great Council. Felix Mantz is also a learned man; he has made a specialty of the study of Hebrew. William Reublin was formerly priest and preacher at St. Albans church in the city of Basel, from whence he was expelled for his evangelical preaching."

Daniel Clemens departed with an urgent invitation to Blaurock and other Anabaptist leaders to come to Willikon for further conference.

* * *

On reaching home Daniel Clemens' report of developments in the reformation of the church at Zurich was received with profound interest by his friends. It was his opinion that a union was desirable between the Waldenses and the newly organized church in Zurich. "Their principles," said he, "are the same as those that we have always upheld, and obviously they have more zeal and aggressiveness in the spreading of the old-evangelical teachings. It is quite necessary that those who are one in faith, standing for the same truths and principles, should work unitedly in the great conflict that is on."

The matter of making common cause with the church that had been organized in Zurich was laid before the Waldensian congregation of near Willikon and after a time of earnest consideration, was decided, though not unanimously, in favor of a union. In the Clemens family Daniel's mother was the last one to consent to it; for some time she urged that she loved too dearly the name by which the Church had been known for these hundreds of years and that it would be rather in place for the new church to adopt the old name. The majority of the Waldensian congregation of which Andrew Clemen was the Pastor, made common cause with the Swiss Brethren called Anabaptists. A number of families, however, could not be persuaded to consent to such a union. By them the Waldensian name was perpetuated in Switzerland until a later date.

FLOWER ODORS

It is claimed, says "American Forestry," that some one has discovered out of 6,600 species of flowers cultivated in Europe, only 420 possess an agreeable perfume. Flowers with white or cream-colored petals are frequently more odoriferous than others. Next in order come the yellow flowers, then the red, then blue and finally violet, of which only 13 out of 308 give off a pleasing odor. In the whole list 3,880 varieties are offensive, while 2,300 have no perceptible smell, pleasant or unpleasant—The Classmate.

CURRENT EVENTS

The League of Nations:—Sentiment in favor of the United States entering the League of Nations seems to be growing considerably if one may judge by the frequency with which the matter is again discussed in the newspapers. Those who favor such action point to the fact of President Harding's International Court proposal made to congress just before adjournment and which seemed to find an immediate and favorable response in so many quarters. People are beginning to feel that it will be impossible for our country to stay out of world affairs. Lord Robert Cecil has now come to tell us something of what the League of Nations has done thus far. He sums it up as follows: "It has averted three wars; it has laid the foundation of a real law of nations; it is helping nations to understand one another and improving their intercourse; it has struck vigorous blows at world evils like the traffic in women and children, and the sale of opium, cocaine and other noxious drugs; it has freed hundreds of thousands of starving captives; it has established a standard of government for backward people; it is protecting racial and religious minorities, and it has taken the first steps toward the completion on land and in the air of the Washington policy of disarmament at sea."

Sugar Prices to be Investigated:—The steadily increasing sugar prices are to be made the subject of a searching government investigation, with the object of ascertaining who, if anyone, is at fault. Prompt steps are to be taken to punish guilty parties or to correct the fault responsible. The plea that the new tariff rates are responsible does not find much credence. Millions of dollars have already been taken out of the pockets of consumers as a result of the rising retail cost of this necessary commodity, and President Harding has directed the Department of Justice to probe the condition and to get at the root of the matter without delay. There seems to be no sugar shortage or any other serious difficulty that can account for the situation and the belief is general that it is the work of speculators who are enriching themselves at the expense of the public.

France to Stay till Germany Yields:—There is to be no early evacuation of French troops from the Ruhr district in Germany according to latest newspaper reports. Rumors to the contrary are declared to be unfounded. France is de-

termined to stay until Germany yields and is in no mood to talk compromise. In fact steps are being taken to increase the pressure if Germany remains unyielding, although just what form this will take is not yet announced. Several serious clashes between troops and crowds of German citizens are reported, resulting in a number of deaths. More of the leading industrial magnates have been arrested. The financial loss of the continued occupation, both to Germany and to France, is very heavy, and especially in Germany the productive industries in various parts of the country are being seriously curtailed.

Church Statistics for 1922:—The annual Church census, compiled under the auspices of the Christian Herald, has again appeared and furnishes some interesting data. The report shows a gain over the previous year of 948,347 communicant members, bringing the total church membership in the United States up to 44,663,684. Of this total number, something over 60 per cent, or 27,000,000, is credited to the Evangelical churches, about 16,250,000 to the Roman Catholics, and about 1,000,000 to a third group of miscellaneous organizations. The gain during the past year in the number of ministers is placed at 4,238, while the total number of churches is placed at 238,681, a gain of 2,558 over last year. In actual number of members and in gains for the year the Baptists come first among the Evangelical denominations, the Methodists second, the Lutherans third, and the Presbyterians fourth. The tables represent about a hundred and seventy separate denominations, the majority of which are small bodies of a few hundred to a few thousand members. It is noted that the tendency toward unification of related bodies is among the larger bodies and not the smaller, which latter are said to manifest great tenacity of existence.

Russia Wars on Religion:—The Russian Soviet government has repeatedly shown its hostility toward religion and religious institutions. This has been frequently manifested in curtailment of religious freedom, confiscation of churches and church property, in active propaganda against religion, and even in direct orders forbidding religious meetings and celebrations of certain religious holidays. This hostility has varied somewhat at different times and in different sections of the country. But nothing that the Soviet government has yet done has created the stir that

followed the recent execution of a Roman Catholic priest, in spite of protests from many foreign governments. Two Church officials were condemned to death, one an Archbishop and the other a priest. The Archbishop was finally pardoned, but the priest was executed. They were accused of counter-revolutionary activities, but the execution is everywhere interpreted as typifying the attitude of the state toward religion. Just what the result will be so far as millions of church people among the Russian peasants themselves is concerned is not yet clear.

Lenine Ill:—Confused reports have come from Russia concerning the real condition of Nicolai Lenine, whose brains and ability have been the main factor in shaping and holding together the Russian Soviet government. It is reported that he has been prostrated by a disease of an apoplectic nature which has incapacitated him entirely for active participation in state and government affairs. Several times he has been reported at the point of death, and occasionally rumors of his death are circulated. The soviet government is seeking to keep secret the real condition of its leader. There are even some rumors to the effect that he died several months ago. It seems that the power of government is at present vested in a committee. Who will be Lenine's successor is not clear, and there are those who prophesy that his death will be the occasion of extensive counter-revolutionary outbreaks in various parts of the country. Supporters of the former Czar are said to be in close touch with the situation and are hoping for a favorable opportunity for the restoration of the monarchy.

Archeological Discoveries at Ur:—Luxor in Egypt is not the only scene of archeological discoveries at the present time, though King Tutankhamen's tomb and buried treasures have somewhat monopolized public attention for some time. British and American archeologists are digging up Ur of the Chaldees in Mesopotamia, and have found in the ruins of the great temple recently uncovered many inscribed tablets dating back to more than two thousand years before Christ, thus being more ancient than Tutankhamen himself. It is thought that these tablets will add greatly to the world's knowledge of this ancient period and will rank second to none in importance among discoveries of archeologists thus far. Vast hoards of jewelry and art objects have also been found.

Discoverer of Tutankhamen's Tomb Dead:—Lord Carnarvon, who headed the expedition of archeologists which discovered and explored the tomb of King Tutankhamen at Luxor in Egypt is dead, the result, it is said, of the bite of an insect on his finger. In addition to the infection he caught a cold which later developed into pneumonia. While scientists generally accept the explanation just given, there are hosts of superstitious people, (not all living in Egypt), who hold that the real cause of his death was a curse pronounced by the ancient Egyptians upon anyone who would disturb these final resting places of the famous oriental monarchs. There are many reports current of sacred asps and deadly poisons secreted in the tombs to kill those who desecrated them, while spiritualists attribute Lord Carnarvon's death to protecting spirits who stand as avengers and guardians against such expeditions as the one which explored the now famous tomb. A report that Howard Carter, the associate of Lord Carnarvon, was also stricken ill, was given wide credence and served to stir up anew the belief that those who disturb the tombs will be punished. It is announced from official headquarters that there is absolutely no foundation for the superstitious rumors of this nature and that the work of exploration will go on as previously planned.

INTERESTING FACTS AND ITEMS

The United States has produced more than two-thirds of the world's supply of petroleum in the past, but at the present is consuming more than she produces. Future supplies may be gotten to a large extent from oil shale formations.

There are thirty-seven women members in the German Reichstag, out of a total of 430 seats.

Whooping cough has been successfully treated by means of the X-ray.

The value of milk produced on American farms last year is reckoned at over one billion dollars.

Motorists arriving in southern California over transcontinental highways are said to have spent over \$43,000,000 last year.

Great Britain controls about eighty per cent of the world's production of rubber, but the United States is by far the largest consumer of the raw product.

Reindeer in Alaska are being scientifically grown, and a marked gain in size and general condition of the animals has been noted.

The cost of living during the last month of 1922 was 69.5 per cent higher than the

corresponding month of 1913, according to government statistics.

A cotton picker, operated by electricity and capable of doing the work of four men is reported as having been successfully demonstrated.

The value of the peanut crop for 1922 in the United States is estimated at \$29,220,000. Alabama leads all other states in acreage, having had about 200,000 acres in peanuts last year.

Systematic extermination of prairie dogs and ground squirrels directed by the Biological Survey in western states has resulted in the reclamation of thousands of acres of land for farm purposes.

Experiments have been successfully conducted by Canadian engineers to keep harbors and navigable rivers from freezing over in winter. Tepid water is the main factor in the work and is poured into streams in sufficient quantities to keep the streams from freezing rapidly.

Silver mines in Mexico that have been closed for a decade have again been opened on account of the advancing price of the product. When the market price falls below a certain amount the mines cannot be profitably operated and they are closed.

American made "Swiss" cheese has become very popular in Switzerland, so that more of it is sold there than of the native article itself.

A collection of graphophone records of the voices of famous men of the world has been started at the Prussian National Library in Germany. It is believed that with certain treatment these records can be kept in good condition for centuries.

It is estimated that 14,000,000 foreign-born are now living in the United States. One-half of these are not citizens.

A WORD ABOUT INFLUENCE

(Concluded from page 130)

is character. A noble character will always exert the proper influence and exert it in the right way. And an ignoble character similarly will exert itself for evil. It resolves itself then merely into character study and development. If we, little by little, build up a strong Christian character we need never fear the responsibility of our influence—it will be a pleasure to us to bear it for it will only be for good.

And so we need to allow the influence of the Master to have its full sway in our lives. He will show us in the vision-hour the man we are and the man He would fain have us to become. And therein lies greatness. For like Newell Dwight Hillis says, "Value is not in iron, but in the pattern that molds it; beauty is not in the

pigments, but in the ideal that blends them; strength is not in the stone or marble, but in the plan of the architect; greatness is not in wisdom, nor wealth, nor skill, but in the divine Christ who works upon these raw materials of character. Forever the secret of eminence is the secret of the Messiah."

And that is the secret of rightful influence.

Scottdale, Pa.

Y. P. M. TOPICS

(Concluded from page 151)

5. Jesus had right to order it.—Matt. 12:8. Lk. 6:6.

III. Christians keep the Lord's day as the Sabbath

1. The resurrection day.—Matt. 28:1; Mk. 16:9.

2. Jesus met with them.—Jno. 20:19, 26.

3. Christians came together.—Acts 20:7.

4. They laid by their offerings.—I Cor. 16:2.

5. John was in the Spirit.—Rev. 1:10.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Sabbath"
2. Why God Gave a Day of Rest.
3. What is Commanded not to be Done.
4. What is Right to Do.
5. The Lord's Day for the Lord.
6. How People Cheat Themselves by working on the Lord's Day.

For Others

1. The Spirit of Sabbath Observance.

PERSONAL THOUGHT

I will worship and pray and learn all that I can of God and His holy will on the Lord's day. I will refrain from all my own work and from every thing that crowds out thoughts of His righteousness or hinders others from thinking and praying and worshipping.

SEED THOUGHTS

Sweet day so cool, so calm, so bright,
The bridal of the earth and sky.

—Geo. Herbert.

O day of rest! How beautiful, how fair,
How welcome to the weary and the old!
Day of the Lord! and truce to earthly care!

Day of the Lord as all our days should be—Longfellow.

Sunday is the golden clasp that binds together the volume of the week.—Longfellow.

Welcome, welcome day of rest,
To the world in kindness given;
Welcome to this careworn breast,
As the beaming light from heaven:
Day of calm and sweet repose,
Gently now thy moments run;
As the peaceful streamlet flows,
Radiant with a summer's sun.

Day of tidings from the skies,
Day of solemn praise and prayer,
Day to make the simple wise,
Oh how great thy blessings are!
Welcome, welcome day of rest,
With thy influence divine;
May thy hallowed hours be blest,
To this feeble heart of mine.

—G. W. Linton.

MISCELLANEOUS

DRIVING REINDEER

The reindeer sleigh is a chief vehicle of travel within certain latitudes. It is bound to seem fantastic to us of the temperate zones, because the driving of reindeer belongs to the realm of childhood fancies, when it was possible to credit the tale of a Santa Claus whirling over the rooftops, hitching swift coursers to the chimneys into which he descended. After such wild faith has left us, it seems as if reindeer travel too, must be a bright fiction.

Not so, for travelers returning from the Arctic Circle tell stories as charming as a dream, of gliding through the everlasting twilight of Northern days and nights, across flat woodless country cut by numerous lakes, the reindeer equally happy on land or on frozen water, and speediest and smoothest on a surface of ice, where they always go at a gallop.

The sleigh used is something like a Canadian birchbark canoe. The deer is secured to it by a stout hide thong, passing between the hind legs and hooked to a broad belt around the animal's body. The driving rein is a single hide thong about thirty feet long, with a loop at the end to slip around the arm. The other end is attached by means of a swivel hook to a ring in the collar on the neck of the deer. In case of a spill the driver lets the slack slip from his arm so as to get clear of the flying sleigh, but holds fast to the loop, lest the deer escape him.

The reindeer starts with a flying bound. To stop, certain words are used, said to be easily acquired. A fresh deer can make twenty miles an hour and with short rests can accomplish a hundred miles a day and keep it up for almost a week. Driving a reindeer is slightly different from driving a mule or an ox. The deer has no objection to going fast, as have these more stolid animals, but he is far more difficult to stop.

His habit is to go straight ahead regardless of obstacles, and in a stride leap over snow-covered, fallen trees. It is really risky in a forest, and it is entirely up to the driver to have a mind to the trees, because the deer has no regard for what may happen to the sleigh or its occupant. Therefore, a driver inclined to star-gazing in the weird beauty of an Arctic night, is quite apt to see stars of another variety.

Some dexterity is required in using the rein, as it has to be thrown to the right or left according to the direction in which the driver wishes the deer to turn. If it

is pulled straight the deer will spin right around and in all probability capsize the sleigh, which is exceedingly light.—The Wellspring.

ASBESTOS

Just because up-to-the-minute electrical apparatus, the best set up heater pipes, and the like, are coated and insulated with asbestos is no reason for believing that asbestos is new. It is not. Nothing could be new that had been sandwiched in and left between layers of rock when the world was young. Geologists say that asbestos is millions of years old. The hard things around the soft fibers never hurt them.

There is something uncanny in the way a fluffy, cottony bunch of asbestos fiber stands off heat and flame, as well as practically all commercial acids. The ancients recognized these qualities in the queer stuff, and harbored a wholesome respect for it. For good measure they even added a few qualities that the fiber did not possess. But never once did they dare to tamper with it or make it work for them.

Early scientists were interested in asbestos, and maybe they, too, thought that some unwholesome power was back of the fibers' strange conduct. At least something held them back from taking to the oddity, and only within the last fifty years have telling experiments been made with the mineral.

Though asbestos looks delicate, says the "Scientific American," it is well able to stand "the wear and tear of friction and the elements." Moreover, from it can be spun very strong yarns. While the rock itself is heavy, yet these yarns can be woven into cloth weighing less than sixteen ounces to the square yard, or thread weighing about one ounce to the hundred yards. The length of the fibers themselves ranges from a fraction of an inch to four and a half inches.

Perhaps the most important jobs assigned to asbestos are insulating electrical apparatus and saving coal. This last it does by so protecting the heater pipes that heat can be sent where it is needed and not become tepid by spending its strength on the way up.

Asbestos finds its way into rope, twine, cloth, yarn, paper, braid for fireproof covering for conductor wires, cables, and so forth, for garments worn by workmen in terribly hot factories, for shoes, in combination and in the form of asbestos lumber.—King's Treasuries.

THE ONLY BOOK NEVER OFF THE PRESS

By Frank H. Mann

General secretary, American Bible Society

Four hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible and it took five years to complete the task. One of these books sold recently for \$50,000. Today great presses printing for the American Bible Society are turning off copies of the Gospels at the rate of 10,000 an hour to be sold anywhere in the whole world for one cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet if all the Bibles printed in all the years since printing was invented were available today, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birth rate. Large portions of the population of the world are still unable to get the whole Bible or even a main part in their native tongue.

It must be said to the credit of the Church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible Societies. Millions of dollars have been given by the Church for this great task. Thousands of consecrated men have given themselves in sacrificial service.

But still the fact remains that the Book is undelivered. When the Bible Societies are asked for an explanation their answer is immediate, direct and simple: "It could be delivered in hundreds of languages to millions of people if paid for." It is merely a matter of dollars and cents. The scholarship of the Church is equal to the gigantic task of translation if it can only be made available. The mills are equipped to furnish the paper and the presses to print the sacred words if only funds are at hand to meet the expense. The man power and woman power of the Church are adequate for the task of distribution. In the most literal sense all that is wanting is money to finance the venture.

No phase of the Church's task is so basic as that of giving the Bible to all men everywhere. It is probable that no other phase of the Church's work produces so

large a return for the same amount of money and service. And yet the Church has never given as generously to this part of its work as it has to other branches of its missionary program. The percentage devoted to Bible work in the benevolent program of the Church as a whole is not something of which the Church may boast. If a great wave of generosity were to sweep the Church in behalf of the Bible Cause, it would bring a revival of spiritual life to her membership. This thing is fundamental to the Church's success as a spiritual force in the world.

Nor have the stewards of great wealth seemed to realize the unlimited opportunity for far-reaching service presented by the Bible program. The really conspicuous gifts made during the first hundred years of this work could be counted in the proverbial way on the fingers of one hand. No one has come forward to create a foundation for Bible circulation as has been done in behalf of other worthy enterprises such as public health, education, music, literature and art. After a century of operation, the total endowment of the American Bible Society, which is second in importance to no other American institution, is less than two millions of dollars yielding an income of less than \$100,000. May God stir the hearts of those whom He has richly blessed with material things to see this work as an opportunity fraught with vast possibility for human betterment and spiritual advancement.

A TIN MINE

Mary Paula Chapman

Boys and girls who know nothing of the getting of tin which they so commonly use, would find a trip to a tin mine most entertaining. There are tin mines to be found in the United States, Chili, Peru, Mexico, India, Malay Peninsula, and many other countries. Should you go to a tin mining district, you would find wooden houses built above the shafts that yawn down into the depths of the earth. Every now and then with a great rumbling an iron box filled with ore is dragged to the surface, removed to a truck which runs along the tram-line, and then emptied upon the ground.

Of course you must go underground to see the actual mining. First you should procure a helmet, used by the miners to protect the skull from falling rocks, and as a handy place for carrying a candle which, imbedded in a mold of damp clay, is stuck in front of the crown. As tin and copper mines are free from inflammable gases, lights may be carried to the farthest workings.

Supplied with helmet and candle you are ready to start. To one of the wooden huts above a shaft you go. In front yawns a dark pit about the size of an ordinary house cistern, from which a seemingly endless wire streams up to where you stand. Presently a great rattling and creaking rises from be-

low; the rope draws taut, and with a gasp and a rumble an oblong iron case jerks itself to the surface and settles down upon two iron supports which spring out above the opening. The oblong box is about seven feet high by four wide, with a bar running down the center.

Into this box you step, and then you begin to descend. You seem to see the slimy wall shooting upward, and then darkness. Out of the darkness comes the rattling of chains and the rasping of iron against granite. Slowly you go downward until at last you are dumped out upon the bottom. Here the flare of your candle soon reveals a large underground chamber. The floor is heaped high with fragments of ore just emptied from the tramway, of which the lines stretch away down a dark gallery. In a corner of this chamber the compressed air engine pumps steadily.

When your eyes grow accustomed to the gloom you follow your guide along a dark gallery. Nowhere can you stand upright, everywhere water lurks, and before you have advanced a hundred yards your helmet has bumped a score of times against the roof, and your feet are dripping with water. At the end of the gallery the atmosphere is very hot and you hear the miners bringing their hammers down upon the steel twenty yards off. Their tools are borers—steel bars two feet long, sharpened at one end—and heavy mallets. One man holds the borer pointed toward the rock while the others swing their hammers over their heads, crashing down in turn upon the end of the steel until it is driven well into the rock. The borer is then withdrawn and a number of similar holes made about a hand's length apart. Into these holes dynamite cartridges are slipped, the cap adjusted, the safety fuse attached, the end lighted, and then the miners scurry away and seek safety in remote passages.

"But where is the tin?" do you ask, since you have seen nothing so far that looks like your familiar tin cup. At the direction of the guide you will observe that while the wall and roof of the tunnel are of hard grey granite in the section upon which the men are boring there are certain greenish, grey streaks. This is tin. It runs in lobes generally from east to west. Some mines contain as many as sixty miles of passages. As a rule tin runs through the granite in sections, but in rich deposits it is found clinging to the rock like the bark upon a tree.

You might proceed farther on your journey through more long dark tunnels, sometimes splashing through the water lying six inches deep between the tram-lines, sometimes descending the ladders still farther into the depths of the earth, but you already have gained a very good idea of a tin mine, and, I think, if your journey were real instead of imaginary you would be glad to ascend once more to the pleasant light of day.—Young People's Paper.

"Only righteousness exalts. All sin degrades."

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Married man on fruit farm, experience not necessary but willing to learn. Power machinery used. No stock. Can move now or will wait a year for right party.

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THE AMERICAN CIGARETTE ABROAD

The following article from the Trade Record of the National City Bank of New York must be considered authoritative from the nature of its source. It is a shameful chapter in the history of our country. What the Trade Record does not say is the fact that the demand for cigarettes was insidiously and systematically cultivated by men who called themselves Americans, but who valued dollars above human lives and souls. During the past five years millions of cigarettes have been given away free in China in almost every conceivable way and form and the habit has thus been fastened upon unsuspecting men, women, and even mere boys and girls, with the results mentioned below. The same is no doubt true of some of the other countries as well. In Europe the American soldier left a trail of cigarettes in the countries he visited, so that even a year after the war had closed the Editor personally experienced the sensation of having children barely in their teens running after him on the streets of towns, after they saw he was an American, begging for Cigarettes.

The world will have the American cigarette. It bought 12,000,000,000 of them in 1922 against slightly more than 2,000,000,000 in the year preceding the war, and the number of countries to which they were sent in 1922 is 80 as against 50 in 1913. The total value of the exports of cigarettes in 1922 is approximately \$24,000,000 against less than \$3,000,000 in the year preceding the war.

Curiously, too this growing demand for our cigarettes comes chiefly from a section far distant from that in which the war occurred—the Orient. To China alone the exports of cigarettes in 1922 were 8,500,000,000 against 641,000,000 in 1913, and the sum sent to us in payment therefor from China alone was \$17,000,000 against \$1,000,000 in 1913.

Of course, there was a large exportation of cigarettes to Europe during the war period, especially to France, Belgium and Italy, but the sales to that continent have greatly fallen off since the close of the war, while those to the Orient have gone on increasing. While China is by far the largest single customer for our cigarettes at the present time, other Oriental countries are also increasing their demands. The Straits Settlements, which distributes its imports to all parts of the Orient, took in 1922 over a billion of our cigarettes, and Hong Kong, which sends most of its imports into China, took about 600,000,000

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As there are an untold number of varieties, many customers have received excellent satisfaction by describing the kind of flower desired and letting the selection to the well informed growers. Or send the desired amount of money you care to spend and let the propagators fill your needs. You can rely on their judgment.

Prices

Dahlia: 25 cents to \$10 each. Many beauties 35 cents each. Special assortments, five, ten, and fifteen dollars per dozen.

Gladioli: rare and unique varieties, out of the ordinary class, ten to fifty cents each. Six varieties, 30 bulbs, \$2.00. One hundred bulbs, \$6.50.

Iris: twelve named varieties, \$3.00.

Check or Money Order accepted. Order early as the supply is limited.

John W. Hershey
Ronks, Pa.

in 1922 against 536,000 in the year preceding the war. Siam also shows a growing taste for the American cigarette and our exports to that country in 1922 are more than double those of the immediately preceding year. India, however, has materially reduced her demand, while Japan is apparently not addicted to the American cigarette habit, for our total exports to that country are extremely small and show little disposition to increase.

That the "habit" of the American cigarette is not only a growing one but world wide, is evidenced by the fact that the total number of countries to which our cigarettes were sent in 1922 is approximately 80 against 50 in the pre-war year, 1913, and the value of the exports to the whole world in 1922 \$24,000,000 against \$2,954,000 in 1913.

The total value of cigarettes exported from the United States in the eight years since the beginning of the war is \$165,000,000 against \$22,000,000 in the eight years preceding the war. The "tobacco habit" seems to have been greatly stimulated since the beginning of the war period, as the total value of tobacco in all forms exported from the United States in the eight years since 1914 is \$1,325,000,000 against about \$350,000,000 in the eight years immediately preceding the war.

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of thought, and his ability to say so well what he knows, enable him to paint with great vividness and distinctness the scenes he describes and the events which he narrates."

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GOSPEL LITERATURE AMONG PRISONERS

In 1895 Mr. Moody's attention was attracted to the spiritual needs of the large criminal class, then numbering about 750,000 in and out of prison. He at once instituted a fund with which to place religious literature in penal institutions, chiefly Gospel books and Bible portions. This ministry has been blessed of God in a marked degree.

The Bible Institute Colportage Association of Chicago, the administrators of this fund, report some recent expressions from Christian workers who have used their

literature with prisoners. Among them is the following from a chaplain at Atlanta: "I believe I would speak in the bounds of reason if I should tell you that at least fifty prisoners have been awakened to see their sins and to promise God and man to live for God and heaven. In addition to these, six men are now doing religious work in the camps and three of them are preaching the Gospel, as a result of reading your books."

This Association is making an effort to place Gospel literature and Scripture portions in all the penitentiaries, reform schools and larger county jails throughout the country during 1923.

CHRISTIAN MONITOR

JUNE, 1923



"In time to accompany the milkman as he was making his morning rounds."
(See page 179)

SELECT READING

ECHOES OF LIFE

Swings and Merry-Go-Rounds

C. F. Yake

June days are great days. Of course they are—and for more reasons than those that Lowell mentions in his "Vision of Sir Launfal" when he says, "And what is so rare as a day in June!" Of course the rarity of the days is the very foundation of what makes them great days, for without this rarity it would be impossible to have what goes with them—sunshine, roses, mild breezes, green fields and brown fields, verdant orchards with their refreshing shades, barefoot boys and girls that play through the long hours of the warm days, birds that entertain with their love songs from early morning until the late hours of the evening, wedding bells of happy lovers, and so on indefinitely, not missing the scenes that busy farm life offers. All and much more belong to June days, just because of their beauty.

One of the things that they bring to my mind is the swing from the old apple tree in the orchard of my childhood home. We often stop to think of the many pleasant hours spent upon that swing in boyish glee with the children of the neighborhood, when occasion afforded, or alone. Who cannot recall the resplendent joys of those days gone by! Even our grandparents have a kindly feeling toward the old swing in the orchard. What an abundance of past joy it brings to their mind—the series of incidents of seventy years ago all come trooping by with their tale of interest.

Of course it brings to us the children's poem by Robert Louis Stevenson, "The Swing," which we like to repeat for the simple joy it brings. Listen to its beauty:

"How do you like to go up in a swing,
Up in the air so blue?
Oh, I do think it the pleasantest thing
Ever a child can do.

"Up in the air and over the wall
Till I can see so wide,
Rivers and trees and cattle and all
Over the country side.

"Till I look down on the garden green,
Down on the roof so brown;
Up in the air I go flying again,
Up in the air and down."

F. W. Boreham describes the joy of the swing like this: "We love the thrill. You hold your breath as you soar skyward and the earth flies from you; your heart seems to rush to your mouth as you swoop towards the ground once more. You sail gloriously forwards through the

rushing air and the next moment you fall hopelessly backwards through a vacuum in space. It is a series of intoxicating sensations." But does he improve upon the simple description of Stevenson?

And what joy the swing brings to the children of the cities and to the picnickers! We have watched them many times; we have swung with them and enjoyed their hilarity and thrill. Then we have seen them, (and as a boy enjoyed it with them), go for a ride on the Merry-Go-Round or the Round-About. How relaxing the one was after enjoyment of the other and how it seemed to supplement the one. To swing all the time was too exhausting, but to change to the Round-About was just the thing, to balance the play with a rest between. And how many of us have not enjoyed the thrill of the Merry-Go-Round! And how many have not heard their parents or grandparents tell them when spending the nickel for the ride that they won't get anywhere—they'll just come back to the place they started. But that didn't matter then. It was the thrill of the Merry-Go-Round that they paid for tho in getting anywhere it was a loss investment.

Now all this contains some worth while philosophy. We have our ups and downs and our round-about and what we lose on the one we usually gain on the other. But it would be foolish philosophy that would reason that because of the loss on the round-about of life we will only use the swing—the ups and the downs. The two are supplementary—the one helps the other and must be considered in the inventory of life when we wish to determine the profits made. You can sum it up like this with the showman's reasoning:

"For up and down an' round an' round
goes all appointed things,
An' losses on the round-about means
profits on the swings."

We shall never forget the first impression of Scottdale as we walked its streets one summer eve a number of years ago. It probably was an August evening and real warm—the people who were at their homes were not in-doors. They could be seen on the porches everywhere and most of them were occupying swings—not the old orchard swing of boyhood days nor the park swing of the city, but the popular two or three capacity porch-swing.

And it was a pleasant scene—one that has never left my mind.

Some people's lives see all ups and downs and others all round-about, but they are not—we are perfectly sure about that now. Life's difficulties and pleasures do not come to one class of people and life's monotones to others. It is not the principle of life to mete out things thus. But even if it were, the modern porch swing would make all the necessary adjustments and it would be impossible for any one to claim such favor and the other receive such a stern measure of equity.

The modern porch swing can be listed as a round-about as well as a swing. As a matter of fact, just as the old orchard swing of boyhood days we have seen it converted into a sort of round-about by a side movement. But without this actual round-about motion the porch swing gives us the restful round-about experience of life that the swings of the day's toils with their ups and downs can never give. What is more comforting than an hour on a porch swing with your best friend—swinging of course, up and down, and up and down but all the while going the spirit of the round-about! And thus we say none can eliminate the swings or the round-about from life, for here at least is their privilege of having both.

We have gone thru all of the experiences that the swings and the round-about can give. We have lived months when we thought there was nothing but
(Concluded on page 175)

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VERNON SMUCKER

Editor

DEPARTMENT EDITORS

J. R. SHANK, Carver, Mo., Y. P. M.

S. F. COFFMAN, Vineland, Ont., Bible Study

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BEING PUNISHED!

Miss Susan Orvis, a missionary to Turkey who has had charge of a Near East Relief orphanage has reached Mersine, the seaport near Tarsus, with her Greek and Armenian children whom it was no longer safe to keep in Turkish territory. She tells this story:

"I have never in my whole experience in the Near East witnessed such human sorrow, distress and death, as was caused by this vast flight, which is depopulating one of Turkey's richest provinces. It was like a march of terror.

"I brought out the fifteenth and last caravan of orphans from Caesarea, 250 miles inland. The first half of the journey was made in wagons. I traveled on horseback in order better to watch over the column. We set out from Caesarea at five in the morning. An hour later we were in the foothills of Mount Argaeus, thirteen thousand feet high, where snow impeded progress. We were marching through the historic gates of Cilicia in the Taurus Mountains when I saw a sight I shall never forget. It was a long thin column of people coming toward us. As they came closer I saw there were a thousand in the line. Ninety-five per cent were women and children, the remainder old men. A solitary mounted Turkish soldier rode in the middle of the column.

"In answer to my questions my Turkish guide almost startled me with the information that they were from Smyrna and were being deported to Caesarea. 'They are being punished,' he said, 'for excesses committed by Greek soldiers against our people.'

"I knew from their clothing they had come from another region than the one we were in. Questions revealed the awful truth—they had walked from Smyrna, 500 miles away. They had been on the road two months, a column of agony. There were three thousand in the column when they started. Groups had at intervals been diverted to other roads and many weaker ones had died by the road side. I now recalled the village gossip of wholesale deportations after the Smyrna disaster. Here it was in its awful reality. I have never imagined such a ghastly procession. Every face bore deathlike pallor. Women carried babies in arms and were stooped from the weight of all their earthly possessions on their backs. The

majority were bare-footed. All were unutterably miserable but bore themselves with remarkable fortitude.

"After they passed on I noticed some garments at the roadside. No one throws away clothing in this desolate country. Lifting the garments I uncovered two little girls about twelve years old. They were white, staring skeletons, so close to death they could not move. They were left for dead by that column of agony. We succeeded in reviving them and obtained permission from authorities to place them in our orphan caravan.

"After four and one-half days we reached Ouloukishla on the Bagdad railway, where we paid full fare for our children to ride in six inches of snow in open freight cars to Mersine. My last moments in Ouloukishla were devoted to making strongest representations to authorities for protection against soldiers who tried to carry off our oldest girls."

THE VALUE OF THE CHRISTIAN HOME

The greatness of a State, indeed its very existence, depends on the quality of its citizenship. Rome was great in a military way. Greece was great in an intellectual way. But neither military prowess nor intellectual vigor can make a State immortal. Rome and Greece and all the other mighty nations of antiquity have gone and left behind them only a name and a warning. They had no Christian homes, and therefore they were without that character which endures.

America's place amongst the nations of the world is today one of wonderful prominence and tremendous influence. Even those nations against whom we waged terrible war a few years ago look to us for help as they look to no others. It is true, even truer than when it was first said, that, "as goes America, so goes the world." But how goes America? That is the question of questions so far as we are concerned—indeed, so far as the whole world is concerned. The answer is, America will go as her homes go. If her homes are Christian, she and the world are safe. If her homes are godless, "Ichabod" is already written on her flag.

The future of the nation does not depend upon our possessing the mightiest navy that ever rode the waves, or the most efficient army that ever marched

upon the field; it does not depend upon our scientific achievements, our advancement in the arts of civilization, or our high standing in literature; it does not depend upon our schools, however numerous and perfect they may be; it does not depend upon our exhaustless mineral wealth, or our fabulously valuable manufactures; it does not depend upon our commerce though it fill the markets of the world; it does not depend upon our free institutions, our constitutional guarantees; our form of government. The future of our nation is closely bound up with all of these, but it depends upon none of them. There is one thing upon which it does depend, and that is a God-fearing citizenship. The individual citizen is the single stone in the rampart of our strength. If that stone be sound at heart, all is well. But if the individual be godless, Sabbath desecrating, disdainful of the Word of Life, the end is in sight. Our hope lies in the Christian Home.

The home is the key to the whole situation. Religion in the home means more than any other thing for the perpetuity or destruction of our civilization. In a far deeper way than men usually realize the State rests upon the home. A State will not longer remain free than its homes remain Christian.—From the Christian Observer.

It is an old story that a minister once asked Garrick, the actor, why actors portraying fiction of the stage, affected the people so much more profoundly than ministers in the pulpit discussing the most momentous realities. The great actor replied, "Because we represent fiction as though it were a fact, and ministers represent fact as though it were fiction." If actors displayed as little feeling on the stage as many ministers do in the pulpit, their career would be very short. Nothing but an earnest religion counts in this earnest age. What care busy men for a dull, lifeless presentation of any subject? Display a zeal for spiritual results as earnest as theirs for wealth, and they will listen. Speak to them as those whose eyes have been wearied in trying to compass the height and depth of life; speak as those who have stood on the verge of time and peered behind the veil where the mortal has put on the immortal and they will hear.

THE CLEMEN FAMILY

John Horsch

Chapter XV

The Great Anabaptist Movement

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

From the name it might be inferred that the principal tenet of the Anabaptists was the doctrine of baptism, or that they placed more weight on baptism than the state churches. This however is far from correct. Their opponents in the state churches did, as a rule, not find fault with the Anabaptists on the ground that they made too much of baptism, but rather that they did not think highly enough of it, rejecting, as they did, the doctrines of baptismal regeneration and of the damnation of unbaptized infants. The name Anabaptists (rebaptizers) was given them by their opponents, and was never repudiated by them. The reason they were given this name is, because they insisted that those who had been baptized in their infancy, need to be baptized again on the confession of their own personal faith. They believed believers' baptism to be the scriptural baptism, embodying in itself a profession of the leading tenets of Christianity and involving a denial of the prevailing unscriptural principles of Romanism as well as of liberalism; hence their emphatic insistence on believers' baptism alone.

The Anabaptist movement began, when it became evident that Luther and Zwingli would not organize new churches on the Voluntary Principle but would merely introduce certain improvements into the Romish church, permitting the union of the church and the state and the world to continue as well as the persecution of those who were not of their own persuasion. There were many who had the conviction that they were, in matters of faith, responsible to God alone and that the state had no right whatever to dictate in religious matters; consequently they refused to fashion their faith according to the decrees of the government. These people were, on the one hand, the old dissenters, principally the Waldenses, who had maintained themselves in various places of Germany, and, on the other hand, those who had thru the earlier reformatory writings of Luther and Zwingli received sufficient light to see that the Christian Church should be established on the Voluntary Principle and should in matters of faith acknowledge no authority but the Word of God alone; they had willingly followed these reformers out of the tyranny of Romish popery but refused to be led into the bondage of the state.

When we here speak of the Anabaptist movement, we have in mind the great movement back to the Scriptures and to

apostolic Christianity which took place before the rise of certain fanatical and revolutionary Anabaptist sects as well as before the conversion of Menno Simons. The majority, perhaps, of the nonresistant Anabaptists of that period, were of the Swiss Brethren. This great period of Anabaptist history began toward the end of the year 1526. The church of the Swiss Brethren which stood for the Voluntary Principle and proposed to be established upon the Word of God alone spread in an almost incredibly short time over a large territory. Toward the end of the year 1527, Anabaptist congregations were to be found in every part of South (or Upper) Germany; in certain states there was hardly a village without a conventicle. The Anabaptist movement was one of the great movements in the history of the church universal.

Many Anabaptist preachers traveled thru these countries. They were practically the only missionaries of that time. The messengers of state church Reformation withdrew, as a rule, from the states where they were threatened with persecution and this was generally the case in Catholic provinces. The Anabaptists, on the other hand, had nothing to gain by shunning Catholic states for the sake of avoiding persecution; they were persecuted in Lutheran and Zwinglian provinces as well. In Roman Catholic territory Anabaptist missionary endeavor exceeded by far the efforts put forth by the Lutheran and Zwinglian churches, while in a number of reformed (non-Romish) provinces the Anabaptists had more convinced followers than the established state churches themselves. There is abundant evidence to show that as a rule the state churches could be maintained only thru the strong arm of the state. The masses of the people were indifferent and had there been liberty of conscience, the majority of those who were really interested in the Christian cause would in many states have identified themselves with the church which stood for the Voluntary Principle. Consequently the suppression of the Anabaptist movement was a vital question for the newly established state churches as well as for the Church of Rome. But to arrest this great movement was found to be an exceedingly difficult task. The Anabaptists could not be overcome with the Scriptures. And they fully believed that the message they had to bring was worth suffering persecution for, and even death, if need be. Their message differed radically from that of the new state churches which were yet saturated with Romanism.

It is a noteworthy fact that in the several volumes of the sermons of Luther the necessity of conversion and a change of life is by no mean conspicuous. In Luther-

an teaching baptism took the place of conversion. The Anabaptists, on the other hand, insisted on the necessity of personal conversion and a life in conformity with the Word of God. He who does not live a Christian life, they said, is not a Christian, notwithstanding the religious forms which he may observe or the correct teaching he may hold. Strict discipline was maintained in their congregations. In the state churches, on the other hand, proper discipline was impossible, every inhabitant of the country, whether he be saint or sinner, being compelled to hold membership. According to Luther's definition a Christian church is to found wherever the Gospel is regularly preached and the sacraments are properly administered. This definition of the church was not accepted by the Anabaptists. They held a Christian church to be a congregation of Christian believers, i. e., of those who have accepted the Gospel message.

The Anabaptist missionaries endeavored to reach the common people. Their teaching was simple and to the point—free of theological speculations. Persecuted and fugitives, they found themselves compelled to undergo the greatest hardships and were in continuous danger of life. But this fact was an unanswerable proof that they believed in their message. The evangelical truths which they preached with so great earnestness made a wonderful impression on the hearers. Oftentimes a church was founded within a few hours after their arrival at a given place.

The people had been prepared for the message of the primitive Gospel. Reformation was in the air. Great numbers had become interested in it as never before and were convinced of its necessity. The new state churches failed to bring about a reformation of the people. Concerning this fact there is practically one voice among contemporary writers, be they Romanist, Lutheran, Zwinglian or Anabaptist. There was, in fact, a decline in the piety and morality of the people in consequence of state church Reformation. How could it be otherwise when the new creed was forced upon them, no one being tolerated in the land except those who accepted it? Suppose the case that the Czar of Russia would decide to compel all his subjects to accept a new creed and would have the power to carry out his plan, what would be the consequence? Is it not obvious that such a course would be a misfortune for the people? They may have a poor creed now, but they believe it to be orthodox. If the new creed be better than the old, the introduction of it would probably prove a blessing to succeeding generations but in no wise to those who were compelled to change their faith at the command of the government. Religion, if it is not voluntary is a farce. That good preacher, Peter Cartwright, who whipped a "hard sinner," so the story goes, until he became mellow and willing to give his heart to God might have known better.

The chief center of the Anabaptist movement was the city of Augsburg in Swabia,

South Germany. Here more than one thousand persons, including many of the aristocracy, received believers' baptism. Other prominent centers were Strasburg, Worms, Nikolsburg and Steyer. In Strasburg the Anabaptists entertained the hope that liberty of conscience should be proclaimed or at least toleration be granted the dissenters. Both here and in Augsburg the magistrates were for a long time undecided whether the Lutheran or Zwinglian Church was to be made the state church. Before the establishment of a new state church in these mighty cities the Anabaptists were persecuted by imprisonment and banishment alone.

Notwithstanding the persecution quite a number of important books were published, by Hubmaier, Denck, Langenmantel (an Augsburg patrician), Hetzer and others. The numerous hymns of the Anabaptists appeared in print. Of these hymns Dr. Philip Schaff says: "They dwell on the inner life of the Christian, the mystery of regeneration, sanctification and personal union with Christ. They breathe throughout a spirit of piety, devotion, cheerful resignation under suffering and readiness for martyrdom. They are hymns of the cross, to comfort and encourage the scattered sheep of Christ, ready for the slaughter, in imitation of their divine Shepherd."

(To be continued)

LEANING AND LIFTING

Two men sat in the lounging room of an ocean steamer, separated by a low partition from another compartment, where their conversation was overheard. One of these two men was a physician, and the other was returning from a voyage which he had undertaken for his health. In their few days together they had become well acquainted. The convalescent was talking freely with the doctor concerning his symptoms.

"They sent me away for my health," said he, "and I am returning better, but not yet well. The trouble is with my nerves, and I do not seem to get over it."

"Your general health is evidently better," said the doctor, "and with that improvement, you have reason to anticipate an improvement also in your nervous condition."

"I suppose so," said the other, "but the trouble is, I am going right back into what occasioned my breakdown. I heard a sermon a while ago, which said that the human race may be divided into two classes, the lifters and the leaners. Now I have three or four brothers-in-law and two or three sons-in-law, and I have to do the thinking and the planning and the financial backing for the whole crowd."

"I don't mean that they will not work, or that they try to 'sponge' on me. It is merely that they don't know how to work without some one to push them on and show them, and hold them up. There isn't a lifter among them; they are leaners, every one of them. That's what broke me down, doctor, and that's what I am going

back to; and I think over and over again that that preacher knew what he was talking about."

"I wonder if that was all the preacher said?" the doctor remarked.

"Oh, he told everybody to lift, and I am doing that."

"Yes," said the doctor, "but you seem to have got out of the sermon only the lesson that would have been good for other men. I wonder if he didn't also tell you how to lean."

"A man must lean on something or he cannot lift. He must have faith and hope and something to stand on, or the ground gives way under him. I have a suspicion that the thing you did not get out of that sermon was the very thing you needed."

"I am not a preacher, and I wouldn't undertake to complete the sermon from a preacher's point of view, but from a doctor's standpoint, what you need is what I suspect was in the sermon, and what you did not hear. My friend, I rather think the preacher told you to lean on the Lord and then lift. You have learned to do the lifting, and the best advice that I can give you is to learn to lean."

"I shouldn't wonder if you are right, doctor," said the other, "and now that you speak of it, I rather think there was something of that sort in the sermon."

"There is nothing I could recommend that could possibly do you so much good as just that," said the doctor. "Faith and hope are curative agents of the first value. It is well that a man should lift, but important also that sometimes he should lay down his load in quiet trustfulness."

"If you can get that out of the preacher's sermon, or mine, it will do you more good than medicine, and you can lift with new courage."—Youth's Companion.

CHURCH ETIQUETTE

1. If possible, be on time. You need at least five minutes, after coming, to get warm or cool, to compose your body and mind and to whisper a prayer before the service begins.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the audience.

3. Be devout in every attitude. All whispering should be studiously avoided. Find the hymn, and sing it if you can. Share the book with your neighbor. If in a strange church, conform to its customs of worship.

4. If the sermon has begun, take a seat near the door, no matter if you are "at home."

5. Be thoughtful for the comfort of others. Take the inside of the pew if you are the first to enter, and leave all vacant space at the end next to the aisle.

6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor

or to some of the church officers. This will always insure you a hearty welcome.—Unidentified.

TOBACCO TRAPS FOR CHINESE

Will H. Brown

Christine I. Tinling, writing for the Union Signal of her observations in China, says that one day in a town lying well off the main routes of travel, her party met an old man, walking at the head of a procession of small boys; that he was carrying a gong by which he attracted attention; that "the boys, mostly stripped to the waist, poor little chaps, carried posters on which were pictures and characters, advertising a popular brand of cigarettes."

This is part of the plan of the American tobacco men to "place a cigarette in the mouth of every man, woman and child in China," which is their slogan. The paper, Outward Bound, quoting from a letter from Chinktang, China, gives, as follows, another method to accomplish this purpose:

"As we were on our way to church last Sunday we saw a great crowd gathered on the hillside, all looking in one direction. The object of interest was a balloon sent out by an American tobacco company. It drops paper ribbons, each of which entitles the finder to a box of cigarettes, and thus the habit is started with those who would not otherwise buy." In the letter also appeared this statement: "Sometimes agents will stand at each end of a narrow street and give a cigarette to every person who passes. By such means there has been created a great demand for American cigarettes. Women are smoking, as well as men and boys."

China's greatest enemy is not some other country, but tobacco men who are working for the nicotine enslavement of all its citizens.

THE THOUGHTFUL PERSON KNOWS

That truth wears better unvarnished.

That a closed mouth often means a closed incident, instead of hard feelings and unpleasant memories.

That short cuts to knowledge are apt to prove very unsatisfactory.

That teachers multiply as courtesy multiplies.

That there is a wonderful amount of satisfaction in climbing the upgrade.

That many troubles are nine-tenths imagination, and the other tenth curable.

That there are many people whose acquaintance is worth cultivating, in spite of the fact that their ancestors neglected to engage passage in the Mayflower.

That worth-while knowledge is so scattered that one will find it profitable to glean in many fields.

That the thoughts, words and deeds of today will largely settle the moral problems of tomorrow.

That exaggeration is nothing more nor less than the quicksands of the evil one.

That the field of the learner is the largest field in this old world.—Selected.



EDITORIALS



Shall the Master's Work Suffer?

There is no work more important or more urgent for us as a church or as individuals than the work which the Master has given us, and which He expects us to do.

As Christians, the claims of Jesus Christ must have preference on our lives. Nothing must supersede them. Selfish aims and ambitions need to be put away. Our own ideas and plans must be subordinate to the Master's. Our primary aim and concern must be to do His work in a way that will win His approval and that will bring the greatest blessings to our fellow men.

This is a needy world. All about us are sin and misery, suffering and want, sickness and despair. Greed and wickedness motivate the actions of many men everywhere. Men are rushing along at a mad pace, seeking happiness perhaps, but seeking it in wrong channels and in ways in which they can never find it. Thousands are falling by the wayside, broken and marred by sin, without hope in God or faith in man. Nations are rushing onward toward destruction, the very vitals of their strength are being eaten out and destroyed. Each seeks to take advantage of the other and to become the strongest. Individuals in many of them are being burdened and crushed by taxes and other obligations in order that larger armies may be raised and supported and that greater navies may be built and maintained. New instruments and agencies of destruction are being invented and perfected, so that experts tell us if there ever should be another world war the whole of civilization will be wiped out. We are not now discussing the question as to whether the world is getting better or worse; but viewed from many angles the present situation is a very dark one indeed.

Into such a world we as Christians are placed. We have known the blessedness of the Christian experience, have professed to the world that we are His followers and that we are seeking to do His will. We claim to have the secret of real happiness and to possess an abiding joy and satisfaction that passes all understanding, free from the burden of sin and guilt. As a Church we claim to follow the principles of the Master to the extent that if all men did likewise this world would become a different place and most of its troubles and sorrows would disappear. Are we doing our duty in the crisis?

The Church herself is facing a real crisis at this time,—a test that will determine her fitness to represent the work of the Master in any large way. There is danger that she will forget the real purpose of her calling by becoming lost in herself, and thereby losing, even in the midst of all this need, her power for effective work. Differences regarding methods of work, or as to

what are essentials of faith and practice, tend to separate us and divide us into groups and factions. Men openly and persistently attack and seek to discredit others who differ with them, and the very existence of some of the most vital and important institutions of the Church is threatened.

It is of course perfectly natural that not all of us should see things just the same way, and that we are not all fitted for the same tasks. A wise Creator made us that way. The unfortunate thing is that we do not always recognize this fact, and instead of quarreling with our brother because he does not see things as we see them, allow him to work as God leads him, all working together on the things on which we do agree and which are essential and fundamental in God's great plan for the work of His Church here on earth. In other words, what we must do is to co-operate.

Co-operation is absolutely essential in any successful work. All of us are working for the same goal. All are praying to the same Lord. Some of us are mistaken sometimes, no doubt. But if, instead of magnifying our differences and deciding that we cannot get along with our brethren, we examine our own positions and seek to draw just as near to the Master as we possibly can, exercising charity toward our fellows and unfeigned love toward the brethren, what wonderful opportunities present themselves to us! We claim to have what the world needs. Shall we hoard it selfishly for ourselves and thereby lose it, or shall we give it to those who so sadly need it?

Shall the Master's work suffer at our hands? Let us see to it that we ourselves, individually, are in such a position that we will not be responsible for obstructing the very things which He has commissioned us as His children to carry out.

Do We Really Worship?

Worship plays a necessary and an important part in the religious activity of every normal individual. Its cultivation and practice is a matter of necessity for each one. Our spiritual natures demand it and find it highly essential for their development and growth.

Yet how many of us really worship? For how many of us is it oftentimes merely a form which does not perform its real function at all? How much real worship is there in many of our religious services?

Worship is communion with a higher power. In the case of the Christian it is communion with God. God is so great, so holy, so unsearchable, and so good, that for us mortals to approach him in an irreverent and thought-

less attitude seems very wrong to say the least. It is a high privilege to come into close fellowship and association with such an One, and to feel His presence and nearness, and above all to know of His tender sympathy and great love for all of us. To go through the form of worship thoughtlessly and without entering into its real spirit seems very inconsistent and ungrateful indeed for those of us who profess to be His children.

The act of worship is not an easy one. It requires intense application and feeling, and a mental and spiritual concentration equalled in but few, if any, other acts. It is of tremendous importance and significance in the life of every Christian. Whether it be in the form of prayer, song, meditation, or in other ways, it should require our full whole-hearted effort and attention for the moment. Earthly things must cease to attract, and the higher spiritual realm claim our attention.

Let us make the worship periods, both in private and in public, really mean something very definite and vital to us, and let us see that they do not become an empty form devoid of meaning and blessing.

What Will We Do For India?

The American Mennonite Mission at Dhamtari, India, is facing some very real and difficult problems just at this time which those of us at home should fully realize and be acquainted with.

In the first place, there is the matter of personnel of the missionary force. At least four of the missionaries are in the home land on well-deserved furloughs. Two others in India are entirely incapacitated for active work because of the serious illness of one of them. Several others have been suffering from ill health of a less serious nature, but enough to seriously handicap the work. The hot season is on, and a number of them find it absolutely necessary to go to the hills for a rest. All of these things not only double, but even triple and quadruple the work and responsibility for those who remain on the field.

In the second place, there is urgent call for the expansion of the work into new districts, as well as intensifying the efforts in the districts already reached. Much of the territory for which our Mission is responsible has never been touched as far as any permanent work is concerned. Some of these districts are calling for missionaries, thus offering a splendid opportunity. Other missions adjoining our own have been developing their fields and are asking whether we expect to work ours. It would be wrong and selfish for us to deny them access to our field unless we expect to evangelize it soon. Souls are at stake, and there is a tremendous responsibility involved in asking others to stay out unless we are prepared to begin active work very soon. Doubtless our work in India can be tripled or quadrupled in size, influence and importance within the next few years if the Church at home furnishes the resources. This is a wonderful opportunity if we are ready to take advantage of it.

Again, there is the need for finances to carry on the present work. Some of the work is actually being crip-

pled because of inadequate funds. A number of new buildings are badly needed, but not sufficient money has yet become available for that purpose. The missionaries are economizing in every way possible, and still the need continues. While the need for finances on the field is increasing constantly on account of the expansion of the work, actual contributions are hardly keeping pace in the Church at home. It is absolutely necessary to have funds if the work is to have a normal and healthy growth in the future.

What has been said of India can doubtless be said of South America as well, and to a greater or less extent of most of our city missions and charitable institutions.

Shall we allow these worthy institutions to be handicapped in their work because we withhold from them a due portion of that which the Lord has given us, whether it be men or money, or because we fail to support them adequately with our prayers and moral support?

We are responsible for the work. Let us do our part.

Another Young People's Conference

Announcements are out for another Young People's Conference, to be held at the Forks Church, near Middlebury, Indiana, June 14-17, 1923.

Those of us who attended the two previous conferences will doubtless welcome this opportunity of attending a third meeting, for we remember still the inspiration and the uplift which came as a result of our two or three days spent together in the consideration of some of the great principles of our faith and the vital issues of life that confront us in this day and generation. We still remember and feel the inspiration which came through the stirring talks, the fellowship which we had as we worshiped together for this brief time, and the new and enlarged visions which came to us bringing new courage, new zeal and a greater loyalty to the principles of our faith. Truly these were mountain-top experiences.

There is every reason to believe that the coming meeting can be made just as helpful and as full of inspiration as the preceding ones were. All who can possibly do so should attend, whether they be old or young. But especially should the young people of the church make every effort to attend, for it may open up lines of thought and visions of service which otherwise might remain unopened and untouched. It surely ought to help us to live more active, vigorous, and forceful Christian lives that will bring greater glory to our Master.

In order to make the most of the meeting it will be necessary for each one to pray earnestly for its success. Speakers should carefully and prayerfully allow the Lord to direct their messages. No thoughts of bitterness, disappointment, or discouragement should be entertained or expressed either privately or publicly at the conference. It is to be a meeting for spiritual uplift, inspiration, and service, inspiring greater loyalty to our faith and principles, and not for purposes of propaganda or unfavorable criticism. If you come in this spirit you cannot help but receive a blessing.

Remember the coming Young People's Conference in your daily devotions.

CHRISTIAN LIFE

SOMEWHAT ON THE MANNER OF OUR WORSHIP

M. T. Brackbill

Some years ago while stopping in Detroit on the Lord's Day, I attended services in one of the large churches. When I entered the vestibule a number of people were there, but I heard no sound above a whisper; everyone was calm and moved about in the most quiet manner. We passed into the main auditorium and there not even a whisper was heard, nor a footfall on the heavily carpeted aisles. Amid that perfect silence we were ushered to our respective seats. Many heads were bowed. No one was regarding his neighbor or the people who were coming in. I could hear myself breathe. Nothing short of awe instilled in me, and I could not help but fall into the spirit of worship. I thought surely God was there. Presently a gust of wind seemed to come through the place, and was followed by gradually swelling deep-toned chords from the great pipe organ. It was wonderful,—I thought the Holy Spirit was filling the place. Presently the choir began to sing an anthem. The audience joined in a hymn and the service was begun. The song ended, but there was no scuffling of feet, and noisy readjustments in the seats. There was a little coughing but subdued as much as possible. There was not a whisper. The audience appeared to be absorbed in worship, and was in immediate readiness for the message from the pastor. The meeting ended much as it had begun, and the audience immediately dispersed. If I had been unsaved at the time, I do not see how I could have resisted the desire to ally myself with a church like that, so much did the manner of worship appeal to me. Our manner of worship, I think, should produce an effect like that, and if that popular church could accomplish it, we can too, without Brussels carpet, without a pipe organ, and without a choir! These things may be needed by some churches, but surely not by a spiritual one! The secret of it lies in the congregation. Oh, that we would feel a more profound respect for God's House,—it cannot be too deep!

Come, let us go up into the new Lincoln Memorial. Hats off! Ah! Lincoln is before us in cold stone. Around us are marble pillars, grand, solemn. We silently pay our tribute to this great man. Let us repair to the tomb of Washington. What deep respect we feel at being close to the resting place of the Father of our Country! Now, let us say, we are inside the monument of McKinley. Before us in one of the sarcophagi lies another martyr. We

speak only in a whisper, and again we feel something akin to reverence at being so near the great dead. But what have we here at any of these places but EARTH? Come, let us go up to the House of the Lord. Hold! Peace! Be silent!! We are in the presence of the LIVING GREAT, in the presence of our God! Oh stop! Consider! We are in a place hallowed by His presence. There may be no marble pillars, no magnificent arches, no beautiful frescoes, nor gorgeous draperies, but there is something here far better. Above us, around us, and in us is the essence of heaven. The God of the Universe is here! How can we talk or even whisper, or feel anything but the profoundest reverence? How can we step inside the door into that Presence without a realization of the seriousness of being in such company? The lightly poised step, the quiet seating, the bowed head, the closed lips,—how in keeping with the place! I remember when I was a boy, in a certain church, the members on taking their seats, would bow their heads and cover their faces in prayer. That made a

deep impression on me. How fitting it was! How expressive of the right attitude! If every member were in his place at the hour appointed for the service, and then there were quiet, absolute quiet, say for five minutes, would it not be glorious to sit this little while in the HOUSE OF THE LORD, THE CONGREGATION OF THE RIGHTEOUS, and meditate and pray in almost the quietness of solitude, to ponder, to adore, to weep, to dilate! What subjects can stir within us nobler feelings, deeper emotions, greater ecstasies, than those which can come to us in the House of God,—our Maker, our Redeemer, our Comforter, our Guardian! What glory of the Father! What heroism of the Son! What power of the Holy Spirit! What imminence of celestial bands! Love, salvation, illumination, protection! The universe, the cross, light, angels! Oh are we so earthly that we cannot appreciate more the profoundness of these wonderful—what shall I call them?—I do not know the word—even to the extent of refraining from talking or even thinking of things foreign to the place and the occasion!

Hesston, Kans.

CHRISTIAN MARRIAGE

M. D. Stutzman

The origin of marriage is from God. In other words, marriage is a divine institution. The proof of this position is complete in Matt. 19:3-6. The nature of marriage may be explained in the following manner:—Marriage is a union between two persons of different sexes. It is carefully to be remembered that God limits the union to two. God said, "For this cause shall a man leave father and mother, and shall cleave to his wife." The ordinance, therefore, on which marriage is lawfully founded, limits this union, in the most express and definite manner, to two persons. What God has thus established, man can not alter.

Marriage is the most intimate union that exists in the present world. The persons who are thus united are joined together in a more intimate relation than any other which exists, or can exist, among mankind. No attachment is so strong, no tenderness is so great as that which is originated and cherished by this institution.

Marriage is also a perpetual union. The connection is entered into by both parties for life. God has constituted it by joining the parties by His own infinite authority, and has forbidden man to put them asun-

der. It is indissoluble, therefore, on any ground, but that of death.

It is a union also formed by a most solemn covenant. Apart from the covenant in which man gives himself to God it is, without a doubt, the most solemn, the most important ever entered into by man. When the duties of it are faithfully performed, they furnish a fair foundation for the best hopes that the union will be a blessing to humanity and an honor to God.

The benefits of marriage are incalculably numerous and inestimably important. This truth is clearly evident from the observations already made concerning the origin and nature of marriage. It is also forcibly made evident by the manner in which the subject is elsewhere treated in the Scriptures. The violation of the marriage covenant was of such consequence in the view of the divine mind that it was made the subject of one of the ten commandments. In the laws concerning this subject, given to the Israelites, curses were pronounced in form against the direct violation of the marriage vow, and the violators were punished with death. Of adulterers it is declared, in the New Testament, that they

shall have their part in the lake of fire which burneth with fire and brimstone. From these and other similar exhibitions of this subject in the Scriptures it must necessarily be supposed that God regarded marriage as preeminently important and beneficial to mankind.

Marriage is, extensively, the means of wellbeing to the married pair. This was originally proposed by God as an important end of the institution. "And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him." Accordingly, this end has been regularly accomplished from the beginning. That there are many unhappy marriages no one will question. There are many persons whose passions are too violent, or whose temper is too sordid to permit them to be happy in any situation. Persons marry at times whose dispositions are wholly incompatible with each other. There are persons who will neither be happy themselves nor suffer others to be happy. All these, it is readily admitted, will find little happiness in the marriage state. Observations and the declarations of Scripture teach us alike, and forcibly, that this union is to be formed only on the ground of affection regulated by prudence. On this plan, and on this only, can marriage reasonably be expected to be happy. We are not therefore to wonder that persons who marry for the purpose of allying themselves to families of distinction, acquiring fortunes, obtaining rank, or gratifying, in any manner, ambition or sensuality should afterwards find themselves unhappy. Such persons marry only distinction, fortune, luxury, and grandeur. The objects to which they intentionally unite themselves they acquire. It cannot be wondered at that they do not gain those which they never sought, nor that following plans and actions which, unless incidentally, have no relation to marriage, they do not find the blessings of marriage. Those persons, it is true, find the objects to which they are really wedded incumbered by beings who stand in the place of husbands and wives. The person who wishes to obtain the blessings designed by this or any other institution of God must intentionally conform to the nature and spirit of the institution itself, and to all precepts concerning it, by which he has manifested his own pleasure. Nothing but folly can lead us to expect that marriage will change the whole nature of those who enter into it, and, like a magic spell, confer virtue and loveliness upon beings who have neither.

This institution is the means of the preservation and comfort of children. One intention of marriage in its original institution was the production of children under circumstances which are morally pure. And that it secures this object is proven by the universal fact that the population increases more and is of better quality where marriage is established and

its sacred laws observed, than where it is not. Another end was the establishment of the interesting and influential relations of acknowledged children and parents, from which the most endearing, meliorating, and pure affections result, and which could not exist without marriage.

It is, indeed, scarcely possible even to sketch the numerous and important effects of this sacred institution, which at once displays in the affecting manner the divine benevolence and the divine wisdom. It secures the preservation and tender nurture of children by concentrating an affection upon them, which is dissipated and lost under other circumstances. It creates conjugal tenderness, filial piety, and the attachment of brothers and sisters. It softens feelings and increases the benevolence of society at large by bringing all these affections to operate powerfully within each of those family circles of which society is composed.

It excites industry and economy, and secures the early habits of submission to authority, by which men are fitted to become the subjects of a public government, and without which, perhaps, no government could be sustained but by brute force, if it could be sustained at all.

GOOD ADVICE TO FOLLOW

Stephen Allen, once mayor of New York city carried a clipping in his pocket containing these rules of conduct:

Keep good company or none.

Never be idle.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that none will believe him.

Drink no kind of intoxicating liquors.

Ever live (misfortunes excepted) within your income.

When you retire to bed, think over what you have been doing during the day.

Make no haste to be rich if you would prosper.

Small and steady gains give competency, with tranquility of mind.

Never play at any game of chance.

Avoid temptation: through fear you may not withstand it.

Earn money before you spend it.

Never run into debt unless you see a way to get out again.

Never borrow if you can possibly avoid it.

Do not marry until you are able to support a wife.

Never speak evil of any one.

Be just before you are generous.

Keep yourself innocent if you would be happy.

Read over the above maxims at least once a week.—Publisher Unknown.

THE INDIAN'S ANSWER

One evening the chief of the Delaware Indians was sitting by a fireside with a friend. Both were silently looking into the fire. At last his friend broke the silence by saying:

"I have been thinking of a rule delivered by the author of the Christian religion which we call the Golden Rule."

"Stop," said the chief. "Don't praise it. Tell me what it is, and let me think for myself." He was informed that the rule was for one man to "do to others as he would have others do to him."

"That's impossible; it cannot be done," hastily replied the Indian.

Silence followed. In about fifteen minutes the Indian said,

"Brother, I have been thoughtful of what you told me. If the Great Spirit who made man would give him a new heart, he could do as you say, but not else."—Publisher Unknown.

When Christianity was proscribed in Madagascar by Queen Ranavalona in 1835, and the possession of Christian books made punishable by death, the London Missionary Society missionaries had to leave the island. As David Griffiths was leaving his station, he held up a Bible as he sat in his open palanquin, and said:

"You know, my friends, I have taught you that this is the Word of God, and you believe it. But your queen says it is only the word of man, a foreigner's book, and that she will destroy it. And no doubt if it really is only man's word, she will destroy it, for she is a powerful sovereign, and the army and the mass of the people will help her. But if this Book is the Word of him who has said, 'Heaven and earth shall pass away, but my word shall not pass away,' then all that Ranavalona can do will not destroy it; it will live and grow."

God's Word was concealed by the converts, and it lived, and has grown from that day to this.—Rec. of Chr. Work.

"Faith does not see things, but sees God, and gets things from Him."

"Be faithful to God, so you can be true to others."

• MISSIONS •

THE COST OF DISCIPLESHIP IN MEXICO

In Mexico the observer of religious conditions feels as if he were living in the early days of the Reformation. The Roman Church is visible everywhere, but it is the Catholic Church as it was prior to the Reformation and not as we know it in the United States.

The Protestant Movement in Mexico is just beginning to gather strength. One of the tragic consequences of the interaction of these two religious bodies is the occasional but too frequent persecution of the Protestants by the Catholics. Despite the constitutional article guaranteeing freedom of religious belief, which is generally observed, these attacks are sometimes made with much of the fierceness and unrestraint of the persecutions of the so-called heretics of the early sixteenth century.

From reports received as we traveled through the country there appears to have been a recrudescence of such attacks in the past few months. These reports come from all sections: from Durango in the north, from Chiapas in the south, and from the central states. The story of two of these attacks we received at first hand:

The first was upon a young Protestant lad in Matehuala, in the state of San Luis Potosi, north of Mexico City, and occurred about four months ago. The boy was a native of that town and was a member of the Friends Church. The priest in the Roman Catholic Church had preached a violent sermon, inciting the congregation to attack all Protestants, declaring it was their religious duty to kill them. This Protestant boy was passing the church when the services ended; the people came rushing out and fell upon him. He was knocked down, beaten and was left for dead. His old mother, hearing of the attack, came up some time later, found he was still living and had regained consciousness. She tried to pick him up to carry him away and succeeded in dragging him about three hundred yards toward their home. The Catholic crowd again collected, and seeing the boy's condition, told him that if he would call out, "Viva la Virgen de Guadalupe!" they would let him live. He replied: "I can never do that, I know in Whom I have believed"—whereupon the mob closed in upon him and killed him.

The account of the second attack, we took down ourselves from the lips of two young Protestants who had narrowly escaped death. One of them was named Alfonso Sosa; the other was called Martin Lopez. Both were members of the Pres-

byterian Church in the state of Oaxaca. This attack occurred on September 6, 1922, in the little village of Yucunama near Teposcolula, in the northwestern part of the state. Sosa is about twenty-five years old, and has been a teacher in government schools. For a short time he was a student in the theological seminary in Mexico City, and last year he taught in the Presbyterian school in Huacilla. We saw him in the Latin American Hospital maintained by the Baptists and Methodists at Puebla from which he has not yet been discharged. Lopez we heard speak in the Presbyterian Church in Oaxaca City. Both were still bandaged. Dr. Wall at the Puebla Hospital told us that Sosa had sustained a cut from a machete which went to the bone from ear to nose on his right cheek; his right arm was broken; the third finger on his left hand was shot away; and his head and body were severely cut and bruised. Lopez's skull was fractured, and his left arm was broken and he was also cut and bruised. Their wounds were seriously infected, due to the four days' delay before they received proper treatment.

Sosa's story, as he told it to us in the hospital, was translated from Spanish into English as follows:

"Rev. A. W. Wolfe, of the Presbyterian Mission at Oaxaca, Martin Lopez and I were on an itinerating tour in northern Aaxaca. We had been threatened in Yucunama, a town of about 400 people some weeks before, and had secured a safe conduct from the governor of the state. We had not expected to go there again on this trip, but the group of believers there, about ten in number, asked us to come and hold service. Mr. Wolfe had gone on to Teposcolula; but Lopez and I went to Yucunama and held a service there that night. Next morning the owner of the house was put in jail on the ground that his house door was open after eight o'clock, a local law requiring that all houses be closed at that hour. I asked permission to visit him in jail but this was denied me. We left town about nine-thirty, September 6th, to go to Teposcolula four and a half miles away, where Mr. Wolfe had gone. A believer from Yucunama accompanied us. As we reached the edge of the town, we saw people gathering. We had gone about one quarter of a mile when they began to cross the road in front of us and began to threaten us. After another quarter of a mile, we approached a little ravine. The people were insulting us and I was afraid

we would be attacked in the ravine, so we turned back toward town. Then they surrounded us and began to stone us. I talked to them trying to persuade them to stop; then I was hit with a large stone in the body, and a man came close with a pointed revolver; I put up my left hand and the bullet went through my hand smashing one of my fingers. Then we ran into the field; Lopez was knocked down with stones; the brother from Yucunama was hit with stones, but he got away and Lopez also escaped.

"The crowd kept stoning me and shooting at me. One of them hit me across the face with a machete; when I fell, I lifted up my right arm to protect myself and it was broken by a blow from a machete; I heard other pistol shots; then I fainted.

"When I waked up after about two hours, a man who was passing by called out, 'Are you not dead yet?' and then went on. I asked him to carry me away but he refused.

"About seven in the evening I dragged myself along through the field and soon I saw some people coming up in the moonlight with stones and rifles. They came to me and carried me up into the hills. I asked for water and then I asked them to allow me to make a prayer. I prayed for myself and for them; and I told them that if they would pick up the books and Bibles which had been thrown out along the roadside, they would find things good for them. They took me to the top of the hill and they said:

"You are in bad shape; we had better put you out of your misery."

"No," I said, "leave me here; God will take care of me."

"So they left me there with a jar of water, and warned me never to go back to their village again. I stayed there all night. Next morning I felt better; the bleeding had stopped and I found I could get up and walk. I went over the hills toward a town called San Juan Topostoluca. When I saw some men looking for me I hid from them and about ten o'clock reached the town. Some believers lived there and they made a litter and carried me to Teposcolula where Mr. Wolfe was. We reached there at 1:30 P. M., September 7th.

"The next evening Mr. Wolfe and ten others started carrying Lopez and me to the railroad at Parian, forty-five miles away, where we arrived the evening of the ninth and reached Puebla the evening of the tenth."

Sosa's story was simply told without raising his voice and with no visible malice toward his persecutors. Four days later in the Presbyterian Church at Aaxaca, we heard Lopez speak of the same incident. He said that when he was knocked down, he called out, "O Jesus, save me!" One of the villagers seemed to take pity on him and helped him up, so that he escaped to the hills and then to Teposcolula where he found friends.

Long after Lopez ceased speaking his words echoed in our ears—"O Jesus, save me!" That prayer of a humble follower of Christ in desperate need was answered; there is need today for prayers of equal sincerity that Jesus will save His Church in Mexico from hatred and violence and from all that is contrary to His will of peace and truth and love—Missionary Review of the World.

OUR MEXICAN NEIGHBORS

Florence B. Lauver

In reading of our Mexican neighbors who are so sadly without Christ, and of the conditions in which they live, we feel impressed to also let others know, especially since our Mission Board has been planning to open work in that country. It will be beneficial for our people to read, and become interested in, and pray for that future work, that hearts may be prepared for the glad story and workers and means be raised for that needy work.

We think of our young brother Garber who had given himself into the Lord's service to be used in that field, but was so suddenly called from time to eternity. The Lord knew best and we believe He is preparing others for the noble work to go when the time comes.

The ones who go to Mexico will have to learn the same language we have had to study, the Spanish. The same conditions will face them, namely the opposition of the Roman Catholic Church, which perhaps will be stronger than in this country. So naturally our sympathy, interest and prayers are with these future servants whom God will call, if the coming of our Lord is not before that time.

We will now give a few thoughts briefly which may awaken the interest of our readers to help send the Gospel to our neighbors, who are sadly calling for the Word of Life. Oh, that they too might receive the Gospel before it is too late! The nations are all astir; perhaps another world war may come. And the Christian Churches are responsible for those who have not yet heard of the way of salvation. If ever there was a time to be busy preaching Christ it is now. "Behold I come quickly. Even so come Lord Jesus!"

As mentioned before, the Mexican missionaries may have more opposition than the South American missionaries, as you see by the preceding article taken from a missionary paper. For that reason they need your prayers now, so as to have the soil prepared, so that they can go with power and accomplish great things in these last days for the Master.

I will now give some of the most important facts taken from an article written by Rev. Paul Burgess after a trip to that place and giving what he saw during his trip.

1. Even tho the conditions were hostile

the people were friendly and open to the Gospel. In spite of present conditions Mexico has a wonderful future for the Gospel work.

2. Chiapas in the south is about the size of Ohio. One part is covered with coffee and rubber plantations, stock farms and saw-mills. It is rich and thickly populated.

Another is a political and religious capital and the seat of old Spanish culture where the better Spanish families live.

3. Through war and influenza the population has diminished greatly.

4. For 400 years the Roman Catholic church has been the religious guide of the people and has all but a few of the Indian tribes under her authority. One tribe does not baptize its children into the Catholic faith, nor does it recognize the Mexican Government. They use bows and arrows and their religion is pure paganism. He says a crying need is for missionaries to the Indians. The movement which has swept so many others to the Gospel has left these untouched. They are suspicious of the Spaniards and he says the evangelizing of the Indians is really the work of the white missionary. He also says that he thinks the government would welcome missionaries for Indian tribes and would even place at their disposition the abandoned Indian school properties in two of the cities.

5. One beautiful city and religious center has 20 Catholic churches and 18 priests.

6. In 1910 there were only 600 Protestants in the state but now a wonderful change has taken place. Colporters have entered and sold Bibles. Natives from other parts of Mexico have entered and have identified themselves with the evangelical churches and a wonderful movement towards the Gospel has begun. It was not the work of a foreign missionary, because none have entered this state. Nor was it of any recognized Mexican worker. It was something quite spontaneous. Congregations have sprung up all over the state and many are large and strong. The congregations took form with no other guide than that of the Divine Word which they had received.

The Presbyterians investigated this part of Mexico to see if advisable to settle. The political situation made it unwise for

them to remain and they went to Guatemala. Later Jose Coffin, a Mexican pastor was sent to look over the field, which he found ripe for the harvest. In one month he baptized over 400 adults. Ill health has forced him to retire from the field. His counsel and advice was valuable in helping these new churches. There are more Protestants in one village now than there were in the entire state in 1910. But there are many large cities that have no evangelical work. Usually poor Protestant families are found in them who can not do much toward spreading the Gospel to the other parts of their cities.

Are we as a Mennonite Church, doing all we can? Are we satisfied? If Christ would come, could our Church and we as individuals say truthfully, "We could not give more for work in any other part because we now have work in India, the homeland and in South America?" If lives are consecrated and our tithes brought to the storehouse, what may not be accomplished? And it pays if we lay up treasures in heaven.

Carlos Casares, F. C. O.

Argentina, S. A.

It is becoming more and more evident that Mohammedanism is meaning nothing to the majority of these people about us. Our school girls tell us:

"Yes, we pray, and we believe God answers our prayers, but we know that there are many things in Islam which need to be changed, and we can see that Mohammed does not mean as much to us as Christ does to you. Won't you pray that we see the true way?"

There is very little public praying seen at Teheran. The old forms are dying out. Several years ago it was a common thing at the noon hour and at sunset to see numbers of people kneel at the call of prayer: now it is a rare sight. The other evening, at sunset, as we stopped in the bazaar to buy some cloth, the keeper of the little shop was on his knees bobbing back and forth in a most reverent fashion. My companion and I began the endless process of Persian bargaining with a young lad very anxious to sell us the material for twice its value. The rest of the bargaining soon became too much for the praying proprietor. He stopped in the middle of his prayers, and entered heartily into our discussion. As we moved away we saw him begin again to bow his head to the ground and continue his mutterings. A few years ago, I am told, this would have been an impossible incident.

We are all so thankful that the sincere prayers of our Christian friends at home are behind us in this work, and that new interest has been aroused in this difficult Mohammedan problem.—Miss Charlotte E. Young.

"A rod with God behind it is mightier than a vast army."

WHY RANGAVIAH SANG SO CHEERILY

Who is that tall, fine-looking young fellow who sings so cheerily? He acts as if he puts his whole heart into it, and yet there is a sad expression about his eyes."

The boys of Kondipalli School were all out under the great banyan tree, going through their athletic exercises and singing their school songs for the special benefit of the stranger who had come to visit the mission because he was an old schoolmate of the teacher.

"I'll tell you about Rangaviah, Tom," said John Holden to his boyhood chum, when they were alone together. "His story is a strange one—no, it isn't either; it is the same glorious story that has been going on ever since the days of Stephen and Paul, the splendid story of fearless devotion and unswerving faith, only the incidents are such as could happen only in India to a boy who is trying to break the chains of Hinduism and caste.

"Rangaviah is the son of a high-caste Brahman. His father is a wealthy lawyer, with an income of fifty thousand dollars a year. Two or three years ago, when passing along the street with a lot of other caste boys, Rangaviah came upon a crowd of people gathered around a little group of evangelists, with a dozen of our schoolboys, to sing gospel hymns.

There was a Hindu priest in the crowd, and he tried to break up the meeting. Rangaviah and the other boys joined in with him at first. But the evangelists had been through just such experiences a good many times. They kept right on talking, and when their voices were drowned out, they set the boys to singing, "I will sing of my Redeemer."

"Singing always catches the crowd. The disturbance died down. Rangaviah listened, and that song proved to be the one seed of truth that fell into the good ground of his heart. After the service was over he went straight up to the evangelists and asked many questions about the gospel story, and day after day he followed the meetings through the city. Then they brought the lad to the mission, and as I talked with him I could see plainly that the miracle had happened, that Rangaviah had heard the Master's call, and was ready, like Matthew, James, and John, to leave all, rise up, and follow Him.

"And it was very soon that the terrible tests began to come. Of course these things were not done in secret. At first Rangaviah's father laughed when he was told that his son was in danger of becoming a Christian. 'Nonsense,' he said, 'the boy is just making game of the missionaries, along with the other boys. Do you suppose that my son, a Brahman of the Brahmins, would disgrace himself and me, and all the generations of the past by becoming a follower of that low-born Jew, whose teachings would mean the abolishment of all caste?'

"But the time came when the dreadful fear gripped the millionaire's heart that the reports might have some truth in them. He called the boy to him.

"Rangaviah," he said, 'I have heard that you go around with these outcaste missionaries, not to ridicule them, but to learn their doctrine; can that be true?'

"Yes, father," said Rangaviah quietly; 'I am not doing it to disobey you, but I am not going to worship idols any more; I have become a follower of Christ.'

"And there the boy stood. Nothing that his father or the Hindu priests could say moved him in the least.

"Then they entered upon the only course that Hinduism could show them to reclaim Rangaviah. And he must be brought back, no matter what the cost might be. It would never do to let him bring such a shame upon himself and his family.

"First of all, his father, with some other leading members of the family, took Rangaviah to an inner room, and—and—I'll get through with it as quick as I can—they strung him up by the hands to the ceiling, leaving him so that his toes just barely touched the floor. All day long they left him to this terrible torture, releasing him just long enough to give him a little food. 'Now,' they asked him, 'will you give up your beggarly Christ?'

"Rangaviah summoned all his remaining strength. 'No,' he said; 'I love you, father, but I cannot deny my Savior.'

"His father's heart was so touched that he could not speak. But the others said, 'Then up you go again, and there you will stay until you promise never to meet with the Christians again,' and his father nodded his head, to signify that it must be so.

"With the sharp cords they drew him up again, and in the same way they tortured him for days. Each day he grew weaker, but always he answered, 'No, I cannot deny my Savior.'

"His relatives were not yet quite ready to take Rangaviah's life, so at last they released him, and thrust him from home, telling him never to come back until he was ready to give up his Christianity."

The visitor had become so excited over the telling of the story that he rose from his chair, and was walking up and down the veranda. "I never heard of such a father! That was the most cruel, heartless, infernal—"

"Hold easy, Tom, you're wrong. I've lived in India twenty years, and I know what I am talking about. Rangaviah's father loved him—and loves him to this day—just as surely as you and I love our children. It is Hinduism as a system that is cruel, and it forbade the father to show his love for his own son.

"But among the lawyer's relatives there were those who saw plainly that Rangaviah never could be turned from his purpose, and so, with the one idea in view of saving the honor of the family, they

began to plot the boy's destruction. 'It is the only way,' they told one another.

"One evening, just as the twilight was deepening into night, Rangaviah was passing along the road on the edge of the city, near a palem well. Suddenly a hand shot out of the darkness and pushed him over the brink. But an instant before the blow struck him he had a feeling that something was upon him, and thrust out his hands for protection. They caught on the rim of the well, and thus his fall was partly broken. He sank in the water, but came up without strangling, and caught at some stones in the side of the well. Hour after hour he clung there, not daring to call for help, for fear the murderer would come back to finish his work. At last the morning dawned, and the first to visit the well were some of our Christian girls. They saw him, and gave the alarm, and we soon rescued him, though he was so nearly exhausted that he could hardly cling to the rope.

"Of course Rangaviah's relatives soon discovered that this attempt to destroy him had failed, but that only stirred them up to new schemes of iniquity. The next plan they tried was so secret and deceptive that it made me think of what Paul said, 'We fight not against flesh and blood, but against principalities and powers,' the powers of darkness. Hinduism is as full of mystic schemes of evil as ancient Egypt was in the days of Moses. The family consulted the priests, the astrologers, and necromancers, to get the right time, the right method, and the favor of the gods, all to rescue Rangaviah from the disgrace of being a Christian.

"They changed their methods entirely. They pretended that they had given up their opposition to Rangaviah. 'Go ahead and be a Christian if you want to,' they said, 'but come back to your friends again.'

"Rangaviah was suspicious of their sincerity, but everything seemed to be all right, especially when his father made a great feast of welcome for him. Rangaviah was almost happy; although, as he told me afterward, he had all the time that same sense of danger which he felt just before the hand was thrust out of the darkness and pushed him into the well.

Among his father's servants there was a young fellow about his own age. This boy, Rangaviah noticed, kept watch of him closely as the feast proceeded, and once, as he passed by, he whispered, 'Don't drink anything that another hands to you.'

"Goodness, Jack!" cried the American visitor, "you don't mean to say that they meant to poison him in his own home?"

"Not in the way you are thinking of, Tom. The plot was even more diabolical than that. Those necromancers know how to make up a poison a few drops of which will make a man crazy for a time. The plot was this: to get Rangaviah to drink the poison. Then, when he went crazy,

they would say he had gone insane over his new religion. Then, when he got better again, he would have forgotten all about his Christianity. You needn't purse up your lips, Tom, this is a common occurrence, and we missionaries know many such victims. I saw one only yesterday, a bright boy, who was insane for months. Before he drank the poison he was in one of our Sunday schools, learning to sing hymns and to recite Scripture; but now he has lost all interest in such things. Oh, it's no joke; we're fighting the powers of darkness, all right.

"When Rangaviah received his warning, his heart sank within him. Not so much because of the danger, but because he had been deceived in the house of his friends. After a few minutes he arose and quietly walked away.

"The family saw that their plot had been discovered, although they never found out how it was done. They thought it was through some kind of dark magic, by which the Christian religion met the dark mysteries of Hinduism on its own ground, and triumphed over it.

"Therefore, they thought, there was only one thing left to do, and they hastened to do it. One day Rangaviah saw people going to his father's house as if to a funeral service. 'Is anyone dead there?' he asked.

"Yes," the man turned upon him fiercely, 'you, the son of the house, are dead there forevermore; and in token thereof the funeral service is going to be performed for you today.'

"This was the truth, and it came nearer to breaking Rangaviah's heart than all he had suffered before. Not once had he broken down, but now he came to me, weeping bitterly. 'O teacher Holden,' he moaned, 'how can I bear it—my father, my mother, my brothers, and sisters—all gathered there to proclaim to all the world that I am dead to them forever!'

"It was a terrible test of the boy's faith, for Rangaviah has a tender heart, and he loves his people dearly. But one thing was favorable about the funeral service. It showed that, since the family considered Rangaviah dead, they would not seek to persecute him any longer, he might go his own way without any hindrance or attention from them. He came directly to the school, and is doing his best to prepare himself to be a Christian leader in India. He means to follow his father's profession."

"Splendid! splendid!" cried the visitor, "that's clear grit! I'd just like to give that boy a good shake of the hand."

"Well, Tom, here's your chance. He's coming right here to speak to me. Rangaviah, this is Judge Morton, my boyhood chum in the homeland. I've been telling him something of your story."

"Yes, my brave lad," said Judge Morton, as he grasped Rangaviah's hand, "you have passed through the testing, and come out the victor."

Rangaviah looked at him with kindling

eyes. "That isn't all," he said, in very good English, "I am looking for the time when my father will sing these same hymns with me, and when my beloved India shall follow the Star of Bethlehem." —Young People.

PERSONAL PERPLEXITIES

We simply cannot live entirely like the natives, however we try. It has been tried by missionaries again and again, and has failed in most cases I have heard of. We have centuries upon centuries of European upbringing behind us, and they, people such as the Lisu, centuries upon centuries of primitive existence behind them, and past generations have left too deep a mark upon both of us to be obliterated all at once. This country, also, is not a white man's country and never will be. The relaxing effect of an Oriental climate upon Europeans is universal among white people in Asia. We are only here on sufferance, as far as climate and general conditions are concerned, and we all know it. Mortality is rather high among white people out here, and children are apt to be less healthy than those brought up at home.

I mention these things because some people at home have rather queer ideas about missionary work. I heard of a lady who was quite shocked when she heard that missionaries lived in houses! She thought, I suppose, that missionaries ought not to have where to lay their heads. Unfortunately we have to have houses, and houses considerably better than the rough huts most of the natives live in, if we are to keep healthy and do our best work.

In our intercourse with the natives our Europeanism comes out in many little things, and we cannot help it. The thing to do is to see that this causes the least possible hindrance to the gospel. Our way of thinking is so hopelessly European, and probably always will be to a certain extent, for you cannot turn a European brain into a Lisu brain, any more than you can turn the white skin and light-colored hair which covers it into the tawny skin and jet-black hair of the Lisu! It is difficult to learn to speak just as they do, for this reason. Our words cannot but express our ways of thinking. Our unOriental ways often rub Orientals the wrong way, and vice versa. We simply cannot, for instance, quite accustom ourselves to some of their dirty habits. After fourteen years in China I still find myself as much disgusted at some things as I did when I came. That does not mean, of course, that I have to notice them, much less give offence to anyone. But what would you do if you were the father or mother of a little child out here, and your natives, with the best of intentions, were continually coming around to caress her? If they came around as they do sometimes with dirty hands and faces, filthy dirty clothes, sore eyes, children with ringworm, etc., etc.,—

they would not hesitate to come with measles, small-pox, or other infection, and would not think it worth mentioning to you!

Another thing is, it is rather difficult to bring up a child as it should be brought up (according to our ideas) when it is continually with the natives. They have absolutely no idea of training children, and when a foreign child is obstreperous and disobedient they think it is a good joke!—thereby encouraging it, of course. The Lisu do not understand the need for discipline.

A Menace to the Church in India

It was Sunday morning. As I crossed the compound to take prayers with the girls, I met a stranger. On inquiry I discovered that he was the father of two of our children. I knew that he had come the previous evening, but I was out, and when I returned he had gone for the night. I said, "Salaam," and reminded him that it was Sunday, and the service would be at nine o'clock. He said that he would come, but he did not do so. After the service I sent for him and his wife to come to the bungalow. The wife was carrying in her arms a bundle done up in sacking. This proved to be a little girl about five years old, absolutely nude, very filthy, and having lost both eyes through neglected eye trouble.

"Oh, yes, we have brought the child here! Please make arrangements for her."

Further conversation elicited the information that they had left their village, a remote place, and had lately been working in Bombay and Kalyan. They are at present earning six annas a day as coolies, making earthworks on the railway. I inquired why they had not attended church and taken part in the communion service.

"Our clothes were wet; how could we?" was the reply.

It certainly was a wet day, but the church is only just across the road, and where there is a will there is always a way.

"Why did you become Christians?" I asked.

"Our faith went out to the one true God," the man said.

"And how are you now doing his service?"

"We pray, and we keep his commandments. We threw away our stone god," pursued the man. "It was so big," indicating the size with his hands.

Questioned as to what commandments they kept, the woman repeated the first commandment like a parrot, and "the second," she said, "is, Remember the Sabbath day to keep it holy."

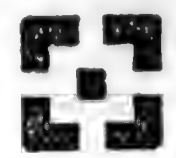
I asked them how they kept God's holy day.

"We get no holiday," they said; "we have to work all the week, even on Sunday."

This conversation I have written down in a desultory fashion. The impression (Concluded on page 187)



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XXIV

The mission of Paul and Silas, confirming the Churches in Asia concerning their faith in Christ, led them to the congregations which had formerly been visited by Paul and Barnabas. Everywhere they gave to the churches the decrees of the elders and congregation at Jerusalem.—Acts 15:29. The effect of this mission was the confirming of the faith, establishing of the believers and the increasing number of believers.—Acts 16.

At Derbe and Lystra, the scene of one of the greatest trials in the life of Paul, they found a young man,—a disciple—who was well reported of by the believers in those cities. His life was blameless and his faith in Jesus was strong. It is possible that he had already given attention to the Word and in the expounding of the faith of Christ. He was well trained in the Word, having been instructed by a godly mother and grandmother. His faith had made him known in Iconium, also, and the Lord had fitted him for a greater work in His vineyard. He was ready for the work of the Lord before the arrival of Paul and Silas.

Timothy was a Gentile in reality, although a Jew in religion previous to his accepting the faith of Christ. He was not a convert to the Jewish faith other than to have believed the Jewish Scriptures. He had not been circumcised, although it would have been possible, even necessary in order to be accepted as a Jew. There was, however, no demand that he should accept the Jewish rite in order to become a disciple of Christ. He was well spoken of by all the believers. None demanded that he be circumcised. But, when Paul would have him go forth to give assistance in the work of the Gospel, he assumed his neglected rabbinical functions and circumcised Timothy. The circumcision of Timothy did not make of him a Jew in religion. He was a Christian by faith and a Jew according to the fleshly ceremony. His condition was the reverse from what it had been before his conversion to the faith of Christ. He was still a Gentile in heart and in his faith.

The practice of Paul in circumcising a man who became a minister of Christ did not establish a precedent requiring the circumcision of all those who preached Christ. Thus far, all who had preached Christ, as far as we have record, were men of Jewish faith. There may have

been those, who like Timothy before the arrival of Paul, had preached Christ with effectiveness among the heathen. The rite which Timothy accepted was but a matter of expedience in order to conciliate the Jews in those and other quarters where Paul would preach the Gospel. Titus, one of Pauls efficient helpers, was not required to be circumcised—Gal. 2. In the case of Timothy there could have been no other motive than that of warding off some of the Jewish opposition to the faith and their prejudices against those who were preaching the Gospel of salvation. An expedience was not made a law or a custom. Timothy became a Jew that he might win the Jews, and on other occasions Paul became a Gentile that he might win the Greeks and Romans. The Gospel was unchanged and never compromised for the sake of those who would have opposed the great truth of salvation through faith in Christ alone.

Having succeeded in removing the great obstacle to the progress of the Gentiles,—the demand for the observance of Jewish laws and customs,—the Word was readily accepted and many souls were added to the churches in those parts. It was a daily occurrence that souls were saved and joined with the believers in their worship and service. These were not spasmodic or periodical efforts and results. The work of the Lord was a daily one, and the saving of souls was the daily business of the Church. The efforts of the ministers of Christ extended to all the cities and towns of the districts of Phrygia and Galatia. How severe was the opposition of the Jews in Galatia may be recognized by the character of the letter written by Paul to the Churches in that district. Paul did not forbid the practice of circumcision to those who had kept that ceremony, but he defended the Gentile convert against the teachings of Jews who demanded such a rite of all members of the faith of Christ.

“The way of perfect love is the finest road you have ever traveled.”

“The friendship of Jesus is one that lasts.”

“The key to the kingdom of heaven is obedience.”

The Workers' Column

Laboring Together by the Holy Spirit.—Eph. 4.

June 10

- I. Essentials to a worthy life of service.
 1. Christ dwelling in the heart by faith.—Eph. 3:17.
 2. Being strengthened with might by the Holy Spirit in the inner man.—Eph. 3:16.
 3. Comprehending the love of Christ.—Eph. 3:18, 19.
 4. The fullness of God indwelling.—Eph. 3:19.
- II. Qualities in a life of service.—4:1-3.
 1. Lowliness.
 2. Meekness.
 3. Longsuffering.
 4. Forbearance.
 5. Unity of the Spirit.
 6. Peace.
- III. Relation of workers together.—4:4-6.
 1. They are one body.
 2. They have one common hope and calling.
 3. They are united in one baptism. (Spiritual).
 4. They have one common relation to God, through
 - (a) The Father, God.
 - (b) The Lord, Jesus.
 - (c) The Holy Spirit.
 - (d) A common faith.
- IV. Their particular differences.
 1. They exist because of the differing gifts of Christ—v 7.
 2. Because the gifts are spiritual and heavenly, and not of the earth, they may not be fully understood by men.—vv 8-10.
 3. They are required to fully perfect every part of the spiritual body of Christ—vv 11-13.
- V. The special work of the workers.—v 11.
 1. Some are apostles.
 2. Some prophets.
 3. Some evangelists.
 4. Some pastors.
 5. Some teachers.
 6. The purpose of the various gifts.—v 12.
 - (a) To properly engage in a particular spiritual ministry.
 - (b) To perfect the saints in spiritual life.
 - (c) To edify the body of Christ.
 7. The united purpose of all the workers.—vv 13-16
 - (a) To unite the entire body of Christ in the faith of Christ.
 - (b) To give believers a complete knowledge of the Son of God.
 - (c) To qualify men fully for, or according to, the measure required, the fulness of Christ, or for the time of His coming.—See marg.
 - (d) To establish believers so that they are not turned aside by the deceptiveness of men.

- (c) To glorify the head of the Church by a severe and loving service which will build up the whole body of Christ.

The Spirit of Christian Marriage.—Eph. 5.

June 17.

- I. The spiritual significance of it.
 1. Representative of the relation between Christ and the Church.—v 32.
 2. Significant of the love and loyalty of the Church to Christ.—v 24.
- II. Principles involved in entering into matrimony.
 1. The choice of a suitable companion.
 - (a) There should be spiritual unity.
 - (1) As Christ joins to himself the Church, or believers.—v 25.
 - (2) As the husband and wife are one, and the same, body—"his own body".—vv 28, 29.
 - (b) There should be mutual love.—vv 25, 31.
 - (c) There should be mutual consideration and submission exercised toward each other.—vv 21, 33.
 2. Proper motives.
 - (a) Mutual betterment and spiritual improvement.—vv 25, 26.
 - (b) Mutual welfare and happiness.—vv 28, 29.
 - (c) Love and purity.—v 24.
- III. Principles controlling married life.
 1. Recognition of God's order of relationship.
 - (a) The responsibility of head-ship vested in man—a spiritual order.—v 23.
 - (b) The grace of submission and honor to the head of the home by the wife.—vv 22, 24, 33.
 - (c) The recognition of the right of woman to claim the love, protection and care of the husband.—vv 25, 27, 29.
 2. Manifestation of love.
 - (a) Love for each other only.
 - (1) Wives, to their own husbands.—v 22.
 - (2) A man, shall cleave unto his wife.—v 31.
 - (b) The love of the wife honors her husband.—v 33.
 - (c) The love of the husband cherishes and blesses the wife.—vv 26, 27, 29.
 3. Observance of loyalty and purity.
 - (a) Wives, loyal to their own husbands.—v 22.
 - (b) Husbands, loyal to their own wives.—v 33.
 4. Promotion of interests which qualify for the glory of God.
 - (a) Looking unto the time when it shall be presented to the Lord.—v 27.
 - (b) The love of the Lord and blessing which Christ brings to ward and bestows upon His Church, the body of his own body and the Church and home.—v 30.

In the Assembly of Worshipers.—Psa. 111.

June 24.

- I. The nature of the worship.
 1. The worship of God is a joyful service.—v 1.
 2. The worship of God is a holy service.—v 1.
 3. The worship of God is a reverent service.—v 1.
 4. The worship of God is a joyful service.—v 1.
- II. The purpose of the worship.
 1. To glorify God.—v 1.
 2. To express our gratitude.—v 1.

of expressing their whole heart in praise.—v 1.

3. It affords an occasion for men to join together in worship and praise.—v 1.
- III. The nature of the worship.
 1. Men seek to know the works of the Lord.—They investigate the things of God.—v 2.
 2. Men find pleasure in seeking and knowing the works of God.—v 2.
 3. God is magnified by those who seek and learn of His greatness and the glory of His works.—v 2.
 4. Men learn the nature of God.—
 - (a) His honor.—v 3.
 - (b) He is glorious.—v 3.
 - (c) He is righteous, forever.—v 3.
 - (d) He brings the remembrance of Himself before men.—v 4.
 - (e) He reveals himself as gracious and compassionate.—v 4.
 - (f) He rewards those that fear Him.—v 5.
 - (g) He keeps His promises with men.—v 5.
 5. Believers are confirmed in their faith in God.
 - (a) They give testimony to His power among them.—v 6.
 - (b) They witness to His work among the unbelieving.—v 6.
 - (c) They confirm His promises and His commandments.—vv 7, 8.
 - (d) They magnify Him because of His redemption.—v 9.
 - (e) They revere Him alone, because He is Holy and reverend.—v 9.
- IV. The blessing of worship.
 1. To know and honor God is the beginning of wisdom.—v 10.
 2. To do His commandments, brings success.—v 10. (Marg.)
 3. The praise of the Lord shall never cease.—v 10.

How to Pray.—Matt. 6:5-15

July 1

(Junior)

- I. How not to pray.
 1. Not like the hypocrite.—vv 5, 6.
 - (a) They love to think of their own goodness and of the praise of men.
 - (b) Their prayers are heard by men and are commended by men.
 - (c) Their hearts are turned away from God and toward themselves.
 - (d) They take the attentions of men away from God.
 - (e) Like the heathen they repeat their prayers over and over, for they know not whether their idols hear their prayers.—v 7.
 - (f) They believe that offering many prayers will bring them some reward.—v 7.
 2. How to pray.
 - (a) Believing in a God who sees and hears even in secret.—v 6.
 - (b) Believing in a God who answers prayers.—v 6.
 - (c) Believing in a God who hears every word of a prayer whether repeated or prayed in secret.—v 6.
 - (d) Not like the heathen prayer.
 - (e) The God to whom we pray.
 - (1) He is a God who knows our need before we ask Him.—v 8.
 - (2) He is our Father, and is kind.—v 8.
 - (3) He dwells in Heaven, but is near to all.—v 9.

- (4) He is Holy,—that is, He is perfect and without failure in any respect.—v 9.
- (5) He reigns and His kingdom will come to men.—v 10.
- (6) To have His will done on earth will be as blessed as is heaven where His will is done.—v 10.
- (7) When we pray in faith it is having every confidence in such a God.
2. Pray with desire, realizing our human needs.—vv 11-13.
 - (a) For daily blessings, the things which we need in life.—v 11.
 - (1) We have no means outside of God, of receiving any blessings in life.
 - (b) For Spiritual grace, in dealing with our fellowmen.—v 12.
 - (1) Our offenses against God are many and forgiveness from God is our only means of getting rid of our sins.
 - (2) To forgive other people's offenses against us is the only way to secure and keep peace between us and our fellowmen.
 - (c) For spiritual power to escape the power of temptation.—v 13.
 - (1) All the powers of the world with which we have to do are greater than our own power, and we need to be protected by the power of God.
 - (2) The power of Satan is to be feared and only God can deliver us from his power.
3. Pray with thanksgiving.—v 13.
 - (1) Give God praise for every gift and for every grace and blessing which we desire of Him and which we know that He will give if we ask of Him.
 - (2) The eternal God will receive eternal praise from those who seek Him and receive His blessings.

SWINGS AND MERRY-GO-ROUNDS

(Concluded from page 162)

Swings with their ups and downs and very little profit in sight at that; and we have lived through roundabouts for similar periods when everything was going along smoothly, satisfying, contentedly; and we have lived with the swings and the roundabouts, taking mighty rapid turns and not in regular intermittent periods, either. We have grown to perceive that the two go together, but we have never enjoyed any of them better than the porch with its ups and downs and its roundabouts, much that in our boyhood days we enjoyed the old orchard swing.

And today we love nothing better than to spend the evening hours on the porch with the roundabouts of the swing and the ups and downs of life, or with the ups and downs of the swing face the roundabouts of life.

Attila Pa

God that takes us out of the mire of life, then he takes the mire out of us."

The stronger your faith, the greater your hope."

EDUCATIONAL

GREEK RELIEF AT ALEPPO

Herman H. Kreider

November 1922 will be long remembered by thousands of Christians in the Near East as the time when they were compelled to leave their homes and their goods and travel to a strange and unwelcoming land. It will be remembered as the time when Nationalist Turkey decided to drive out very non-Moslem man, woman, and child from the empire, at the same time seeing to it that nothing of value accompanied the hated fugitives across the border.

This month had almost passed when the last of the Near East Relief orphans reached Aleppo after their long, tedious journey from Harpoot in the center of Turkey-in-Asia. The adult Armenians, Greeks and Assyrians were pouring in from every direction in such numbers that we felt certain of a completed evacuation by November 30th. A few came in carriages and on horseback but many thousands walked all the way to Aleppo though the distance was in many cases from three to five hundred miles. Scarcely a party came through without being robbed; scores were stripped to the last layer of clothing, and the outright killing of several members of a party in order to intimidate the others was a common occurrence. The Turkish district authorities took a keen delight in having such emigrating parties escorted to the border by armed guards who became bandits as soon as they reached Syria with the party of Christians, then returned to their Turkish villages where they could feast on their booty without fear of being pursued by anyone.

Inasmuch as I had been in Marash once before and had been treated kindly by the Turkish officials at that place, I was asked by our director to return with a view to either helping these unfortunate people to get out of Turkey, or to give them food and clothing to enable them to survive the severe winter weather in the mountains.

I left Aleppo in the Near East Relief Ford before daylight on November twenty-eighth, well aware of the fact that nearly 150 miles of Kemalist Turkey lay between me and Marash. After an unusual number of exasperating delays at the hands of the Turks I finally reached Marash at noon on Thanksgiving day, the 30th. I spent several days in a general investigation of conditions, then asked permission of the local governor to go to the outlying dis-

tricts in which the suffering people were reported to be found. Though it would have been quite within the bounds of his authority to give me such a permission, this official asserted that it would be necessary for us to request permission from the Kemalist government at Angora if we wished to extend our trip to these points.

It was evident that he did not want me to see conditions at the places mentioned. He repeatedly declared that there were no people of any race in need in his province, hence there should be no necessity of our considering what was plainly a dangerous undertaking. Accordingly when I presented a formal written request to be forwarded to Angora, the governor flatly refused even to allow a telegram to be sent to the department of the interior. Not content with this thwarting of our plans he accused my interpreter and myself of attempting to conduct investigations in Turkey for political purposes, and ordered us both to leave the country the following morning.

However, the following day I returned to his office with Miss Cold and Mr. Woolworth of the American Board Mission as interpreters. His earlier fury was somewhat mitigated so that he agreed to permit us to send a Turkish representative to these places to move the orphans and needy children to Aleppo. I was very desirous of staying in the city for a few days but at ten o'clock a

gendarme was sent to the Mission to inform me that I must be out of the city at noon, hence it was necessary to turn over the further arrangements to Miss Cold and Dr. Kristensen of the Mission Hospital.

Fortunately the Turk whom we selected as our representative proved to be a good man and in due time the children began to arrive at Aleppo, cold, hungry, half-naked,—all having bad colds and some of them suffering much more serious afflictions. Again we were fortunate in that a shipment of children's clothing had just arrived from Australia and we were able to bathe the poor little orphans and replace their lousy, dirty rags with nice warm garments such as most of these children had never seen before.

Since the arrival of this first group several hundred more little ones have come out where we have been able to bring happiness into those lives in which there had been little or nothing of peace and happiness since their beginnings in the dark war years. Yesterday afternoon over two hundred of these orphans sailed for Greece where they will be cared for by the Near East Relief until they are old enough to provide themselves.

With the movement of these orphans from these bleak, mountainous regions, the adult Christians were led to brave the dangers with new hope, especially after they knew that bread would be provided for them after they reached Marash. Many who started out never reached the other side of the mountains but we are glad for the thousands that were saved. The fol-



Refugees Trudging Toward Aleppo

lowing report by Dr. Kristensen of the Marash Hospital described very well the tremendous difficulties encountered by the refugees, the attitude of the government, and also shows indirectly the conditions under which our people must carry on such tasks:

"The total number of Greeks, adult and orphans, assisted through Marash is 2738,

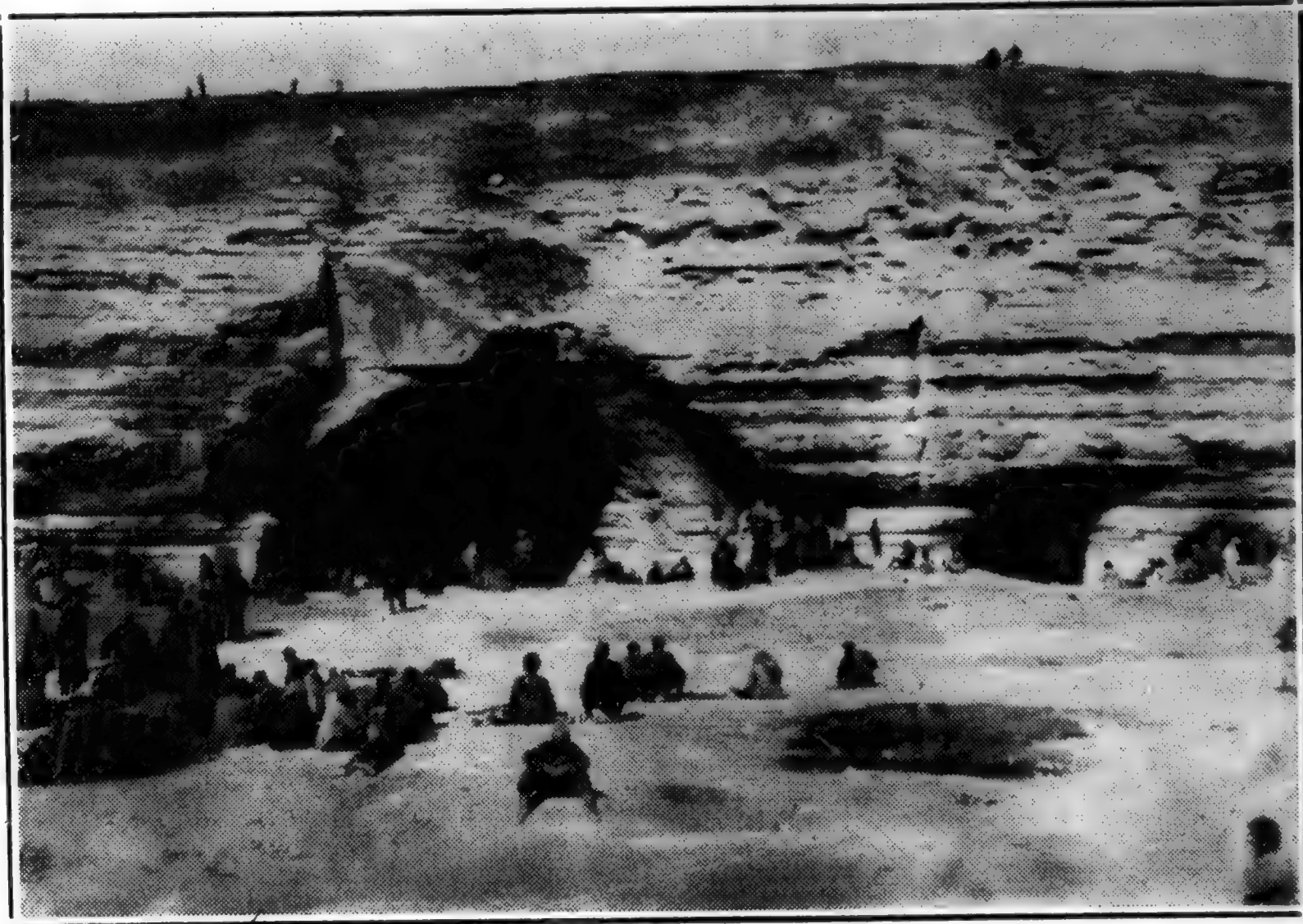
to caravan series. At first they were fed entirely by the Near East Relief but because of limited funds we asked the French mandatory government to take over this feeding. Now the government's funds are exhausted and within two weeks the whole task will fall back on us again. With this situation confronting us here we are advised by the New York office that our

people per day means a daily expenditure of at least \$250.

And so matters stand as I write. The death rate is rising steadily as the rations are decreased, and the prospect of having to cut off all food within two weeks brings with it the vision of hundreds, perhaps thousands, of sick and starving human beings. But we are not giving up. The appeal has gone out to America in strong terms and we feel confident that one of these days we shall receive a cablegram bearing the happy news that we must not let these people die,—that the Christians of America and Australia have been willing to sacrifice a little more in order that their fellowmen,—and these innocent little ones, need not die.

Beirut, Syria.

March 7, 1923.



Entrance to One of the Sixteen Caves Occupied by Refugees

representing an expenditure in the neighborhood of 1800 pounds Turkish gold (\$7750.).

"Because of the barbarism of forcing this deportation in midwinter these refugees and especially the latter groups, suffered cruelly. Twenty froze to death in coming over the mountains leading to Marash. Usually the majority in each party arrived half naked and faint from hunger and exposure, having left behind sometimes one or two days' journey out, those utterly exhausted. We sent relief to such and gathered them in.

"We have treated the most urgent emergencies here in the hospital and the Mission has contributed towards this item \$430. As many as fifty-three Greeks entered the hospital in one day, suffering acute pneumonia and dysentery. There have been sporadic instances of typhoid, but typhus we have been spared so far. There have been amputations of frozen feet and toes.

"Indeed, these people have suffered the very limits of want and misery, not to mention the pain, and we are happy and thankful that we have been able, through the money provided for this purpose, in some measure to comfort them and ward off starvation, at least for a while.

"The usual difficulties one experiences in Turkey have not been lacking. The constant inconsistencies of the authorities here have been and are, harassing. We have been hampered and suspected in every move, and promises given us persistently broken. Personally, I feel that I have incurred the sullen ill will of the Government because of my refugee activities."

At present there are over 9000 destitute Greek refugees from the Pontus region, at Aleppo living in anything from caves

appropriations cannot be increased. We had fervently hoped to be able to resume the feeding at the former rate which provided three quarters of a pint of soup and one loaf of bread for each person per day. But even this, when given to 12000

IN THE LAND OF SACRED STORY

XII. The Region Beyond the Jordan

A. M. Eash

There are several things necessarily stated in the introduction to this article I shall not venture to tell the whole story of this wonderful land. The little that I shall write may contain many errors since my knowledge of Transjordan and the regions beyond is limited to observations made during one brief visit, and to what I have gleaned from the books of others. During the two years' residence in Jerusalem and my occasional trips to the Jordan and Dead Sea, there were many times when a great longing to see and know more about that vast unknown region beyond possessed me. During most of those two years time, a line of Arab and British sentries carefully guarded the boundary line between Palestine west of the Jordan and Transjordan on the east side. Only important business, the desire to unduly endanger one's person or uncontrolled zeal could compel one to venture beyond that bound-

ary line. I recall how an over-zealous American ventured across the Jordan and, alone and unarmed, traveled south over the hills on the east side of the Dead Sea. Some friendly Bedouin picked him up where the robbers had left him, and carried him around the south end of the Dead Sea and up to Hebron. From there he was brought to Jerusalem where he died a short time after. Although this individual felt divinely led to carry the Gospel story to the Moslem Arabs in the land of Moab and Edom, his untimely end stands as a witness to a "zeal without knowledge."

It was early in my Palestine experience that, in company with three other relief workers, I made my first visit to the Jordan. On that occasion we crossed the river at Allenby Bridge and, after assuring the Arab guards that we intended to go no farther than the river bank, were permitted to eat our lunch on the banks



"Wheat from the surrounding fields was being drawn by oxen hitched to a large basket-like cart."

of the Jordan. I also recall how as we stood on the banks of the Jordan that day, lines from the hymn, "On Jordan's Stormy Bank I Stand," came to our mind and we wondered if the author of the poem had ever been there. "Canaan's Fair and Happy Land" as seen from the banks of the Jordan is the most desolate and barren land I have ever seen and not at all a picture of my conception of our "Beulah Land." On that same occasion there came the first great longing to follow the winding road as it led east from the river and to see this land of the Arabs. Not, however, until after my time of service had expired was that longing finally gratified and I found occasion on July 2nd, 1921, to again cross the Jordan and make a two day trip into the Arab country.

The Jordan River lies in a deep depression in the earth. At the place of crossing it is probably over a thousand feet below the level of the Mediterranean Sea. East of the river there is a steady rise of several hundred feet, then a stretch of several miles over a barren sandy plain. July weather on this plain is extremely hot. Several days later our car again crossed this plain and the sand was so hot that it melted the patches off the tires making travel almost impossible. After several miles of this sandy plain the road enters a river valley and rises rapidly. For nearly twenty miles there is a gradual rise until finally the city of EsSalt is reached.

EsSalt is the largest city of Transjordan. Its population is about 15,000, 11,000 of whom are Mohammedans and the remainder, Greek Orthodox, Roman Catholics and Protestants. The Protestants number about four hundred. This work is conducted by the Church of England Missionary Society. The activities consist of a church, hospital and schools. In this city no native woman will walk the streets unveiled, regardless of religion. The streets are full of idle men. Girls and

women do the work in the home and then go to the surrounding fields and vineyards to care for the crops. Like in Palestine, wheat, barley, figs and olives are raised. The particular crop for which EsSalt is noted, however, is its grapes and the products made from them. On account of the strong Moslem population very little wine is made. Raisins and a leathery pan-cake like product called, "amardine," are their specialty. The raisins are unusually fine and the amardine tastes acceptably when once you are accustomed to it.

My visit to EsSalt was partly out of curiosity and in part of a business nature. The business was soon transacted and a meal, served in true native fashion, eaten. Although the Ford had been left in front of the police station and blankets, etc., taken inside, the curious city boys made away with the radiator cap. Nothing but devilry could prompt this petty theft as the entire city does not claim—or did not at that time—the ownership of a

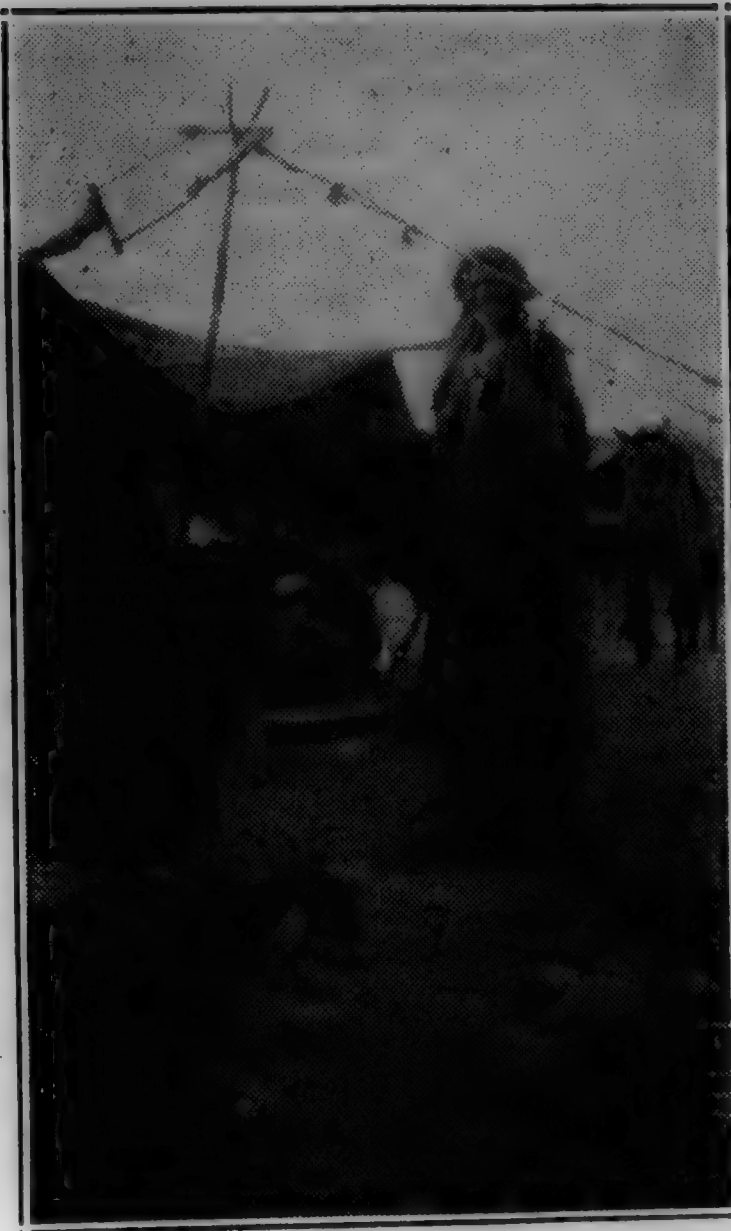
single automobile. Probably Arabs are as eager curio seekers as the traveling Americans and this was only an instance of satisfying the curiosity at the expense and discomfort of the Ford driver. We were now about fifty miles from Jerusalem, the nearest garage and supply station.

Within a half hour's walk from EsSalt rises a high mountain from which can be seen much of the Holy Land. Among the particular landmarks visible are the Mount of Olives, Mountains Ebal and Gerizim, Mount Nebo and Mount Hermon. This site is claimed as the birthplace of the prophet Hosea. There are those who claim that EsSalt is on the site of the ancient Mispeh of Gilead or Ramoth Gilead. If this claim is correct then it was at one time the city of refuge for this section of the Land. In those days the stones were very carefully picked out of the roads—at present almost impassible at some points—and everything possible done for the convenience of the fleeing fugitive. What wonderful tales could be told if all the secrets of these hills were uncovered!

Leaving EsSalt, the road continues to rise for a short distance and then suddenly we are on top of the Mountains of Ammon and Moab and have our first view of the land beyond. Personally I expected to see desert wastes because I was sure we were on the border of the Arabian desert. Instead I looked upon a most beautiful and carefully tilled valley. It was in the middle of harvest time and everywhere there were signs of thrift. We crossed the first valley and over the next ridge of hills and, behold, another and even more beautiful view. And so we continued for many miles. Always before us a panorama of hills and beautifully cultivated valleys between. After possibly fifteen miles of pleasant driving we came upon the most beautiful scene of all. The valley was probably a mile across. On the south side was nestled a village of clean white-washed houses. In the center was the large threshing floor



"In the great room that night.....there came to me the great appeal of the Arab people for help."



A Village Scene Beyond the Jordan

to which the wheat from the surrounding fields was being drawn by oxen hitched to a large basket-like cart. The trip between the threshing floor was made by the oxen alone while the men in the field did the loading and others unloaded at the threshing floor. The team shown in the accompanying picture stopped long enough to be photographed and then proceeded on to the field for their next load.

A close inspection showed the houses in the village to be one story mud and stone structures. All were carefully white and brown washed. The outside decorations showed them to be Mohammedan. On inquiry I learned that the village was occupied by Circassians whose ancestors had come from southern Russia. They brought with them the Russian thrift which made these valleys veritable gardens when compared with the surrounding Arab fields. Another surprise in connection with this village was the discovery of a field of Indian corn. It stood about four feet high and was just tasseling out and was the first field of corn I had seen since leaving America. The name of the village is Suwieleh.

About ten miles farther on we came upon Amaan. This is a small dirty town, with a mixed population of Arabs and Circassians. Among the Arabs there are a few hundred Greek Orthodox and Protestant Christians. Emir Abdullah, the native head of the Transjordanian Government makes it his capital. The one-half mile of main street in the town is kept in fairly good condition as a drive way for him on the Buick car which he received as a gift from the High Commissioner of Palestine. He needs observe no speed laws and life and limb are in constant danger on the street. A mile beyond the town, at the Amman station on the Damascus-Mecca Railroad, the road

ends. I asked a native how far one needed to travel until he reached desert. He explained that it would be a day's travel on horseback. This I found difficult to believe since my map shows Amaan as the last town of any importance. How I wish I might have penetrated farther into that land of strange men and mysteries!

The extensive Roman ruins on the hill north of the town, and also just east of town, lead one to believe that this was once a populous place. Likely this was the Ramoth Ammon of the Bible—the capital city of Ammon. In New Testament or Roman times it was called Philadelphia. The residents of the town have no regard for the ancient ruins and one can find stones from the old Roman Temple built into many of the modern squalid homes. The British Intelligence Officer stationed here as adviser to Emir Abdullah sees few white men and was keen to give entertainment to the wandering American. Unfortunately his conception of making me comfortable consisted in offering cigarettes to smoke and liquor to drink. My call on him was not a very long one. Night was drawing on and we hastened to the home of the native merchant whose guest we were to be for the night. Amaan has no hotels nor regular guest houses so a Christian native insists on entertaining the visitors in his private home.

Sitting in the guest room that night in company with a visiting native from Es-Salt, there came to me the great appeal of the Arab people for help. Why, did he wonder, was it that the Americans were sending their men to all the other lands to be the teachers of those who have not the American civilization, but send no

one to his people? When I reminded him that he was a man of wealth and could easily establish schools, he insisted that it was not money that accomplished what America was doing but something which his people did not possess. That indefinable something which the honest Arab saw as we sat together in the guest room of Amaan on that warm July evening is what the world is crying for today. It is the spirit of Jesus Christ as it operates through the lives of His children. When, the next morning, I asked the little daughter of our host if she had ever gone to school she sadly replied that she had not but she so wished she could go. She said also that her father did not think she needed to go to school—girls were intended to work in the home.

EsSalt is the one important city of that region "beyond the Jordan." Amaan is its capital. There are other towns and many villages hidden among those hills of Ammon, Moab and Edom. The Gospel message has scarcely touched them. Annually they ship thousands of bushels of wheat and barley to the people of Palestine. That is the one contribution they are able to make to the commerce of the world. They ask that in return the peoples of the West—and particularly the American people—bring to them the secret of successful living. They know not its name but recognize it as a power that enriches lives. We know of their need. We treasure a religion that gives joy and satisfaction. We know, also, that it is because of our religion that we are able to supply the thing that the Arab heart is longing for. What have we ever done to give this religion to them?

Chicago, Ill.

SKETCHES BY THE WAY

XXIII. In the Region of the Himalayas

Jesse N. Smucker

The heat in Calcutta was very oppressive. When the time came for us to leave and spend a few days in the Himalaya mountains we were ready to leave. We traveled all night and early the next morning came to the narrow gauge line which leads up into the mountains. Building this rail-road up the mountains seems to be one of the engineering feats of the world. The engines are small and have only four wheels but they can climb very steep grades. A man sits in front supplying the sand to keep the wheels from slipping and by a remarkable series of switch-backs, loops and curves one is carried higher and higher toward the regions of perpetual snow. Such a trip as we had up the mountains I could not even have imagined.

Darjeeling is a very beautiful hill-station where many Americans and Europeans spend the hot season. Because of its great elevation it is remarkably cool even in the hottest part of the year.

It was quite a contrast to come from the burning heat of Calcutta to this place where it was necessary to build fire in the evenings. This is one of the places where our missionaries spend the hot season and also the place where some of their children attend school. Upon arriving we were met by some of the missionaries whom we had not met on the plains. Our plan had been to remain here only a few days before finally sailing for America but our plans were soon greatly changed, and instead of staying only several days we stayed for weeks.

The next morning after arriving we got up at two o'clock and started up Tiger Hill in the hopes of getting a good view of Mt Everest, the highest mountain in the world. Although a hundred miles away it can be seen from the point mentioned on a clear morning. Many parties make the trip up Tiger Hill only to find that at the hour when it should be visible a little mist or a small cloud obstructs



Above the Clouds in the Himalayas

their view. After steep, hard climbing we reached the top just at sun-up, and then looking far to the west we could see very distinctly the snow-covered top of Everest. It reflected glistening white in the bright morning sunlight. To the north-west and much nearer was the great Kanchenjunga range, the second highest mountains in the world. This, being nearer, presented a much more majestic view. This view is one of the delights and attractions of Darjeeling, being visible on any clear day. The massive white range towers far up into the sky as a mighty symbol of the power and majesty of the great Creator.

On our return from our point of observation we stopped at a Tibetan Monastery all surrounded with poles from which flutter the prayer-flags of the Tibetans. Inside we found a priest turning a massive cylinder, the great prayer-wheel which turns out, and sends away the prayers of the many pilgrims that come there,—so they believe. These monasteries are usually built on some high point above the surrounding territory. We were also in time to accompany the milk man as he was making his morning deliveries. His milk was carried on the back of a donkey and for cans or jars he had many hollow bamboo poles of considerable thickness in which the milk was carried.

During the days of waiting that followed there were various opportunities to become better acquainted with this interesting mountain region. One morning we went down the mountain side some distance to a tea estate. The manager showed us around the plantation and through the factory.

The tea plant is a shrub kept low by trimming. As new shoots come out the tender tips are plucked—just the three leaves. The smallest and tenderest leaf is sifted out and forms the highest grade of tea. The second leaf forms the second grade and the third leaf the cheaper

tea. The broken particles form a fourth grade. The green tea is brought into the factory and shriveled by being slightly

heated. It is then spread out and allowed to begin fermentation for several hours when it is put into an oven with a temperature of about 220 degrees and thoroly dried. Then it is put through a series of sieves and sorted, then cut fine, again dried and packed into tinfoil ready for shipment to any part of the world.

There are a number of places of interest and of grand scenes in and about Darjeeling that one can not forget. The sunsets and cloud effects are unusual. Sometimes the clouds settle below the city into the valleys and one sees all about a white fleecy mantle hiding the plains and valleys. At some points one can see far down across the plains. In some places the sides of the mountain are very steep, as for instance at the place where the side of the mountain once slipped far into the valley below, bringing about the death of the six Lee children as before mentioned in these articles. On every side the wondrous handiwork of God impress one.

Smithville, Ohio.

OLD SETTLER STORIES

The Schmucker Family

C. Z. Mast

The earliest arrival of the Schmucker Family was Christian Schmucker. He is the emigrant ancestor of a large and representative family in Mennonite communities of Pennsylvania, Ohio and Indiana. His entire group of descendants including both dead and living, reach an estimate figure of seven thousand.

The name is variously spelled Schmucker, Smucker, Smooker, Smoker, and Smucker. The latter form of spelling has become almost universally adopted in the last half century.

Christian Schmucker was a native of Switzerland and when he signed his name to the allegiance of the King of Great Britain he wrote it "Schmucker."

He crossed the ocean in the ship "St. Andrew," controlled by James Abercrombie, which landed at Philadelphia, May 8, 1752. As to his first settlement we are not able to ascertain, however, we suppose him to have established himself soon after his arrival in America, within the present borough limits of Wyomissing, Pa. A correspondent however states that the Schmucker family had chosen their first location in Bern Township, Berks County, Pa., where many other Amish Mennonites had formed their first place of abode as the Lantz's, Stutzmans, Zooks, Hertzlers, Hochstetlers, Masts, Hooleys, Lapps, Troyers, etc. Only a few of these families remained in Bern Twp., after the great period of bloodshed, which was caused by the Indians when they returned to reclaim the land of the white settlers between the dates of 1754 to 1764. Some descendants believe that Christian

Schmucker and his wife are buried in Bern Township, near the present site of Hamburg. However we may conclude that in Bern Township was their first place of abode, but they did not remain in that township for a long course of years as we have reasons to believe that Christian Schmucker, progenitor, had lived in Comru Township at the present site of Wyomissing, a distance of several miles from the heart of the city of Reading. Otherwise it is difficult to see how his beloved wife, Catherine and their little grandson Christian, who was born Feb. 11, 1775, could have carried meals to him while he was imprisoned in the old Reading jail during those dark days of the Revolutionary War. The vicinity of Hamburg, which some descendants believe was their first settlement, is situated about thirty-five miles north of Reading.

Christian Schmucker was severely tried and imprisoned with a number of other Amish Mennonites refusing military service on account of their religious convictions as adherents to the non-resistant faith. They were sentenced to be shot and a day set for the execution. A meeting was held in the Reading prison to administer the Lord's Supper to the condemned brethren. The execution was never carried into effect. Through the leading of a kind Providence friends interfered, particularly Henry Hertzell, pastor in the German Reformed church, who appealed to the authorities in behalf of those who fled from Europe to escape military service, and who could not now

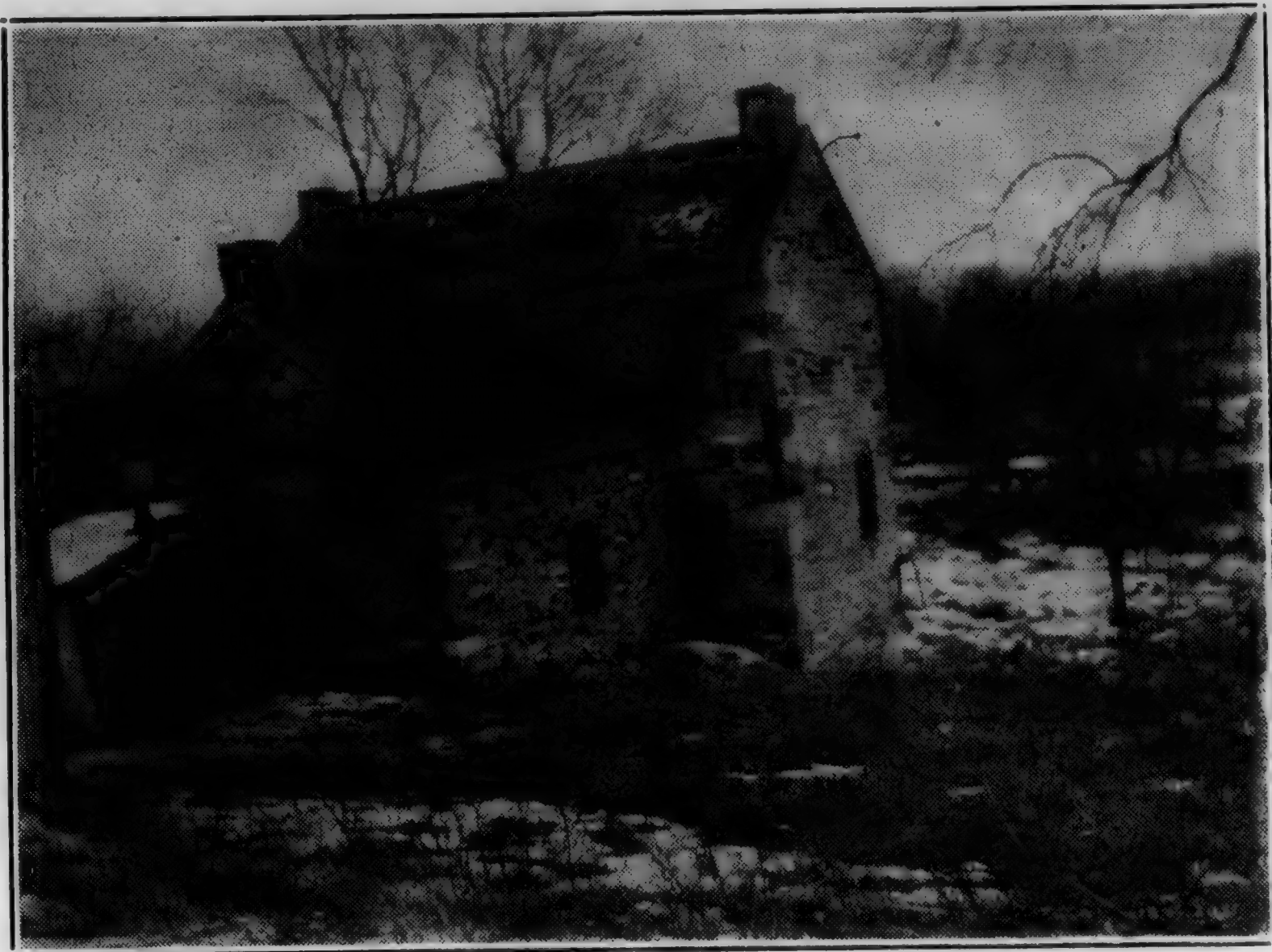
be expected to do what their conscience forbade them to do in Europe. The appeal was heard and the peace-loving prisoners were set free. Among those released from prison were John Hertzler, Jacob and Stephen Kauffman, the writer's third great-grandfather Jacob Mast, later ordained to the office of a bishop in 1788 on his paternal side, and also Christian Zug on his maternal side as the third great-grandfather and his brother Johannes. (See Mennonite Church History by Hartzler and Kauffman)

An old writing which is preserved by Bro. Menno Smucker, Smithville, Ohio, a great-great-grandson of Christian Schmucker, emigrant ancestor, states how

that he had about a dozen families of the name Schmucker in his practice, mostly farmers.

Christian Schmucker was united in marriage to Catherine Hesster, who died April 27, 1786. Their four children were born in Switzerland, but we have a record of only three viz: John, Fanny and Peter. Probably the fourth child died at sea, a very common occurrence on a sea voyage at that time, owing to the filth and overcrowded condition of the vessels.

The old and quaint-looking farmhouse of the early Schmuckers, which is situated within the present city limits of Wyomissing, Pa., was occupied and owned by the Schmuckers for five generations.



The Old Schmucker Homestead at Wyomissing, near Reading, Pa., as it stands today.

the town boys of Reading had scorned mother Schmucker and her little grandson (who in later years became the progenitor of a prolific offspring of Smuckers now residing in many of our Mennonite communities of Ohio and Indiana) by throwing stones at them while carrying meals to the prison.

The Christian Schmucker Bible is probably at Littlestown, Pa. The writer corresponded with Abia Smucker of that town about fifteen years ago. His grandfather, Solomon Smucker married to Mary Zook, was the youngest child of thirteen in the family of John Schmucker, a native of Switzerland. Solomon Schmucker lived and died in the vicinity of Morgantown, Pa. He had one son Solomon Smucker Jr., who was known for over a half century as one of the most prominent business men in the city of Philadelphia. He died in recent years at a mature age in his home on 226 W. Logan Square, Philadelphia, Pa. He also traveled abroad in 1878, and while visiting Berne, the capital of Switzerland, made the acquaintance of a physician in that city, who told him

Isaac Schmucker, a great-grandson, and a Dunkard minister, was the last member of that family to vacate the old homestead in 1841, and he moved with his family to Ashland County, Ohio. The old farm house with its massive walls still refuses to surrender to the assaults of time.

The Christian Schmucker passport of which a duplicate was secured about twenty-five years ago reads as follows:

The Governor, President and Counselors of the Regency at Montbeliard by his serene highness our Lord the reigning Duke of Wurtemberg, Sa. Sa. To all those to whom this shall come known that Christian Schmucker, his wife, Catherine Hesster with four children, John Blank, his wife Mary Eichelman with one child, Dorstius Alleman his wife, called Baumgartner, Jacob Fame and his wife, Catherine Eicher with two children, and Ulrich Stauffer Y. A—on all of them Swiss Germans originally from the Canton of Berne, wishing to leave this country to find a convenient place abroad to seek their fortunes, they have applied for a passport for the surety of their voyage which was granted, therefore it is requested and required of all those to whom appertain

to let them pass freely without any embarrassment, which offenses we will reciprocate in such cases in faith of which the present is authorized with the ordinary seal of the chancery and signed by one surety in Council the eighth of May, One Thousand Seven hundred and fifty-two, By Ordinary Jeanmaire, Sec.

The eldest child of Christian Schmucker is the ancestor of all the members of the Schmucker family bearing the family name, who are affiliated with the Mennonite Church. He was known as John Schmucker, a native of Switzerland, and was born Sept. 24, 1740; died near Gordanville, Lancaster Co., Pa. He was united in marriage to Barbara Stoltzfus, who emigrated with her father, Nicholas Stoltzfus from Zweibruchen, Pfatz, Germany, at the age of fourteen years, having sailed to America in the ship "Polly" controlled by Captain Robert Porter, which she boarded with one hundred and eighty-one other passengers. (See sketch of the Stoltzfus family in the February number of the Monitor). She died in 1838 at the age of 86 years, 8 months and 2 days. Both are buried in the old Millcreek burial plot, in Lancaster County, Pa.

They had thirteen children, nine sons and four daughters. The youngest child, viz., Solomon, was born May 30, 1796. The entire family of thirteen were born in Berks County, Pa., where the father, John Schmucker, son of Christian, is found on the early tax-lists of Comru Township, as late as 1807, being two years prior to his death which was about the same year that he established his first home in Lancaster County, where about two thousand of his descendants are residing at the present time.

Among the early assessment lists of Comru Township, which are being carefully preserved by the Historical Society of Berks County we find John Schmucker assessed in 1791, 1792, 1796, 1805, and 1807. In 1805 he was assessed with 140 acres of tillable soil and twenty acres of woodland, five horses and seven cows. The entire sum of taxes was \$53.50. In 1791 his entire taxation was ten pounds.

A lengthy list of intermarriages could be supplied by giving the family name if space would permit, in most instances to the fourth and fifth generations. Members of the fourth generation are reaching a mature age and the greater number have passed on to their eternal reward.

The first Schmucker pioneer to push westward across the border line of Pennsylvania and settle in Wayne County, Ohio, was Christian Schmucker and family, about the year 1819. He was born Feb. 11, 1775, eldest son of John Schmucker, progenitor. He was married to Elizabeth Stutzman, who died and was buried in Mifflin County, Pa. To this union were born ten children. Christian married as his second wife Fanny Lebengute. She died at 89 years, 8 months and 4 days. Both are buried in Wayne County, Ohio. Fourteen children were married and nu-

(Concluded on page 188)

THE YOUNG PEOPLE'S MEETING

LABORERS TOGETHER WITH GOD. —I Cor. 3:1-15.

Topic for June 10

MOTTO

"We are ambassadors for Christ."

MEDITATIONS ON THE TOPIC

I. Relationships of Christian Workers.

—There is no room for envy or strife or division between God's workmen, or concerning them, if people understand God's plan and work in them and by them. There is no worker, however small and despised in the eyes of men, but has a place in God's plan which, if we are truly God's we shall recognize as a worker with God. There is no room to make one man a subject of worship because God has used him in a large way, for all that he does and is, is what God has used him in doing and being. There can be no party lines in the Christian service, for everyone who works with God is one with everyone else who works with God, and no servant is working against a fellow servant who is in the service of the Master.

All that mars the harmony and peace between Christian workers is not from above. It comes from the movings of the flesh and the spirit of the world. Even those who cannot understand the Master's will alike, if they possess the Master's Spirit, will not revile each other, but humbly go on in their work as they understand their Master to teach them to do, and let their differing brother alone if he cannot be made to understand in reasonableness what the other understands concerning His will.

All that we have, and all that we are, and all that we expect to be, comes to us because Jesus has saved us and blessed us. The power by which we live and work is a gift from God. "It is God that worketh in you both to will and to do of His good pleasure." "Ye are not your own, for ye are bought with a price; therefore glorify God in your bodies and in your spirit which are God's." "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." How loving and kind of the heavenly Father to make us partners with Himself!

II. The Text.—I Cor. 3:1-15.—In this passage we are taught that divisions come from the carnal thoughts of people. All God's workers are united in the same great cause, and are working together with God on the same great business. There can be no division among those who are truly working at the one great work, because no man can lay any other foundation than what is already laid and no work, that is really counting, can be lost if it is of the right material and is built upon the true foundation.

OUTLINE STUDY

I. United with God.

1. Through Christ Jesus.—I Cor. 1:30, 31; Jno. 17:20, 21.
2. In the fellowship of the Spirit.—I Cor. 2:11-16; II Cor. 13:14.

3. In Work that abides the test.—I Cor. 3:11-15.

II. United with one another.

1. In diversity yet one Spirit.—I Cor. 12:4-11.
2. Kept one by the exercise of spiritual graces.—Eph. 4:1-3.
3. Having a common end to reach.—Eph. 4:11-16.
4. Division and Strife comes by carnality. I Cor. 3:1-4.

III. The Work to be Done

1. Preaching the Gospel to all people.—Mk. 16:16.
2. Establishing all believers in the teaching of Christ.—Matt. 28:19, 20.
3. Shining for the Lord.—Phil. 2:15.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "One"
2. Working with God.

For Young People

1. God Uses Human Instruments.
2. How "Prepared for the Master's Use"?
3. Working with Other Workmen.

For Older People

1. The work the Master has Given.
2. "Thine is the kingdom, and the power, and the Glory, Forever."

PERSONAL THOUGHT

Am I truly working with God? Then I am truly united with all those who also are working with Him. There is no room for illwill or strife in the lives of those who are walking in the Spirit.

SEED THOUGHTS

Count not that thou hast lived that day, in which thou hast not lived with God.—Fuller.

And yet the doing is ours, not His; He inspired it, we wrought it out. He quickened, but we brought forth. His the heartbeat, but ours the handstroke; His the influence, ours the effluence.—Lorimer.

I believe that when Paul plants and Apollos waters, God gives the increase; and I have no patience with those who throw the blame on God when it belongs to themselves.—C. H. Spurgeon.

Our work, abiding, shall bring to us endless glory with which God at last overpays toil, even as now He overanswers the poor prayers of His laboring servants.—Maclaren.

CHRISTIAN MARRIAGE.—I Cor. 7:39, 40; Eph. 5:22-33.

Topic for June 17

MOTTO

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

MEDITATIONS ON THE TOPIC

I. Uniting as Husband and Wife for Life.—Every Christian who seeks to do the will of the Lord must some time con-

sider the question of marriage in the light of the teaching of the Lord. The custom among people to treat such questions as a joke is far too often the cause of people taking the matter so lightly that they will think of their own feelings and emotions and pleasures rather than the will and purpose of God which He has revealed in His Word.

God has given us natural emotions and feelings that would draw us toward those of the opposite sex. But with these emotions, as in every other blessing, He has given us reasoning faculties and has given us instructions as to how these things should be guided according to His will. A Christian does not allow the feelings of the body to rule the life without the sanctifying influence and blessing of the Holy Spirit to direct. The difference between Christian Marriage and the marriage of the world is that the Christian commits these matters wholly into the hand of God that His Word may counsel and His Spirit lead in a way that He may receive glory from all of our actions and that our future may be blessed with the richest of His blessings.

Every Christian who comes to a marriageable age will likely be called upon to face this divine institution and as to whether it is God's will and purpose for his or her own life. Every Christian, already married, will consider how God directs him or her in the state in which they are, for the highest blessing and the greatest glory to God. Occasionally there are cases in which the individual who wants to live for the best and greatest happiness should not think of ever being married. But this is the exception and not the rule. But whatever our condition we should remember that doing God's will is more important than getting married or remaining unmarried.

II. The Text.—I Cor. 7:39, 40.—Here we see how long the marriage bond holds and what the Christian should consider before entering it.

Eph. 5:22-33.—Here we see the relationship between husband and wife. Submission and reverence on the part of the wife, love and self-sacrifice on the part of the husband are the outstanding graces.

PERSONAL THOUGHT

Those who seek to plan their lives as God is planning and follow fully His instruction and the leading of the Holy Spirit are sure to receive blessings whether in a married or a single state.

OUTLINE STUDY

I. Marriage is Honorable in All

1. God instituted it.—Gen. 2:18-24.
2. He blesses the Godly man's home.—Ps. 128.
3. He judges the whoremonger and adulterer.—Heb. 13:4.
4. It is sometimes good not to marry, but not a sin if one marries.—I Cor. 7:26-28.

II. Christian Marriage Rules.

1. Choose only a Christian Companion.—I Cor. 7:39.
2. When already united to an unbeliever do not leave.—I Cor. 7:12-16.

3. When separated do not marry another during the lifetime of the first.—Rom. 7:2,3; I Cor. 7:10,11; Matt. 19:9.
4. Do not marry a divorced person.—Mk. 10:11,12; Lk. 16:18.
5. Wives be subject to husbands.—I Pet. 3:1; Eph. 5:22-24.
6. Husbands to be loving and considerate.—I Pet. 3:7; Eph. 5:25.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Marriage"
2. A Happy Home.

For Young People

1. Reverence for God's Marriage Law.
2. Keeping God's Glory in View in all our associations.
3. Taking God and Good Christian Counsel into Our Choices

For Older People

1. How Avoid Unhappy Marriage.
2. How Make Our Married Life Happier.
3. Counsel to the Young.

SEED THOUGHTS

Save the love we pay to heaven, there is none purer, holier, than that a virtuous woman feels for him she would cleave to through life. Sisters part with sisters, brothers with brothers, children from parents, but such a woman from the husband of her choice, never!—Knowles.

Contact with a high-minded woman is good for the life of any man.—H. Vincent.

The highest gift and favor of God is a pious, godly, and domestic wife, with whom thou mayest live peaceably, and to whom thou mayest entrust all thy possessions, yea, thy body and thy life.—Luther.

If you would have a good wife marry one who has been a good daughter.—Sel.

A noble minded man is crowned with a noble minded wife. Together they complete the life to which God has called them both. Such a happy complement cannot be realized unless the young man and the young woman cultivate the noblest thoughts of life from childhood and yield themselves unreservedly to the service of Christ.

CHRISTIAN CONDUCT IN WORSHIP.—I Cor. 14:26-40; Ps. 95.

Topic for June 24

MOTTO

"Let us worship and bow down; let us kneel before the Lord our Maker."

MEDITATIONS ON THE TOPIC

I. Actions Fitting for Worshipers.—Let us contemplate the object of our worship, God our Creator and the preserver of our life. He who has loved us and redeemed us from sin and brought us into fellowship with Himself and who shall continue to bless all who come to Him in humility and faith, is truly worthy of the highest praise and reverence. When we consider that He is also a judge of all the earth and shall break the wicked in pieces and cast them away from His presence into eternal torment because they will not heed His counsels, it behooves men everywhere to fear before Him and seek to avoid His displeasure which is just and right.

Many suggestions are given in the Bible as to how people should act in wor-

ship. Actions that express humility and reverence and obedience are always appropriate. Bowing, kneeling, falling down prostrate are expressions that man uses for such feelings and are perfectly fitting for a worshiper who desires to take such bodily attitude in the expression of his feelings before God. It should not be necessary to say that a part of our worship is listening and exercising ourselves in the hearing or teaching of the Words of God. This should also be received or given out in the spirit of a truly reverent feeling. Whispering and talking and laughing on such occasions does not express the feeling of the presence of God nor the respect for His Word which the occasion demands. People who are outwardly disobedient in their dress or with unrepented sin in their life cannot have the right conduct before God without penitence which would lead them to forsake their sin. Rebelliousness toward God's order in the Church or in the home or in our relation one toward another and toward God cannot be harbored without irreverence toward God and hence makes our worship abomination before Him.

II. The Text.—I Cor. 14:26-40.—In this passage of Scripture we have a description of conduct proper for Christian Worship. It is to be conducted in a public way so as to edify those who may be present whether they are believers or not. There is to be no confusion or meaningless speech unless there is someone who can interpret what is said. Speaking or singing or praying should be done one at a time so that what is sung or spoken or prayed may become intelligible to those present. The Woman is to take her place in the Church as God has ordered and not seek to usurp authority. Every thing is to be orderly.

Ps. 95.—This expresses the spirit of the worshiper. He especially regards God as the object of worship and feels to express his worship in appropriate words and right postures of the body.

OUTLINE STUDY

I. The True Worshiper

1. Is a new creature.—II Cor. 5:17, 18.
2. Worships in spirit and in truth.—Jno. 4:23, 24.
3. Abhors evil and cleaves to that which is good.—Rom. 12:9.

II. How the True Worshiper Feels and Acts in a time and place of Worship

1. Concerning God's Presence.—Ps. 84:89:7; 65:4.
2. Response
 - (a) When praise and prayer are offered.—Ps. 42:4; Ps. 95:6.
 - (b) When the Word is read and taught.—Ezra 8:5, 9, 16.
 - (c) When called to take part.—Psa. 116:12-14; I Cor. 14:15, 16.
3. Observes God's Order.—I Cor. 11:3-15, 27-34; I Cor. 14:40.
4. Avoids disorder.—I Cor. 11:18; Jas. 2:1-4, Isa. 1:15; Ps. 1:1; I Cor. 14:33; Eccl. 5:1, 2.
5. Seek to have a holy and upright heart and life.—I Tim. 2:8-10; Rom. 12:1, 2.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Worship"
2. How to Behave in time of Meeting.

For Young People

1. The Spirit of Worship and How it is Manifest:—
 - (a) In Time of Prayer.
 - (b) In Time of Praise.
 - (c) During Songs.
 - (d) In Time of Public Instruction.

For Older People

1. How to Improve Our Conduct in Worship.
2. Conduct of Worshipers that Begets Irreverence.

PERSONAL THOUGHT

When true reverence fills my heart then right conduct will result. May my conduct ever inspire worship and adoration of the God of my life in those who are influenced by it.

SEED THOUGHTS

Reverence is the very first element of religion; it cannot but be felt by every one who has right views of the divine greatness and holiness, and of his own character in the sight of God.—C. Simons.

We treat God with irreverence by banishing Him from our thoughts, not referring to His will on slight occasions.—Ruskin.

The tone of the voice in singing, prayer, preaching, reading the word; the expression of the face and the attitude of the body, the motion of the hands and the movement of the feet, in the place of worship speak to those who hear and see either of reverence toward God or of a lack of reverence.

"So let our lips and lives express,
The holy Gospel we profess;
So let our walks and virtues shine
To prove the doctrine all divine.—Sel.

TEACHINGS OF THE LORD'S PRAYER. (Jr.)—Matt. 6:9-15.

Topic for July 1

MOTTO

"Pray to thy Father which is in secret."

MEDITATIONS ON THE TOPIC

I. The Prayer Which Jesus Taught Us.

—One of the loving deeds of Jesus to the disciples was to teach them how to talk to the heavenly Father. The very first words of the prayer tells us what to call Him. It is well to know what to call anyone when we speak to them. Especially so when we talk to one so great and Holy as God is. How blessed to know that He is willing that we should call Him "Father." Then we can know that He wants those who call upon Him to feel as children. But because we can call Him Father is no sign that we should be rude or irreverent as some naughty children are toward their earthly fathers. Jesus taught to speak of His name as a very holy and reverend name, and to think of Him our king and ruler who has power to give us all things and to order our lives as He will.

We should not forget how often we have sinned against Him and how much we need His mercy and forgiveness. That should also make us feel kindly toward those who have sinned against us and make us ready to forgive them. As we think of our failures we should desire and pray for God to help us and keep us from failing again. So we pray, "Lead us not into temptation, but deliver us from evil." Nothing should be held back from our Father. He should be honored as having the kingdom and the power, and all that we do and say should be to His glory for time and for eternity. Such a feeling and such a spirit in our prayer will make our prayers after the good

(Concluded on page 187)

THE SUNDAY SCHOOL

ATTENTION—HOW WON AND HELD

The Primary Class is in great commotion. Teacher is late and children are early, so they are having a fine time talking loudly to each other, standing on the seats, or playing a mild game of tag. Teacher enters, scholars scarcely notice her entrance, so absorbed are they in each other. She fumbles nervously for a few moments among the books on her table and presently raps sharply with her pencil, and says, in a voice pitched high in order to be heard above the clamor of children's voices, "Children, give me your attention. Johnnie Jones, will you please come away from the window and let that fly alone?" The children quiet down for a moment, Johnnie turns reluctantly from his natural history observations, teacher turns over several pages of her hymn book hurriedly and uncertainly, and finally announces, "We will now sing, 'The Little Flowers.'" But only a child here and there hears the announcement, for the momentary attention has been lost by the teacher's lack of readiness and the little ones are again in commotion; the talking continues and the teacher exclaims in despair to her young assistant, "Oh, dear! why won't these children come to order?"

Teacher, is this one of your difficulties? Do you have to waste five or ten minutes of the precious Bible-school hour in strenuous efforts to get hold of the active minds of your little charges? If so, have you ever thought that perhaps your trouble comes from not following out certain laws that govern attention as surely as certain laws govern our physical being?

Interest

Study quietly for a moment your little pupils. Notice how their attention is turned instantly to an opening door or a noise in the back of the room, or, on the other hand, to something interesting and attractive that you may present. You will soon be convinced that they will attend to what they are interested in, whether it is a buzzing fly on the windowpane, a new scholar, a visitor with a peculiar manner or dress, or your own teaching.

Interest, then, underlies attention. If children are interested from exercise to exercise, their attention, generally speaking, will be held without continually calling or waiting for it. But even before interest comes attraction. Children's minds and wills are too unformed to force themselves to attend as adults do; their attention must be attracted in order to be gained. Here curiosity will be an ally,

for curiosity and interest are closely connected. "Perfect familiarity is fatal to interest"; hence to attention. So, if a picture or an object is to be a point of study keep it hidden till ready for it, so that not being familiar with it beforehand they will be curious about it just at the right moment. With curiosity to excite interest, the battle is half won; but only half. The interest in song and story must be well sustained throughout to insure perfect attention, and when the teacher has really learned to interest her pupils from exercise to exercise she has mastered one of the rules for holding attention.

Another matter influencing attention is the state of the mind when it comes to the point of attending. If the scholars are allowed to be disorderly and noisy before opening time there must necessarily then be a struggle to gain their attention. But if they have come in quietly, and a general air of reverence and expectancy pervades the room, if the hymns and prayers preceding the lesson have been interesting and have prepared the way for the lesson, then their minds will be in a condition to receive the truths presented. Just as soil is made ready beforehand to receive seed, so the mind should be prepared in some way to receive the desired impression. Even if disorder and inattention have continued up to the lesson-time (which, alas! occurs too frequently in some of our Bible schools and Junior Societies), the minds of the hearers may be prepared by a short story, or a few questions, or an object talk, all of which shall lead gradually but surely towards attention to the special lesson. And this method of preparation should be decided upon by the teacher when studying the lesson for teaching. Only a very resourceful or original teacher can risk waiting till she comes before her class to insure the right state of mind which leads to attention.

The Surroundings

A third law governing attention is proper environment. If seats are uncomfortable, children crowded, room too cold or too warm, or filled with impure air; if there is constant coming and going through the room, or interruption of the teacher, all these things will make it doubly hard for her to win and hold attention. We all know how an uncomfortable condition of the body distracts our attention, and how hard it is to concentrate our thoughts when there is the buzz of conversation or other noises around us. If adults find this

so, how much harder is it for children to attend to even the most interesting lesson if the secretary is moving from class to class, visitors are talking, or the librarian is distributing books and papers! Superintendents and teachers, insist upon having the lesson time, at least, undisturbed by records, books, etc.; then, with comfortable children and well-ventilated room, two-thirds of the difficulties in holding attention will be overcome.

Personality

Lastly, the teacher's personality governs attention. A teacher ahead of time, with a welcoming smile or word for the children; with a watchful eye to see that disorder does not begin; with a well-planned program so that there is no hesitation or "fumbling" when time for opening comes; with a lesson well prepared and well taught—such a teacher will have surprising influence over her charges. Little or big, they will be held by the force of her personality, even if other conditions are not ideal. She need only stand before her pupils waiting till all eyes are turned upon her, instead of frantically ringing her bell, tapping with pencil, or using other devices to attract attention. If attention wavers during certain exercises, sometimes as much can be done by quietly waiting till the disorderly one is attentive again, or by a shake of the head, as can be accomplished by verbal reproof.

To pupils over primary age these rules apply also. Where a great range of ages exists, as in some Junior societies, the necessity of following the laws governing attention is all the greater. With boys and girls in their teens more reliance can be placed upon the ability to fix attention by the action of the will; but even here environment is important, and the power of interest and personality to hold attention should never be overlooked, even by teachers of adult classes.—S. S. World.

HOW A TEACHER MAY EXAMINE HIMSELF

Superintendent W. G. Landes, who has brought the Pennsylvania State Association into its present position of leadership, has published a list of fifteen questions to which I have added five more for the examination of Sunday school teachers. This examination has proved of great value where it has been tried, as it was in Mr. Landes' own school.

The plan is to mail the questions to the teachers, with an encouraging letter

signed by pastor and superintendent, asking each teacher to number his answers according to the number of the questions and sign his own name. But if he prefers not to sign his name, nevertheless to write the examination and send it in unsigned.

The papers are carefully graded, giving a credit of five for each satisfactory answer, which brings the perfect examination up to 100 per cent. The average per cent of answers on each question and the whole number gives the grade of efficiency of the entire school. It will be interesting to see what is the rating of yourself and your school.

These are the heart-searching questions. One should take pencil and notebook and do some self-examining to see where one would stand.

1. Why did you accept the call to teach a class?
2. Whose call did you accept?
3. Did you enter upon the work deliberately, and with intelligent purpose, or did you just drop into it?
4. What are you doing to add to your equipment as a teacher?
5. Name the last book you read on Sunday school work.
6. When did you read it?
7. What habit of Bible study have you for your own spiritual enrichment?
8. Is your mind settled in regard to the fundamentals of our common Christian faith?
9. What results are you expecting from the efforts you are now putting forth?
10. What results should the management of this school have a right to expect from your efforts?
11. Will your present course of effort produce the desired results?
12. As a teacher in the Sunday school, what has God a right to expect from you?
13. How can the management of this school help you to become a better teacher?
14. Have you good health?
15. Are you conscious of any indulgence pleasing to you but harmful physically?
16. Are you conscious of ever having led one soul to Jesus Christ?
17. Do you know just how many and who in your class are not professing Christians?
18. If some one next Sunday shall ask, "What must I do to be saved?" what will be your answer?
19. How many hours of preparation a week do you put upon your lesson?
20. What is your plan for developing your prayer life?—The S. S. Times.

WORLD WIDE SUNDAY SCHOOL NEWS

The Sunday School in Devastated Armenia

Workers on the foreign field often call at the office of the World's Sunday School Association when on furlough and the story of their experiences is always fascinatingly interesting. Few men have had

a more varied life during the war years than Clarence D. Ussher, M. D., of Erivan, Armenia and Turkey. During the siege of Van he was the only physician among a population of 45,000 Armenians. He succumbed to the fever in time and was carried out of Turkey through Russia on a stretcher. He was the go-between in the surrender of Erivan and was able to save the lives of many by his fearless leadership.

Sunday school work, though greatly hindered for a time, is making renewed progress in many parts of the devastated country. The sword cannot crush out sincere faith. In Erivan, for example, those eager to attend the Sunday school each week are so many that they cannot be cared for at the same session. On a recent Sunday there were 587 pupils under 14 years old. After these had received their instruction for the day, they were dismissed and more than 250 over that age flocked in to take their places. The church service followed and the young people had to literally be driven out of the church that their elders might have place for the morning worship, with standing room taken and many turned away. Memorizing of Scripture is part of the regime of that school. The report just came that no less than 130 had learned the Ten Commandments, Lord's Prayer, Apostles Creed, Psalms 19, 23, 119, Sermon on the Mount, John 14-15, Romans 12 and I Corinthians 13. One girl repeated all without a single mistake.

During the war period nine boxes of Bibles were started from the coast for Erivan but were held up en route. A Bolshevik officer who had sequestered them loaned a Bible to a friend to whom he refused to give it, saying it belonged to Dr. Ussher and was one of several thousand which were being secreted. The man had read enough of it to beg one of Dr. Ussher and thus revealed the secret. He was able to bring influence to bear and the precious books were at once sent to their destination and distributed to those who were so eager to receive them.

Dr. W. G. Landes Studying Sunday School Conditions in Europe

W. G. Landes, C. E. D., General Secretary of the World's Sunday School Association, is now in Europe meeting with Sunday school leaders in the various countries. He sailed on the "Pittsburgh" January 23d and will return about April 18th, in time for the annual meeting of the Executive Committee of the World's Association, which will be held in the Hotel Pennsylvania, New York City, April 26th. This is the first visit to Europe since Dr. Landes assumed the office of General Secretary last November. In London he will meet with the fifteen British members of the Executive Committee, of which Rev. W. C. Poole, Ph. D., is the Chairman. Dr. Poole is the successor of Rev. F. B. Meyer, D. D., as pastor of Christ Church

London, and Dr. Meyer is a Past-President of the World's Association.

While in Scotland, special attention will be given to the plans which are maturing for the Ninth Convention of the World's Sunday School Association. All the local committees have been appointed and James Kelly, M. A., Secretary of the Scottish National Sabbath School Union, is Secretary of the Glasgow Convention Committee. Mr. Kelly was in America last June, at the International Sunday School Convention, and will participate in the Biennial Convention of the Christian Endeavor Society to be held at Des Moines next July.

Dr. Landes will be accompanied by Mr. Kelly for at least part of the survey on the Continent. Arrangements must be made for holding, possibly, ten national Sunday school Conventions in Europe either just before or after the meeting in Glasgow in June 1924. Helpful stimulus will be given to the national Sunday school Associations in Germany, Hungary, Czechoslovakia and other countries.

Justice J. J. Maclaren, President of the World's Sunday School Association

Justice J. J. Maclaren of Toronto, Canada, is now the President of the World's Sunday School Association. He succeeds the late John Wanamaker who was elected to the office of President at the Convention held in Tokyo, Japan, in 1920. The term of office is the quadrennium between the conventions. Justice Maclaren was the first Vice-President and in virtue of that office has now become the President of this Association which has a constituency of over 30,000,000 representing the enrolment in the Sunday schools of the world. Because Thos. R. Ferens, of Hull, England, who was then the President, could not attend the Eighth Convention in Japan, Justice Maclaren presided at a number of the sessions and with the late Frank L. Brown, LL. D., had the special distinction of an audience with the Empress of Japan.

Sunday School Teacher Training Progressing in Brazil

A third edition of Oliver's Teacher Training Course has been issued in Portuguese for the Sunday school workers in Brazil. The title is "Preparacao de Professores." In addition to the translation into Portuguese of the well-known course written by Rev. Charles A. Oliver of York, Pa., there is a complete bibliography which includes nearly all the desirable books for Sunday school workers now available in Portuguese. Each chapter has selected references to these books and also suggestions for original work on the part of the pupil. There are many teacher training groups in Brazil which have been organized under the stimulus of the Brazil Sunday School Union of which Rev. Herbert S. Harris of the World's Sunday School Association is the General Secretary. Then a large number are studying "Preparacao de Professores" as individuals.

CURRENT EVENTS

Harding and the World Court:—In political circles much interest has recently been attached to the speech made by President Harding in New York on April 25th, before members of the Associated Press in which he clearly defined and explained his stand on the World Court Issue, which issue he himself placed before the American people in an address before the congress of the United States toward the close of its last session. The President makes it a party issue, one to which the Republican party has long declared and committed itself in essence, "the fulfillment of an aspiration we long have boasted." He makes a careful distinction between American participation in an international court of justice and entering into the League of Nations. He has no thought of the latter possibility he assures us, and those who have so interpreted his plan "have beclouded the situation by their unwarranted assumption." The President intends soon to begin a speaking tour throughout the country in which he hopes to place the issues directly before the people. Sentiment is divided as to the effect of injecting this issue before the country at this time. Some feel that it will tend to disrupt the party, and others are confident that it will tend to unify and give strength, and that popular opinion will force those senators who oppose the plan to give it support when the test comes. It now seems that Mr. Harding will have very little opposition for renomination to succeed himself next year, and that he will of necessity, therefore, stand or fall with his own issues.

Step Toward Recognizing Mexico:—Efforts toward securing a common understanding between the United States and Mexico which would eventually lead to formal recognition of that country by the United States have been begun recently in a meeting of a joint Mexican-American Commission which meets in Mexico City. Secretary Hughes announces that the duty of the Commission is to exchange impressions and to report them to their respective authorities, and it is the confident hope that these discussions will lead to a restoration of diplomatic relations on a lasting basis. The present Mexican government has shown a degree of stability, efficiency and honesty of purpose which justifies the attempts made to secure a closer and more harmonious relationship with our own country.

Supreme Court Liquor Decision:—A recent decision of the Supreme Court with

reference to the liquor problem as it relates itself to the shipping interests of this and other countries has aroused a great deal of interest and promises to be rather far-reaching in its effect. The Court holds that foreign vessels cannot bring intoxicating liquor into any port of the United States, even under seal. It is declared that foreign vessels are not a part of the territory of the country under whose flag they sail, and that the United States has complete jurisdiction over all foreign ships in its harbors and anywhere within the three-mile limit, but not beyond. This means, in effect, that United States vessels may carry liquor outside of the three-mile limit, unless Congress should pass a separate law to prevent it. Foreign governments are sure to protest the decision through diplomatic channels, since it will prohibit their vessels from carrying liquor while trading with this country unless they call at another port first and discharge their entire stock before entering a United States port, and then again enter such a neutral port after leaving our ports in order to take on a supply to last them for the homeward voyage. This of course would delay shipping and in many cases would be impractical. Consideration will be used in enforcing the order, it is said, but it is not known just what steps will be taken.

Rum Running Presents Problem:—Another important problem that arises as the result of our prohibition laws is the question of how to deal with the fleet of rum running vessels which bring liquor from foreign ports and anchor just outside our three-mile limit, waiting for opportunity to smuggle their goods to our shores by means of numerous small craft plying between ships and shore. This practice has become so open that President Harding has decided to use the vessels and personnel of the United States Navy in a campaign to stop this smuggling, provided the Department of Justice confirms legal authority to do this. For the present there is no intention of seizing the vessels lying outside of the three-mile limit, but only those smaller vessels which carry the liquor to shore, mostly under cover of darkness and to unexpected points. Even sea-planes have been used in carrying the wet goods from these rum vessels to the shore.

Germany's New Offer:—A new offer has been made by Germany to France and the allied nations for ending the present deadlock resulting from the occupa-

tion of the Ruhr basin by French troops. The offer has been flatly rejected, however, and it was made clear to Germany that under no consideration would it be accepted. Among the provisions included was the fixing of the reparations payments at 30,000,000,000 gold marks which was to be raised by an international loan secured by German industries. A 99-year non-aggression pact was also proposed, and the Berlin government asked that if the reparations offer be rejected that the whole matter be left to an international commission. In general the German offer is considered very disappointing, but it may be accepted as a basis of negotiations and an effort made to really adjust the difficulty now that she is beginning to seriously feel the pinch of the French occupation. The sum offered by Germany amounts to about \$7,500,000,000 in United States currency.

Resistance in the Ruhr Continues:—Germany is continuing her policy of passive resistance in the Ruhr valley which is being occupied by French troops, and several serious clashes have taken place between workers or citizens and the French soldiers. Sabotage is being practiced in numerous instances in spite of the severe penalties meted out to those who are caught in the acts. Officials of the Krupp works at Essen have been tried and sentenced by French courts for inciting riots and resistance among their workmen against the French. Germany continues to insist that the occupation is in violation of the Treaty of Versailles, while the French restate their determination to remain until the Germans have completely acceded to their demands.

Second Lausanne Conference:—The second Near East peace conference has now convened at Lausanne, Switzerland, and the difficulties in the way of a satisfactory agreement have not apparently lessened since the adjournment of the first conference several months ago. The Turks stand firm on a number of demands, among them being their demand that the provinces detached from Turkey as a result of the World War be obliged to assume their portion of the Turkish debt. The Turks also claim that they abolished the consular courts in 1914, and that the question of capitulations is therefore settled. The allies however did not at the time recognize the validity of the Turkish attempt to abolish the courts, and do not now do so. An added complication to the situation is the Chester concessions, by

which Turkey granted to an American corporation the exclusive right to develop and work a large territory valuable chiefly for its great oil deposits. Millions of dollars are involved in this latter deal, and the allied nations are jealous of the advantage and the power which this grant gives to the United States. Some of them have made open protests, charging that Turkey sought to line up the United States on her side against France and Great Britain.

Record-Breaking Airplane Flight:—An epoch in the development of aviation in this country was made recently when Lieuts. Oakley G. Kelly of Grove City, Pa., and John A. McReady, stationed at Rockwell Field, San Diego, California, completed the first non-stop coast to coast flight in the remarkable time of 26 hours, 50 minutes, and 48 seconds. They left New York at 12:36 P. M. on May 2. By seven o'clock that afternoon they had passed Dayton, Ohio, at 10:15 they were over St. Louis, and by 1:00 A. M. they passed over Kansas City, arriving at San Diego at 12:26, just in time for lunch. The trip was made without a single stop, and the distance covered was between 2700 and 2750 miles. The plane was equipped with a 425 horsepower Liberty motor, its dead weight including passengers and equipment amounted to 10,850 pounds, and it started with 780 gallons of gasoline, 32 gallons of oil, and 25 gallons of water. The aviators had food prepared for two days, and took turns in piloting the machine, arriving in splendid condition. The flight established a new record for non-stop distance covered and for time in the air, as well as being the first to cross from ocean to ocean in one day without a stop.

Chinese Bandits Capture Americans:—Chinese bandits recently wrecked the Shanghai-Pekin express train near Suchow, Kiangsu province, took captive a large number of foreigners, some twenty of whom were Americans, marched them to their strongholds in the hills, and then demanded a large sum of money as a ransom for their release. Some of the women of the party were later released, and several men made their escape, but at least 14 Americans were held, with other foreigners, for over a week. At this writing it has just been reported that they have all been released. The foreign powers at once made representations to the Chinese government demanding that it secure the immediate release of the prisoners, and an effort was made to comply with the demand. It is reported that the ransom was paid and immunity promised to the bandits. Several rather prominent persons were included among the captives.

"The peace and joy of the Christian religion has its foundation in the heart."

Y. P. M. TOPICS

(Concluded from page 183)

pattern given us by Jesus our blessed teacher.

II. The Text.—Matt. 6:9-15.—This gives us the very words which Jesus used in the model prayer. Everyone may well commit them to memory and meditate upon them often.

OUTLINE STUDY

I. Teachings About God.

1. He is "Our Father" in heaven.—v. 9; Matt. 23:9; Matt. 6:45-48.
2. His name is Holy and is to be held in reverence.—v. 9; Ps. 111:9.
3. He has a kingdom and power and glory.—v. 10, 13; I Chron. 29:11; Ps. 22:28.
4. All help and all gifts come from God.—v. 11-13; Jas. 1:17; Dan. 9:9; Ps. 112:1-8.

II. Teachings About Ourselves

1. We should reverence God. v. 9; Ex. 20:7; Ps. 113:1-4.
2. Our desire and prayer should be to have God rule in everything. v. 10; Ps. 97:1.
3. We need food which He gives. v. 11; Ps. 136:25.
4. We are sinners and need His pardon. v. 12; Ps. 103:3.
5. We are weak and need His help in temptation. v. 13; Jude 24; Rev. 3:10.
6. Our forgiveness depends on how we treat others who injure us. v. 12; Mk. 11:25, 26.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Prayer"
2. A Prayer Lesson Given by Jesus.
3. What Jesus Taught About God.
4. What the Prayer Teaches About God's Will.
5. What about Forgiveness?
6. What about Temptation?
7. How to Pray this Prayer for a Blessing.

PERSONAL THOUGHT

May I learn the great teaching of the Lord's Prayer about the Heavenly Father and about ourselves and then get in a right spirit to pray as Jesus taught us.

SEED THOUGHTS

A Father, loves, cares, keeps, saves, feeds, comforts, blesses his children.

The Hallowed Name.—Jehovah, Lord, God, Creator, Almighty, Holy One.

The Kingdom of God.—In our hearts. Over all things.

Thy Will.—His will is loving and wise and good.

Daily Bread.—All good gifts come from God.

Forgiveness.—Of our sins. Of those who sin against us.

Temptation.—To sins we are liable to do if we are not prayerful.

Evil.—Satan is the power of all evil.

Thine.—The Kingdom—The Power—The Glory. Forever.

Amen

PERSONAL PERPLEXITIES

(Concluded from page 173)

left on my mind, after allowing for the degradation and ignorance from which they were emerging, and remembering too, the failings of far more instructed Christians in the West, was of the unsatisfactory nature of the Christianity of this man and

the woman who was with him. Later I was told that he had another "wife" in his village. These people are Christians, yet they do not seem to know Christ's summing up of the commandments in the one grand Christian word "LOVE." They do not seize even the few available opportunities for public worship, or delight to meet at our Lord's Table in the company of their fellow Christians. It does not seem to trouble them that they have to work on Sunday. They have not made any efforts to find out about the church at Kalyan, or to associate themselves with the Christians there. Neither of them can read or write, and they are wholly dependent upon verbal tuition if they are to learn anything further about the one true God.

The tragedy of it all is that this is not one sad, exceptional case. Alas! there are hundreds—taking India as a whole, one could safely write thousands,—scattered up and down the length and breadth of this land, who, like this man and woman, are Christians in name only.

The menace to the Indian church today lies not outside in heathenism, but inside in the unshepherded, untaught, illiterate masses of so-called Christians. You have heard this said frequently in connexion with mass movement work, but do you realize how acute the menace is?

Blame us, the missionaries, if you will, for baptizing and bringing people forward to confirmation too recklessly and quickly. We own that we have made mistakes. But do not blame us without seeking to help us to remedy this state of affairs. Personally I do not believe that the remedy at this stage lies in an increased number of foreign missionaries. It lies with the Indian church, and with those who have the guiding and leading of the church just now. The solution can only be found as the members of Christ's body live. So many members of the body are dead. We need new life! Living Christians are wanted who will go out to these remote villages, into the slums of the great cities, and to the workers on the railways, and who will give their lives an offering to God in seeking to win to real, living faith these so-called Christians. No one will ever do this so well as Christian Indians called of God, who have responded to his call, and who are on fire with his love, devoted to his service, and to the winning of souls into his kingdom.

That is why we missionaries feel the burden of responsibility so great in our Christian educational institutions, and why we ask you to help us by your prayers that our Christian boys and girls may be truly converted and won for God. Picture to yourself the two daughters of this man about whom I have told you. They are growing up fast to a life far beyond that of their parents intellectually. Both girls already can read and write, and the elder one knows a little English, can work sums in vulgar fractions, and is becoming very intelligent. But what is the good of all

this unless the Spirit of God has touched them and won them for himself?

Pray for the Indian church, that the menace of a nominal Christianity may be removed, and that it may be quickened to real life by the power of the Holy Spirit, till men and women are driven out by a divine compassion and compulsion to spend their lives in winning souls to the Savior who has conquered them and won them by His love!

And pray for us too! Try to realize what your believing prayer might bring about. Then go and PRAY!—"Church Missionary Outlook."

THE SCHMUCKER FAMILY

(Concluded from page 181)

merous descendants are now found in the states of Ohio and Indiana and most of them are identified with the Mennonite Church.

Christian Schmucker, the western pioneer of the Schmuckers, was also one of the brave settlers who had aided in blazing the way through the wilderness beyond the Ohio river for the trembling feet of a peace-loving people. They and their offspring built a beacon on the Buckeye and Hoosier soil flashing its rays of hope to many early settlers who have founded some of the largest Mennonite congregations in the states of Ohio and Indiana.

In the emigration of Christian Schmucker from Pennsylvania, we learn of a misfortune which resulted in a disheartened spirit for a new home. In about 1817 he moved from Lancaster County, Pa., to Mifflin County, where he purchased a large tract of land at \$60.00 per acre and erected a spacious barn for his grain and livestock. Having provided a home for an orphan girl and being guardian of the girl's money he consequently was unable to pay the interest and return the principal after the girl had married and demanded her money at a specified date. He being unable to raise the money was compelled to dispose of the farm at the low price of \$20.00 per acre.

Having thus lost \$40.00 per acre on the farm and the cost of the new barn he was rendered entirely insolvent without a home or means to support his large family.

Finally he with David Brandt, a native Amish Mennonite minister from Switzerland, who had resided one year in Mifflin County, Pa. after his arrival in America, decided to move together in a Conestoga wagon with four horses to Wayne County, Ohio. Schmucker rented a farm in Green Township, and remained in that vicinity during the remaining period of his life. His family grew to noble manhood and womanhood and many of his descendants are communicant members of Oak Grove congregation, which is known as the second Amish Mennonite colony in the state.

The pioneer settler was Jacob Yoder who came from Mifflin County, Pa., in

1817. He was followed during the years immediately succeeding by Jonathan S. Yoder, David Stutzman, John Zook and Christian Lantz from the same county, and Peter, Jacob and Abraham Schrock from Somerset County. Brandt from Switzerland was the first minister. The settlement has since grown to a congregation of about six hundred members. Here was also the home of the late John K. Yoder, for many years one of the best known and most influential bishops in the church. Bishop J. S. Gerig presides at present over the congregation.

Christian Schmucker's third son, David, married to Anna Brandt, the oldest daughter of the Swiss preacher, and reared a family of four sons and four daughters. All grew to manhood and womanhood. The late Bro. Jonas Schmucker of near Smithville, Ohio, was the last member to survive of the David Schmucker family, and contributed the information for a large part of this sketch just a few months ago, having written it only a few days prior to his death. Bro. Schmucker stated how his grandfather Brandt had purchased after his arrival in Wayne County, Ohio, in 1819, a farm of 160 acres that was cleared. A tribe of Indians still roamed through that section and their wigwams stood on his land at the banks of the Sugar Creek which flowed through his farm. Their primitive home was made of rough timber and the boards on the roof were held in position by a heavy weight to keep them from being blown off by the wind. A large chimney with an open hearth at the gable end was built of sticks and mud and a door beside it composed the entrance to the upper story. The floor was of split logs. His son-in-law David Schmucker purchased the farm after Brandt had toiled on the land for nineteen years. This farm was the home of Schmuckers for several succeeding generations. David Schmucker died there in his ninety-fourth year. It is now owned and occupied by Bro. Simon Kurtz.

Among the descendants of Christian Schmucker who were intimately associated with the early history of the Amish Mennonite Church in Indiana were his son, Bishop Isaac Schmucker and grandson Jonathan P. Schmucker who succeeded to the office of bishop after the death of his father. Both were inspiring leaders and their names were a household word in thousands of homes. Bishop Isaac Schmucker was born Sept. 29, 1810, in Lancaster County, Pa. He was the son of Christian Schmucker, who was the little lad who walked by his mother's side when meals were taken to the Reading jail. Having grown to manhood in Wayne County, Ohio, he married in the adjoining county of Holmes, June 10, 1832, Sarah Troyer, who was born Nov. 15, 1811, in the same county. She was a daughter of John Troyer, married to a Reichenbach, who was the son of Michael Troyer, who had emigrated with his broth-

er, Andreas, at the age of eight years under the care of their step-father, Michael Hooley, a native of Switzerland, landing at Philadelphia on Nov. 3, 1750.

Bishop Isaac Schmucker was the father of eight children. After his marriage he moved from Wayne County, Ohio, to Knox County, Ohio, in the autumn of 1838. There he accepted the call to the ministry in the same year. In 1841 he moved to Elkhart County, Indiana, where he was elected to the office of bishop in 1843. Thence he went to McLean County, Illinois, on Mar. 7, 1851, and later, in August, 1852, to La Grange County, Indiana, on what was then known as the "Hawpatch" in the vicinity of Topeka.

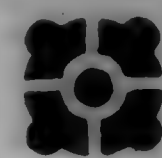
The first religious services of Amish Mennonites in Indiana were conducted by Bishop Isaac Schmucker and a minister by name of Joseph Miller, at the private dwelling of Bro. Miller. Bishop Jonathan P. Schmucker, son of Bishop Isaac Schmucker, also devoted his life to a generous and faithful service for the cause of the Master, and is the grandfather of Bro. Jesse Smucker, who is contributing interesting sketches from his recent travels in the Orient, to the pages of this magazine.

An old writing which is being preserved by a descendant of Bishop Isaac Schmucker, deceased, states that Christian Schmucker, progenitor, had three brothers who came to America all at different times. They married in this country and never became identified with the Mennonite Church. Prof. S. C. Schmucker of the department of Biological Science in the West Chester State Normal School at West Chester, Pa., writes on Mar. 23, 1922:

"Dear Mr. Mast: I have from you a very interesting letter of Mar. 30, 1921, in which you speak of your knowledge of the early history of the Schmucker family. You speak of the emigrant ancestor, Christian Schmucker, who was a native of Switzerland and landed in Philadelphia, May 8, 1752. I am not descended from that branch of the family. I cannot now lay my hand upon the data when my ancestor came to this country but I know that his name was John George Schmucker and that he came by way of Baltimore and became a pastor in York, Pennsylvania, in a Lutheran church and that he was buried in the churchyard just in front of the church and almost against the main street of York. His son, my grandfather, was Samuel Schmucker and was the founder of the Theological Seminary at Gettysburg, Pennsylvania, in connection with Gettysburg College. His son, my father, Beale M. Schmucker, was also a Lutheran clergyman. This branch of the family did not come from Switzerland, but came from the little town of Michelstadt, about eighteen miles north of Heidelberg in Germany. Whether there was any connection between the two in Europe I am not quite sure, but I believe my father was quite of the impression that there was such connection. I knew Mr. Solomon Schmucker, 226 W. Logan Square, Philadelphia, Pa. (now deceased) only very passingly and only in the later years of his life. We believed ourselves in a pleasant way to be somehow connected, but neither of us knew the connection."



MISCELLANEOUS



THE STUPENDOUS FIND IN EGYPT

The desert guards its dead almost as inexorably as the sea, but man has often overcome both guardians. What is thought may prove the greatest archeological discovery of all time has recently been made in Egypt, in the Valley of the Kings, near Luxor. Two chambers of a tomb have been found filled with the funeral paraphernalia of the Egyptian King Tutankhamen, and hopes are entertained that the third chamber, yet unopened, may contain the royal mummy itself. So far reports give only a generalized statement of the richness of the find, and no photographs of the objects have been received. Pictures published in various papers have been reproductions of earlier finds, representing, however, objects probably contemporary with those newly come to light. The discoveries were made by the excavators working under the concession made to Lord Carnarvon, and American interests as well as English are involved in the results. So rich and valuable are the things brought to light after an almost fruitless search of sixteen years that the Egyptian Government has drafted a bill which provides that Egypt herself shall have the first option on any archeological find of this and future diggings. It is protested, however, that such a law would put an end to research, as those who provide the money do so in the expectation of sharing in the rewards. Credit is given to Mr. Howard Carter, an American who has worked under Lord Carnarvon, for his "dogged perseverance, his thoroughness and, above all, his flair." The first report published in the London Times enumerates some things which met the eyes of the diggers after effecting a difficult entrance:

"First they saw three magnificent state couches, all gilt, with exquisite carving and animal heads of typhon, Hathor, and lion. On these rested beds, beautifully carved, gilt, inlaid with ivory and semi-precious stones, and also innumerable boxes of exquisite workmanship. One of these boxes was inlaid with ebony and ivory, with gilt inscriptions; another contained emblems of the underworld; on a third, which contained royal robes, handsomely embroidered, precious stones, and golden sandals, were beautifully painted hunting scenes.

"There was a stool of ebony inlaid with ivory, with the most delicately carved duck's feet; also a child's stool of fine workmanship. Beneath one of the couches was the State Throne of King Tutank-

hamen, probably one of the most beautiful objects of art ever discovered. There was also a heavily gilt chair, with portraits of the King and Queen, the whole encrusted with turquoise, cornelian, lapis, and other semi-precious stones.

"Two life-sized bitumenized statues of the King, with gold work, holding a golden stick and mace, faced each other, the handsome features, the feet, and the hands delicately carved, with eyes of glass and head-dress richly studded with gems.

"There were also four chariots, the sides of which were encrusted with semi-precious stones and rich gold decoration. These were dismantled, with a charioteer's apron of leopard's skin hanging over the seat.

"Other noteworthy objects were royal sticks, one of ebony with the head of an Asiatic as a handle in gold, another of the handsomest filigree work; also a stool for a throne with Asiatics carved on it, denoting that the King had placed his foot on the neck of the Asiatic prisoners taken in war. There were some quaint bronze-gilt musical instruments and a robing dummy for royal wigs and robes.

"There were also some exquisite alabaster vases with very intricate and unknown design, all of one piece, and some handsome blue Egyptian faience, and enormous quantities of provisions for the dead, comprising trussed duck, haunches of venison, etc., all packed in boxes, according to the custom of the time. There were some remarkable wreaths, still looking evergreen, and one of the boxes contained rolls of papyri, which are expected to render a mass of information.

"A further chamber revealed an indescribable state of confusion. Here furniture, gold beds, exquisite boxes, and alabaster vases similar to those found in the first chamber were piled high one on top of the other, so closely packed that it has been impossible to get inside yet.

"Numbers of these treasures are in a fairly good state of preservation, but others are in a somewhat precarious condition. The greatest care is being taken in handling them, however, and there is every hope that under Mr. Carter's capable direction most of them will be preserved."

A little later The Times publishes Lord Carnarvon's own account, giving some hint of the emotions accompanying the discovery of objects sealed from sight for 3,000 years.

"On the next day we began clearing the passage, which proved to be, about eight

meters in length. Objects, mostly broken, kept turning up; among others, was a broken box with various cartouches upon the top rib, which may help us, later on, to reconsider the duration of the two anterior reigns.

"At last this passage was cleared. We again reached a sealed door or wall bearing the same seals as in the case of the former one. We wondered if we should find another staircase, probably blocked behind this wall, or whether we should get into a chamber. I asked Mr. Carter to take out a few stones and have a look in. After a few minutes this was done. He pushed his head partly into the aperture. With the help of a candle, he could dimly discern what was inside. A long silence followed, until I said, I fear in somewhat trembling tones, 'Well, what is it?' 'There are some marvelous objects here,' was the welcome reply.

"Having given up my place to my daughter, I myself went to the hole, and I could with difficulty restrain my excitement. At the first sight, with the inadequate light, all that one could see was what appeared to be gold bars. On getting a little more accustomed to the light, it became apparent that there were colossal gilt couches with extraordinary heads, boxes here and boxes there. We enlarged the hole and Mr. Carter managed to scramble in—the chamber is sunk two feet below the bottom passage—and then, as he moved around with a candle, we knew we had found something absolutely unique and unprecedented.

"Even with the poor light of the candle one could see a marvelous collection of furniture and other objects in the chamber. There were two life-sized statues of the king, beds, chariots, boxes of all sizes and shapes—some with every sort of inlay while others were painted—walking-sticks, marvelous alabaster vases, and so on. After slightly enlarging the hole we went in, and this time we realized in a fuller degree the extent of the discovery, for we had managed to tap the electric light from the tomb above, which gave us far better illumination for our examination.

"One of the finest objects is the chair or throne of the King. It is in wood. The back panel is of surpassing beauty, and portrays the King and his Queen protected by Aton rays. All the figures, etc., in this scene are built up by means of semi-precious carved stones, inlaid with wood. The delicacy and grace of this work of art are indescribable, and it is,

indeed, fortunate that we have struck a period when Egyptian art reached one of its culminating points. I kept on wondering why we had found no coffins; nothing of the shape of one was visible. A few minutes later, beneath one of the beds of state, we came on a small opening, going into another chamber. There the confusion was beyond conception. It was utterly impossible to enter, as the room was packed with chairs, beds, boxes, statuettes, alabasters, and every other conceivable object, to the height of five feet. As far as could be seen, however, no coffin had been placed there.

"But on examining the first chamber again we discovered, between two life-sized statues of the King, a walled-up portion of the northern end of the first chamber. This was also covered with seals, but on the level of the floor, in the center of this wall, there were traces of a very small break having been made, large enough to admit a small man. This had been subsequently resealed, probably by Rameside inspectors.

"Lastly, the absence of mummies was explained. There is little doubt that behind this wall there exists a chamber or chambers, and in one of these probably reposes, in his coffin and sarcophagus, the body of King Tutankhamen.

"Should this royal burial-place prove to be untouched, then the sight to be revealed will prove to be absolutely unique in the experience of any living archeologist, and, as far as I know, in the history of archeology.

"It is impossible to foresee what may be behind that wall, and it has been a severe tax on one's curiosity not to demolish part of it and obtain some idea of the possible marvels, or disappointments, which await one there. Owing to the congestion of the objects in the first chamber, it would, however, have been harmful, and almost impossible, to do anything before clearing the first room of its contents, and we must possess our souls in patience until this is done. However, by beginning in February, I hope that the work will be sufficiently advanced to enable us to discover what may be behind that tantalizing wall."

A dispatch from Luxor to the New York Times postdating the publications above states that the new information being gained "seems to confound many former beliefs, but does not go far enough to enable the construction of other theories in place of those demolished." The dispatch proceeds:

"What makes the discovery most important is that the Egyptian period of the fourteenth century before Christ had hitherto been lost in antiquity, and yet it seems that the period was the greatest in ancient Egypt's history. Amenhotep III, who was the father of Khunaten, brought ancient Egypt to the zenith of its political power, and as it has been apparent from other periods that the decline of Egyptian political power was always accompanied

by a decline in refinement and the arts, it is assumed that the culmination of ancient Egypt's national glory had its counterpart in the highest development of civilization reached during the Egyptian Imperial age.

"Unfortunately the world previously had no definite evidence of the state of development reached, but from the discoveries in Tutankhamen's tomb it is thought he reigned at a period when Pharaonic political power and the ancient Egyptian estheticism of magnificence and splendor glowed at its brightest.

"It is known that the decline set in almost immediately after the death of Tutankhamen.

"N. Deggaves, attached to the New York Metropolitan Museum's staff at Thebes, discussing the artistic aspect of these discoveries, frankly admitted to me that the decorations on some objects in this tomb are unprecedentedly beautiful, though he explained that softness and grace had been secured at the expense of the simplicity and dignity of the earlier Egyptian art. His most important statement, however, was that most of the objects in this tomb probably did not represent eighteenth dynasty art at its highest, because they were made for funeral equipment, and, therefore, presumably were not as carefully done as objects for domestic or official use in the palace or the mansions of notables. It again indicates how great must have been the esthetic splendor of that period."—Literary Digest.

TURLING ON THE AMAZON

N. Tourneur

Most folks know that turtle-soup and turtle-steak are looked upon as being among the finest and rarest dishes of the dinner-table. But up the Amazon they are the commonest of fare. It is there that turling is carried out on a scale that far exceeds similar operations elsewhere.

In the early part of the dry season the sea tortoises come up the Amazon from the sea, and gather upon the sandy islands and beaches left dry by the receding waters in the Japura and other great tributaries. They lay their eggs in the sands, and at this time of year the people for many miles round about betake themselves to the river banks and turling as regularly as to any yearly market. The eggs, which have been dropped one by one, sometimes to the number of two hundred, into the sandy hole scooped out and then filled up by the turtle, are collected into baskets and other holdalls, and broken in great earthenware pans and other suitable vessels. The oil floating on the surface is skimmed off with the valves of the large shells found in the river, and is poured into pots, each holding about six gallons.

It is calculated that a turtle on the average lays one hundred and fifty eggs

in the season. Twelve thousand eggs make one pot of oil, and six thousand pots and more are annually sent from many localities. Thus, seventy-two millions of eggs are destroyed to procure the oil, and they are the product of some four hundred and eighty thousand turtles. And yet only a small portion of the entire number of eggs laid are obtained. After fifty days the hatching of the remaining eggs is completed, and the young tortoises literally cover the sand, and march in millions into the water.

The parent turtles, when found on the shore, are turned upon their backs, picked up at leisure, and taken in boats to various parts of the river. Often they are kept in properly constructed pens all the year round, and are used as wanted.

Where they go after the laying season is much of a mystery, for they have never been observed going down the river to the sea; but from below Para more or less are seen ascending the river every season. They are mostly caught at this time in the lakes of clear water which lie so plentifully along either shore, and are usually captured with lances or harpoons as they are sleeping on the surface.

A calm still night is chosen for this purpose. The small craft creeps to its work through the sluggish water with no other noise than the dip of the muffled paddles, and the harpooner, standing in the prow, weapon in hand, and his sharp eyes scanning the surface, makes signals how to steer without speaking or turning his head. He may note a sea tortoise asleep on the water or the air bubbles breaking on the surface show him in the bright moonlight where a turtle is about to rise.

As soon as the animal, that cannot live without atmospheric air though it has its being in the water, shows itself, the harpoon whizzes through the air and quivers in its back, having pierced the shell. This harpoon used by the Brazilian has not the barb of the whaling harpoon, but when darted into the shell it remains fixed like a nail in a board, the handle or shaft being recovered by the harpooner. Now begins a scene much like, though on a smaller scale, that of the struggles of a whale. The point of the harpoon which is fastened to a rope secured to the prow of the boat, keeps fast in the terrified animal, and it in its flight may draw the small craft a very considerable distance. Yet its doom is certain, for either it dies of its wound, or is suffocated in the water from which it will not or cannot rise.—The Classmate.

Motion pictures on railroad trains to relieve the tedium of travel have recently been tried out on a railroad running into Chicago. The pictures are projected on the end of a day coach, high enough to permit passengers to pass underneath.

"The spirit of gloom keeps us out of Canaan."

THE LITTLE BOOK

Josephine Sloan

There are various neglected places even in our own country where the Word of God is not revered. Indeed, it is very little known. To the vigilant there will be offered many opportunities for effective missionary work during the year.

"Mother," said Melville abruptly, "don't we live different from folks back East?" Mother made an indescribable gesture with both hands which was meant to express disgust and pity at the same time; and then her face took on the smile that made her beloved throughout the community. She was a woman of middle age. She wore a faded, blue calico dress and coarse heavy shoes.

The boy sat facing her, his chin resting on his hands, with elbows on his knees. He wore a khaki jacket and overalls. His heavy hair was pushed back from a broad, intelligent forehead. His eyes were a dark brown. He wore a heavy, gum Huron shoe, fitted with a heavy wool sock. Melville, named for the town in the state of Montana where he was born, was nearing his fifteenth birthday.

The smile was fading from the woman's face as she replied, "Yes, we're a heap different, Melville."

The boy looked out of the kitchen window to where the foreman of the Lost Mountain ranch in vile language was abusing two of his hired men.

Mother rose from her chair. "I don't like to hear it—" she began.

A look of intense pity came into the boy's big brown eyes. "Don't say anything, mother," he interrupted. "You know the foreman has never had a chance to be different."

Presently the boy thrust his hand into the pocket of his khaki jacket and brought out a tiny Book, the cover of which was missing. "Mother, what is this?" he asked, laying it on the table.

Mother polished her glasses and adjusted them. What memories were revived at the sight of the Book! The woman's eyes grew absent, dreamy. Her mental vision saw a pretty girl, with rosy cheeks and braids of red-brown hair wound about her shapely head. She was repeating the Golden Texts for the quarter, and as she concluded the teacher presented the girl with a small Bible. The Book, mother was now holding in her hand.

The color returned to the woman's face. Her eyes lost the vague expression. "Where did you find this, Melville?" she asked slowly.

"On that corner shelf in my room, back of the old clock you said once belonged to grandfather."

Mother's eyes seemed dim. It was necessary to polish her glasses again. "It's the little Bible that was given to me as a reward for repeating Golden Texts," she explained. "I used to enjoy going to the little church in Vermont. I had a

good mother and a good Sunday School teacher."

"What's Golden Texts, mother?"

"Verses from the Bible—choice verses, and some of them are more precious than silver and more golden than gold."

The boy seemed to be thinking deeply. Perhaps he was trying to picture to himself how that girl looked when she was reciting those verses that day in the little church. He was curious to know more, so he asked: "How long ago was that, mother?"

"Let me see," she began reminiscently. "I was a slip of a girl then, about your age—yes, it must be all of thirty-five years ago."

"And how long have you been here, mother?"

"Twenty years last November."

"Did you always take the Book to church with you?"

"Before I came out West. But since then I've never been to a meeting of any kind nor so much as seen a preacher. They don't like to come so far from the railroad, or else they've forgot there's people living out here. Sometimes missionaries come to a place like this if there's not enough preachers to go around."

Melville sat looking out of the window for a long time. He was making plans and wondering if he would be able to carry them out. "I'm 'most fifteen," he broke out as though talking to himself, "and I've never been to a Sunday school. Then mother, I'm going to have one out here. I'm going to find some one who will help us."

"I wish you could," began mother, "but I don't see how—"

"Anyway, I'm going to see what I can do," put in the boy. "I've heard the men say that there are churches there, there must be preachers. They can tell me where to find a missionary. I'll tell them that you've lived here twenty years and have never been to a meeting."

"But it's fifty miles to Gray Cliff," objected mother.

"I can stay at the Martin's—the half-way house—over night"

Mother replenished the fire, put on a skillet of ham, and began to set the table. "You needn't worry about taking that long drive alone," she said as the boy came in with a pail of water. "I am going with you."

The ladies of one of the churches in Gray Cliff had recently organized themselves into a missionary society. At the meeting one afternoon in late November the pastor's wife spoke of the great need of home mission workers and read a letter from one of the state officers deploring the lack of young people offering themselves as missionaries. "At the present funds in the treasury are sufficient to warrant the society in sending out at least half a dozen," she explained. Before closing her remarks she asked if there

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were one or more present who would volunteer to go.

The Philathia class was well represented that day, and one member, Phoebe Osborne, declared she had felt that the command, "to go into all the world, or our part of it," was a personal one. "I am ready to go, and I know He will open the way," she concluded.

The minister's wife rose. "I'm sure we are glad to hear of Phoebe's decision," she said. "We all know that she has remarkable gifts, and we are happy that she is planning to use them in the best way. Let us sing 'Praise God from Whom All Blessings Flow.'"

It was the next day about noon that Phoebe ran in to see the minister's wife, and while she was speaking of having won the victory over self, she was interrupted by the ting-a-ling of the parsonage door bell.

Presently the open door revealed a boy dressed in khaki jacket and overalls. From under the corduroy cap shone the big brown eyes. "I'm Melville Sanford," he said, after exchanging greetings. "Are you the missionary?"

"I'm the preacher's wife," replied the woman with a smile. "But come in," she added cordially.

The boy accepted the invitation and, seated in the Morris chair close to the big base burner, he told his long ride.

"You see, it's about fifty miles to our place. I'm named for the town. We've got about a hundred and fifty people out there—but mother says 'they are different someway.' I guess 'cause we've never, most of us, been to church. There's shooting and quarreling there sometimes, but they don't know any better," he concluded sympathetically.

Taking the little Book from his pocket, he continued: "I didn't think so much about what we were missing until mother told me about the meetings they had back in Vermont. She got this for saying Golden Texts when she was a girl," he added proudly.

The woman took the Book. "Why, it's a little Bible!" she exclaimed.

"And I've come to ask you where we can get some one to tell us what's in the Book, and help us to start a Sunday school."

The pastor's wife looked at Phoebe. She was thinking of what the girl had

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said when their conversation was interrupted.

Phoebe rightly interpreted the meaning glance. When society had ceased to attract her and she had taken up religious work of various kinds with the enthusiasm that comes to an awakened heart, she had not planned to go to the destitute parts of her native state. Always uppermost in her mind were the wan, pinched faces of the children in the slums of the city. This was the kind of place she had planned for herself all the time. Could she give it up? The girl was beginning to understand the true spirit of sacrifice. She looked at the boy, meanwhile thinking of his long ride and what it would mean to him to return with no other encouragement than, "We will send in your application for help."

Turning to the boy, she said: "How did you happen to find the parsonage?"

"Mr. Martin, who lives at the half-way house came with me, and mother stayed with his family. As we were driving along I asked him what preacher in town cared the most about poor folks, and he smiled. Said he guessed the preacher that lived in the parsonage by the white church was the one I was looking for."

The earnestness of the lad seemed to touch Phoebe and with dim eyes she grasped his hand and said: "I will come, Melville. You can go back and tell them you found a missionary."

Melville rushed from the buggy that evening to the Martin's porch, where mother stood waiting for him. "I've found her—the missionary. She's promised to come!" he cried exultantly.

The woman lifted her eyes, and her lips moved as if in prayer, and in her heart there was great thankfulness.—Light and Life Evangel.

Trophies of Grace

Thirty-three years ago a man of the Kunbi caste, a Hindu, died in my compound, a victim to the opium habit. He had been the headman (patil) of his village in the Nizam's territory. He left his little son, who was about six years old at that time, in my care. He attended the mission school here, and the normal training school at Ahmednagar. He married a Christian girl of the same caste, and both have worked since then in Sholapur.

His eldest son has just passed the matriculation examination of the University of Bombay at the head of the list. He is entitled by this to receive the Baba Padmanji Scholarship of one hundred ru-

pees, as well as the mission scholarship given from a fund to promote higher education. He is now in Wilson College, Bombay. This boy has developed into all that his grandfather was not, except perhaps in a kind of perseverance, which in the case of his ancestor was not "finely touched to fine issues."—Rev. W. O. Ballantine, Bombay Presidency.

In his address at the Shanghai National Christian Conference Mr. T. T. Lew succinctly set forth the aims and aspirations of the Chinese Church as follows, says the "Chinese Recorder":

Be a fearless fighter against sin;

Be a faithful interpreter of Jesus;
Stand as the flaming prophet of God;
Be an obedient disciple of the Holy Spirit;

Be a worthy teacher of the Bible;
Be a genuine servant to the Chinese people;

Be a defender of Christian unity and comprehensiveness;

Be a courageous experimenter in co-operation.

Such is the church the Chinese Christians need, which the Chinese Christians are praying for, and for such a church many will be willing to lay down their lives. Are we ready for such a church?

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CHRISTIAN MONITOR

JULY, 1923

WHAT HAVE WE DONE TODAY?

We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the after while,
But have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in the idle dreams to bask;
But here and now, do we our task?
Yet, this is the thing our souls must ask,
What have we done today? —

—Nixon Waterman.

SELECT READING

ECHOES OF LIFE

Life's Pay

C. F. Yake

I have before me a short biographical sketch of John H. Patterson, promoter and late head of the National Cash Register Co. of Dayton, O. The sketch is written by one of his right-hand executives who spent a number of years in his service and was rather intimately acquainted with him. It brings to light a number of very interesting facts about this industrial magnate who worked himself from a poor farm boy to a famous manhood. It tells how he bought a small store in a mining town, how his clerks cheated him so that he made no profit, and how after having heard of the invention of the cash register he purchased two by telegraph, how his profits increased until he decided to go into business, how he started manufacturing cash registers in the toughest part of the town and developed the business until the factory today covers acres of ground.

Of the many things that are given to this man's credit by the biographer are these: A business genius of the first rank; he could out-think, out-maneuver, out-wit, out-work any other five men; he was action, action, action; he could not tolerate sloth; he was a romancer of the first order; and he had a host of personal eccentricities. And yet the biographer likes to think of Patterson's influence in Dayton in the matter of flowers, shrubbery, and landscape gardening. He says, "He made the city beautiful in summer. He taught the people what to plant, how to plant and where to plant. Sometimes he gave them plants. He bought a vast acreage of wild land and converted it into a beautiful park, which he later gave to Dayton."

We can not help but admire the ability of the man who has the ability to acquire and accumulate wealth. It is without doubt an ability of value, as all executive, administrative, and financial ability is. However if he stop there he is, in a way, just half a man. Furthermore there is a distinct and decided loss to himself and to the community in which he lives.

It is without doubt wonderfully fascinating—the operation of big business, the feeling of accomplishment and achievement. But when it comes down to final analysis it is after all just the material,—boards and brick, houses and land, checks and receipts; they are all inanimate things.

They do not actually pertain to the real life and, like all such things, must eventually be left behind.

With the joy of making it is necessary to experience the joy—the much greater joy of using and giving. No greater enjoyment can come to any man than to use his means while he is still living to improve the physical, moral, and spiritual welfare of those about him and increase their happiness. So if, instead of devoting his time and energy to erecting more business blocks or factories which will in the course of years come to be out of date and dingy and possibly replaced by others more modern, he will put them into life, individual and collective, his returns will be much more valuable.

Deep and abiding satisfaction for a man are not to be found in big business, in large accumulations, or in great achievements. It is only if he stops here that will determine his actual success in life—whether he is really rich or poor.

And so it is true that we usually get out of life just what we put into it, and life is very much what we make it. Mr. Patterson put much time and energy and genius into his business and it brought him popularity, untold wealth, and did mankind much good without a doubt, but his biographer liked to think of him as one who helped to beautify the city of Dayton, who gave to the people of that city a park with flowers and trees and shrubbery where they and their children may enjoy themselves.—And long after his name will be forgotten as an industrial chief it will be remembered for the deed beautiful that he did for his fellow-citizens and their posterity. Actually what he invested and put to use for others brought him lasting returns—profits that shall endure thru time and eternity. How much greater his renown then, had he give still more of the beautiful.

And so it is. If we invest in boards and brick, in rails and ties, in stocks and bonds, we reap our returns in the denominations in which we sowed. If we invest them in life we reap the returns in the blessings of life that are enduring for all eternity. "Whatsoever a man sows that shall he also reap." It is merely the fulfillment of the divine law.

What a blessed thing it is then that by virtue of choice merely, one can apply his

energy, talent, and ability for that which will yield an eternal profit. It does not depend, in this kind of investment, upon the amount of talent, or the amount of energy, or the amount of resources at hand; it does depend upon the principle of investment—consecrating it wholeheartedly to God or to self. Whether the individual is a one or a ten talent man, the reward pro rata is the same if the principle is the same. And what a blessed thing this is for most of us!

The well-known soap manufacturer who gave all his profits to the Lord is a most ideal example of a man who put everything into life for the very best that he could get out of it for himself and others. Wouldn't this world of ours be blessed if it had more of its great rich men investing their all for the welfare of Christ and humanity.

We look to Christ who was the very embodiment of this principle as our ideal. He put into life His very best for others and it yielded the fruits of eternal blessedness for Him. And it will do the same for us.

Scottdale, Penna.

Koreans accept it as a high compliment to be told that they are beginning to look old. Old age is very highly respected and until recently men under 60 were considered too young to make capable law-makers.

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No. 7

THE CLEMEN FAMILY

John Horsch

Chapter XVI

The Persecution of the Anabaptists

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

The persecution of the Anabaptists began in Zurich. In fact, the order of the magistrates to have all infants baptized on severe penalty was a mild form of persecution. Imprisonment followed and within a short time the persistent Anabaptists were suffering in the vilest dungeons. Their first martyr was Felix Mantz who was executed by drowning in the Limmat river at Zurich, on January 5, 1527. When the executioner took him on the boat, a minister of the state church once more admonished him to recant, but his mother who was present encouraged him to be faithful unto death. "He lifted up his ardent soul unto God whom he had served," says an old chronicler, "and prayed aloud in Latin, Lord, into thine hands I commit my spirit." Having said these words, he was thrust from the boat and the waves of the Limmat dashed over him.

Blaurock also was given a severe sentence. As a foreigner he was beaten on the naked back until the blood flowed, and then exiled. Conrad Grebel died in prison at Mayenfeld. Michael Sattler and Balthazar Hubmaier suffered martyrdom within a short time. The former was, after the most terrible torture burned at the stake in Rottenburg in modern Wurtemberg, on May —, 1527, while Hubmaier was executed in the following year by the Austrian authorities.

Persecution began, as already stated, in Zurich. Although Zwingli, as well as Luther, demanded that the Roman Catholics tolerate and protect his followers, both reformers refused to tolerate the Anabaptists. Church and state were united in every state and only the adherents of the state church enjoyed toleration. The Anabaptists rejected the principle of state churchism.

Thousands were put to death for their faith in Zwinglian and Lutheran as well

as in Roman Catholic states. But in spite of the persecution the movement continued to spread steadily for a number of years.

When all efforts to put down the movement proved vain, the authorities resorted to desperate measures to save the state religion from the danger that was threatening it. Armed hangmen were sent in companies through the land to hunt up the Anabaptists and kill them on the spot without trial or sentence. The old way of pronouncing death over each individual dissenter proved inadequate to root out this faith. It will be remembered that the name "Protestant" dates from the Diet of Speier which was held in April of the year 1529. Here the followers of Luther and Zwingli protested against certain measures that were to be enacted against them, and hence were called Protestants. But these same Protestants gave their consent to a law passed by the same Diet demanding that "every Anabaptist and rebaptized person of either sex shall be put to death by fire, sword, or otherwise, without any previous trial." Thus the sentence of death was summarily passed upon all Anabaptists. It has been said that such severity is to be explained in the light of the fact that there was among the Anabaptists a class which were guilty of uproar and sedition. Those who make this assertion overlook the fact that the said class rose at a later date, years after this law was passed.

The most heroic examples of primitive Christian martyrdom were repeated in this persecution. To be a candidate for baptism in those days meant to be in dead earnest in the determination to serve the Lord and to stand on no other foundation than God's Word. Baptism was looked upon, as in apostolic times, as a solemn vow to renounce the world and to be fully consecrated to the service of God. Hence the arguments which were advanced by the executioners by means of fire and sword to convert them, failed to bring conviction to the Anabaptists.

The courage, fortitude and patience with which these people suffered martyrdom

were admired even by some of their most bitter enemies. The masses were impressed by the fact that they were in real earnest in living up to the light which they had received. When Michael Hassel, after much suffering died in the tower of Hohenwittling, the warden said: "If this man did not get to heaven, I shall despair of the courage even to knock at heaven's gate." The hangman of Burghausen, having beheaded three Anabaptists, exclaimed: "I should rather have executed thirty thieves than these men. God have mercy!" Often the hangmen begged them to recant and save their lives. The executioners in many instances expressed their regret for being obliged to put them to death. Instead of recanting the martyrs praised God on the scaffold or stake that He had given them grace to stand by His truth even to the end. They died as Christian heroes in the triumph of the faith.

Says one of the old chroniclers of the Anabaptist martyrs: "Some were torn to pieces on the rack, some were burned to ashes and powder, some were roasted on pillars, some were torn with red-hot pincers, some were shut up in houses and burned, some were hanged on trees, some were executed with the sword, some were plunged into water. Many had gags put into their mouths so that they could not sneak and thus led away to death. Like sheep and lambs crowds of them were led away to be slaughtered. Others were starved or allowed to rot in noisome prisons. Many had holes burned through their cheeks. The others who escaped all this were chased from one land to the other, from one place to the other. Like owls and bitterns they dared not go abroad by day, but lived and hid themselves in rocks and caverns in wild forests, in caves and pits of the earth."

The leading theologians of the state churches held that the Anabaptists who permitted themselves to be put to death were hardened by the evil one to suffer for their supposed heresies. The thought that persecution itself might be due to Satanic influence did apparently not occur to them. The old Moravian chronicler, on the other hand, was of different opinion; he has the following to say of the Anabaptist martyrs: "They have drunk of the water which is flowing from God's sanctuary, yea of the water of life. They have realized that God helped them to bear the

cross and to overcome the bitterness of death. The fire of God burned within them. Their tent they had pitched not here upon earth, but in eternity, and of their faith they had a foundation and assurance. Their faith blossomed like a lily, their loyalty as a rose, their piety and candor as the flower of the garden of God. The angel of the Lord battled for them that they could not be deprived of the helmet of salvation. They had heard the sound of the trumpet of Zion and had well understood it. Therefore they have borne all torture and agony without fear. The things of this world they counted in their holy mind only as shadows, having the assurance of greater things. They were thus drawn unto God that they knew nothing, sought nothing, desired nothing, loved nothing but God alone. Therefore they had more patience in their sufferings than their enemies in tormenting them." "My body," said one of the martyrs under torture, "is yours; you can burn, tear and lacerate it as you please. But my soul is free from all torment; it overflows with joy through the inward consolation with which the Lord fills me."

For years this unprecedented persecution continued, thousands of consecrated Christian men and women being put to death in the name of God and of the holy Christian Church. By the year 1530 Anabaptism as a great movement of the people had been crushed down, but the persecutors found themselves powerless to annihilate it fully. Those who had succeeded in escaping with their lives, could hold their meetings only at night, in lonely places, in the mountains and forests. In these gatherings they heard the news of the sufferings and martyrdom of their brethren. They read, beside the Word of God, the letters of encouragement which had been written in prisons and were circulated in many copies. They sang the hymns which some of the martyrs had composed in their prison cells. They encouraged each other to continue in suffering with Christ, rather than to profess adherence to principles in which they did not believe and which they knew were contrary to the teachings of Christ and the apostles. They spoke of the glorious reward of faithfulness. They prayed fervently for grace to bear patiently these short afflictions, according to Christ's example. They seldom departed without observing the ordinance of "showing forth the Lord's death," which was looked upon as a renewal of the baptismal vow—to follow Christ and Him alone regardless of what the cost may be.

Oftentimes the persecutors succeeded in obtaining information concerning these meetings. This was at times accomplished through some "Judas" who, in order to get admittance into the Anabaptist circle pretended to be under conviction and desirous of leading a new life and of being baptized—only to betray them for money. Not unfrequently Anabaptists fell into the hands of the persecutors in this wise. The masses of the people however were in

many places in sympathy with them. Oftentimes they were warned of approaching danger even by those who had been sent to arrest them. In spite of all threats of the authorities, they were secretly given food and shelter.

The blood of the martyrs was not shed in vain. Their cause triumphed. Never failure was as great as the attempt to root out the principles of liberty of conscience and of the Scriptures as the sole authority in matters of faith. These noble Christian men and women were right in their belief that every martyrdom meant a victory for the cause. You, reader, and I, are today reaping the fruit of the seed which they have sown in tears. May we remind ourselves of the fact that if we are Christians, we are made of the same stuff as the martyrs; we, as well, will be ready for self-denial and sacrifice. With them we will consider it the purpose of our life to serve God and His cause at whatever cost.

Leonard Schiemer, an Anabaptist who suffered martyrdom, January 14, 1528, at Rottenberg in the Tyrol, describes the prevailing state of things as follows (translation from the German by Dr. Henry S. Burrage):

Thine holy place they have destroyed,
Thine altars overthrown,
And reaching forth their bloody hands,
Have foully slain Thine own.
And we alone, a little flock,
The few who still remain,
Are exiles wandering through the land
In sorrow and in shame.

We are, alas, like scattered sheep,
The shepherd not in sight,
Each far away from home and hearth,
And, like the birds of night
That hide away in rocky clefts,
We have our rocky hold.
Yet, near at hand, as for the birds,
There waits the hunter bold.

We wander in the forests dark,
With dogs upon our track;
And, like the captive silent lamb
Men bring us, prisoners, back.
They point to us amid the throng,
And with their taunts offend;
And long to let the sharpened ax
On heretics descend.

(To be continued)

AHEAD OR BEHIND

Emma Gary Wallace

When the late John Wanamaker, merchant prince, philanthropist and patriotic American citizen, recently passed away, one of the most unique tributes paid to his memory was the remark of his first office boy, who said simply but pointedly, "He was always at work on time."

As Mr. Wanamaker will take his place in history, not only as a pace setter of American business progress, but as a religious leader as well, it is opportune at this time to pause and to wonder just how much his habit of "being on time" meant in the upbuilding of the great institution of which he was the head, and in actually developing the character of the man himself.

Mr. Wanamaker had reached the advanced age of eighty-four when he passed

away, and up to a few months before his death had been able to be at business regularly. It would have appeared perfectly excusable had he reached his office somewhat late in the morning, or at least, later than many of the younger men in his organization. But the habit of "being on time" was too long established to be broken, and even after he had passed well beyond the eighty-year mark, he was frequently there before the doors of his establishment opened to the public. A man of his large financial resources was not obliged to do this. He did it doubtless as an example to others, and because he felt his own work was so much better attended to promptly in the beginning of the day.

One of the prominent educators of our country's young people declares that one of the most important lessons which any school can teach, is the value and obligation of promptness.

When we are behindhand we not only waste our own time, but we waste that of other people as well, and so we indulge ourselves in selfishness as well as slothfulness. This would seem to be quite bad enough, but it does not begin to tell the whole of the story. There is more to it than this.

Roger Babson, the well-known business analyst and statistician, recently gave a most interesting and instructive lecture at Cooper Union, New York.

In the course of his remarks he explained to the important gathering of business men before him that he saw no justification for the belief that a business boom awaits the country in the year 1923. He described these months as the last period of the present cycle of business readjustment through which we have been passing, terming it "A sales promotion period." It is a time, according to Babson, when far-sighted men should do all in their power to increase their business by going after it, instead of waiting for it to come to them. It is a time for effective advertising, for the building up of judicious credits, and the establishment of confidence on the part of the public in the individual concern.

Mr. Babson pointed out that the men who made these preparations and did these things would be ready to enter the next cycle of affairs, which will probably represent a period of larger prosperity and increased opportunities.

Mr. Wanamaker was not the kind of a man to be one jump behind. On the other hand, he was better than merely prompt. He was the sort of man who gave himself the advantage of being ahead of time. He began his business life in a very small way, and because he was ready to do the right thing, and ready to do it when it ought to be done, he prospered.

Every month in the year sees a large number of recorded business failures. There are several reasons why men fail. Some few of the reasons are beyond their control. Most of them are not. A man is not to blame if a flood devastates his business area. He is not to blame if a

widespread industrial depression throws hundreds of his customers out of work, and deprives them of the money with which to buy. He is not to blame if the bank breaks and swallows up his money. But these are all unusual and quite unlikely contingencies. Most men fail because of poor management in some direction or because they are always behind-hand. They are late making their plans for the season's business. They are late getting started on new policies. They are late making necessary collections. They are late paying their bills, and so lose their discounts. They are late detecting trouble in their own organization, and so have a big situation to deal with, and a big trouble to remedy in place of a small one. Of such people no one will be able to say when they die, "He was always at work on time."

We laugh at the figure of Rip Van Winkle coming back to his native village after his sleep of many years in the mountains, but we must not forget that Rip was behindhand as a boy, and always took things easy as a man. There are more Rip Van Winkles in society today than we realize, because the modern "Rips" dress and look and talk just like the rest of us. All the same, the fact remains that they are regularly one jump behind. They are late for a committee meeting, late to church, late in getting under way for any new enterprise. And that is not all of it. They are behind the procession in their reading, thinking, and individual conclusions. As a result they echo what someone else has said or done. People who are echoes cannot be depended upon to go straight for they may echo the wrong voice.

It is perfectly normal to have a reasonable ambition to succeed. It is normal to desire a position of leadership. But if we are to be successful and to keep in step with the foremost people of our times, we must learn to be on time, here and now. There is little use in our expecting that a miracle will happen, and that we will explode into "promptness" sometime in the future. Promptness is a state of mind. It is a persistent determination to make good, rather than to make excuses.

These are wonderful times in which to live. Never were opportunities for service and success greater, but we will never achieve the highest efficiency in service or the fullest measure of success unless we learn the value of promptness—the true thrift which makes conscientious use of precious time.

It is interesting and rather appalling to know that eighty-two per cent of all men die penniless because they have not taken time by the forelock and saved anything. They always put off that time, and most of them doubtless thought they would begin later.

So it would seem that Mr. Babson's charge that many fail because they are one jump behind, is even a mild expression of the actual facts. Probably it is putting

it strong to say that the remaining eighteen per cent are always prompt, thrifty and one jump ahead. We have it in our power to choose which class we will be in.—The Classmate.

JUST WHY THE HANDKERCHIEF IS SQUARE

You have never seen a round handkerchief, have you? And do you know why handkerchiefs are square? The shape of a handkerchief was fixed by royal decree years ago. Usage has perpetuated the form designed.

Handkerchiefs have been in use from the earliest days of civilization, but they were of any shape that individual fancy dictated. Some were oblong, others were round or triangular or square until one day at the Trianon Marie Antoinette chanced to remark to Louis XV. that it would be more convenient and neater if the square form were used. On January 2, 1875, the King of France therefore issued an edict decreeing that "the length of handkerchiefs shall equal their width throughout the kingdom," thereby standardizing the shape of handkerchiefs for all time.

In the sixteenth and seventeenth centuries handkerchiefs were usually very costly, being edged with rare and fine lace and covered with embroidered initials, armorial bearings and love-mottoes. The different ladies at the French court were particularly noted for their elegant handkerchiefs.

With passing modes and fancies they changed the color of their handkerchiefs. When in good health they carried green handkerchiefs, and when depressed or in bad health they carried brown ones.

Handkerchiefs have always been popular as gifts, and have even been exchanged by monarchs. Among other costly handkerchiefs possessed by Marie Antoinette was one embroidered with pearls valued at five thousand dollars, and the famous Madame du Barry owned one of much greater value, whereon her name was worked in precious stones.—Girls' World.

NOTES ON TOBACCO

The fire loss of \$500,000.00 at Breckenridge, Texas, has been traced to a cigarette stub thrown into a waste basket.

Louise and Alcese Oliver, aged 11 and 3, were burned to death at Sellers, South Carolina, in a building set on fire by the dropping of a cigarette stub by a farm hand.

On January 25th the Chicago Board of Education placed its official ban on the use of cigarettes by pupils attending the schools of that city.

Judge Nolan, of New York, fined twenty-five men \$2 each for smoking in the subway, and told the offenders that their lack of consideration for the law and the comfort of others by smoking in public places might, if persisted in, deprive them ultimately of tobacco, in the same way

that prohibition was brought about.

Manfred P. Welcher, of New York, field secretary of the Anti-Cigarette League of America has been granted permission to speak in practically all the schools of that city on the cigarette evil, as well as the evils of tobacco used in other forms.

Dr. Wm. Brady, in one of his splendid syndicated articles on health topics, refers to an alleged report from a professor at the Academy of Medicine in Paris, affirming that "the pipe, cigar and cigarette are the most powerful preventives of grippe, spinal meningitis, cholera, diphtheria and typhoid." Here is Dr. Brady's cutting comment. "Isn't it strange how deficient American tobacco is in these extraordinary properties! Think of all the soldiers who smoked cigarettes, yet contracted influenza, meningitis, etc."

THE INVENTION OF THE THERMOMETER

It was not until the eighteenth century that the thermometer appeared. Among those who failed in their attempts to devise a heat-and-cold measure were the noted Halley and the great Sir Isaac Newton. These scientists endeavored to supply the needed instrument by means of tubes containing oil, spirits of wine, etc. It was reserved to Gabriel Dan Fahrenheit, an obscure and poor man living at Dantzic, to give the world its thermometer.

Fahrenheit had failed as a merchant and, possessing a taste for chemistry and mechanics, turned his attention to the problem of the thermometer. During his first series of experiments he used alcohol, but he soon became convinced that mercury was a more suitable substance to use in the tube.

It was about 1720, at Amsterdam, that Fahrenheit turned out the mercury thermometer that has served as a model ever since.—Selected.

Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. II Chron. 14:11.

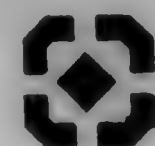
The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.—Isaiah 32:17, 18.

Bless the Lord, O my soul, and forget not all his benefits: who redeemeth thy life from destruction: who crowneth thee with lovingkindness and tender mercies.—Psalm 103:1, 4.

Sorrow reveals forces in ourselves we never dreamed of.—Harriet Beecher Stowe.



EDITORIALS



Education and Service

As Christians, our minds should always be clear on this important fact concerning the subject of education, viz., that its object should be to better fit us for Christian service.

Of course there are people who seek an education for selfish ends, just as there are some people who profess Christianity for reasons of policy. But certainly these facts can be no argument against either education or Christianity.

If our education does not make us more efficient in our service for the Master, if it does not give us certain advantages which we would not otherwise have, if it must be gotten rid of as a worse than useless impediment, as some would have us believe, before we can be expected to render efficient service for Christ and the Church, then certainly there is not the least excuse for the Church trying to maintain educational institutions, or for a young Christian to seek to secure an education at the expense of some of the best years of his life and at a financial sacrifice that is often very serious to say the least.

But the truth of the matter is that the right kind of an education is a real help in Christian service. We are beginning to realize it more and more. We are demanding of our ministers, our missionaries, and our leaders that they have at least some special training and qualifications. Our active workers themselves are in many cases the first to realize their limitations and their need of training for the work which they are expected to do. Of course we count all education and training and preparation as nothing compared to "the excellency of the knowledge of Christ Jesus," but so do we count all of our natural talents and our efforts in His service, and yet we must make use of them. Paul did not mean to say that these things were dead weights to him in his service as long as he kept them in their proper relationship to the plan of the Master.

Of course there are people who have gone wrong in their efforts to acquire an education. Of course there are folks who over-emphasize its importance. Of course a real training and experience with the Master is more important than all of the college training that one might be able to secure. These things are true and taken for granted. But the truth still holds that the right kind of a Christian education and training is a most valuable asset to effective Christian service, which those who have the opportunity of securing dare not neglect. And if we as individuals and as a Church wish to help extend the Cause and Kingdom of the Master we will do well not to place any obstructions or discouragements before our young people that will prohibit those who might other-

wise do so from making use of all of the educational advantages which they can properly use.

Shall We Retrench?

This is not a time to withdraw our support from Christian work and activity already begun.

The world has not yet been won for Christ. "All Creatures" have not yet even heard the Gospel story. The fight against sin and wickedness is as fierce today as it ever was. The enemy has not yet been conquered, is in fact seeking new ways and methods for pressing the battle still harder. He is even invading our own ranks,—the ranks of the Church of Christ,—and seeking to sow strife and dissension so that our work may be less effective. We need to stand together and fight the good fight of faith with more vigor and more emphasis than ever before.

In this fight which we are waging we must not enlist only our words, or our prayers, but our all. This includes our money of course. Some of us are unable to go out into the front lines of the conflict but we can help others to go and can support them while they are there. In fact it is our Christian duty to do so, and while we have been doing much along this line we need to do still more if even the work which we have already begun is not to suffer,—not to speak of our privilege and opportunity of beginning work in other needy fields.

Recently it has become necessary for our Mission Board to cut down the allowance for evangelistic work in India by fifty dollars per month. The Board undoubtedly did not want to do this, but they felt that because of the shortage of funds it was the best they could do. The Board would have been glad to increase the appropriation instead of decreasing it, if they had had the money. But they cannot send money when there is none.

But the result, so far as the work in India is concerned, has been almost tragic. The evangelistic work of the Mission is one of the most important phases of work carried on there. There are a number of native helpers giving their full time to this work who receive their support from the evangelistic fund. Fifty dollars per month may seem like a comparatively small sum but it means the support of a number of workers at the low rate of Indian pay which they receive.

Shall we allow this important work to suffer because of a few paltry dollars? The schools, hospitals, orphanages, and other institutions are all useful and indispensable to our work there, but after all, the evangelistic work is perhaps the real vanguard of the work and to retrench here means hurting the whole cause.

Let us give so liberally to our mission cause that instead of sending less money to our foreign missions our Board will be able to send more, and instead of retrenching or merely holding our own we may push out more extensively and intensively than ever before.

Heroes of the Faith

In every age and under every circumstance since the early beginnings of the Christian era there have been heroes of the faith—men who would die rather than violate their convictions and beliefs.

The Scriptures narrate the death of some of the earliest Christian martyrs. History records many since, especially during the middle ages at the time when Church and State were still controlled by one head. The stories of the persecution and death of some of our Anabaptist forefathers during this stormy period read like tales from another world. It is almost impossible for us to picture such circumstances, and yet we know that once they did exist. We feel a thrill of pity and admiration for those who were so relentlessly persecuted and killed when by a word or a gesture indicating a surrender they might have spared their own lives.

But the time for heroes is not past. We need them today and if the real history of our period is ever written we will see them faithfully portrayed on its pages. There are those still who endure persecution and mental suffering of the severest kind because of the faith which they hold and because they speak true to their convictions. There are those who within very recent years have faced hardship and danger and death because of their devotion to duty. Some have actually given their lives for the Cause of Christ, and many more would be willing to do so if the occasion demanded. And yet we know that in a very real sense everyone who does his duty and who faithfully performs his task, perhaps unknown and unappreciated by most men, can be a hero of the faith. Most people like to do big things, and yet it takes heroes, sometimes, to do the common ordinary things of life which somehow must be done.

But shall we not after all in a very special way remember those who give their lives in faithful service far out on the frontiers away from home and kindred and friends, such for instance as our missionaries and relief workers? The recent death of Bro. M. C. Lapp in India adds another name to the list of those who have in this special way forsaken houses and lands and brethren and sisters for the sake of the Gospel. Their lives should be an inspiration and a benediction to us and their examples should help us to work more faithfully than ever.

Thank God for these heroes of the faith! Thank God that we can all do our tasks faithfully and heroically, even though obscurely, and win equal approbation and reward with those who do the greater things. But we thank God for their examples, and for their lives, and trust that many more will be raised up to take their places and to bring the message of the Gospel to those who have not yet learned to know it.

God's Purposes

God's purposes span the centuries. They are eternal. The part that any individual may play in them is very minute and almost negligible when compared with the whole. It is this fact, after all, which gives us courage and hope when we fail to see the progress that we feel ought to be made, or when things look dark and discouraging and the battle seems lost. When we think of the fact that God has been working out His purposes from the earliest foundations of the world, and that He will continue to work them out through the ages to come, and when we remember that the period of time which we as individuals spend here is not even comparable to a drop in a bucket,—then we may begin to see that a few years of disappointment and apparent failure may be but the means of bringing about conditions which will make possible a greater success and a fuller realization of God's purposes in the future. If we have done our duty there is no reason to feel discouraged.

But the fact that one's own brief lifetime plays such a small part in the eternity of God's plans does not absolve us from our responsibility for making the best possible use of it. Our obligation toward this end is as great as if the outcome of the whole depended upon it. It is the omnipotence of God that enables Him to take account of our brief span and to be concerned about us as individuals. And if our lives are lived according to His plans we may have the satisfaction of knowing that they are fitted into the great plan which God has outlined and foreordained according to His great purposes.

Let us not forget that God's plans and purposes span the centuries. We cannot begin to fathom them. The small infinitesimal part of them that may be comprehended in our own lifetime may seem to bring about a direct reversal of the things we would like to see accomplished, but who can say that in the ages to come when all mysteries have been cleared away and when we shall know even as also we are known, we shall not see God's hand in it all and shall realize that because He chose to deal with us imperfect human beings the course that He chose was the only one that could be used?

This and That

Readers who are interested in "Old Settler Stories" will observe that no installment appears in this issue. We again wish to assure you, however, that all of the stories promised will appear in due time. The author of the family history sketches is putting much hard and conscientious work on the series he is furnishing, and they should make a very valuable contribution of data and material that a little later might never be secured.

The series of "Sketches by the Way" which has been running for the past two years concludes with this issue. We trust that these sketches have been enjoyed by our readers and that they have been profitable as well.

We are also glad to announce that Bro. Harold Bender, who is planning to spend a year in some of the Universities in Germany, will contribute a number of articles on interesting phases of German University life as well as descriptions of the country itself.

CHRISTIAN LIFE

WOMAN'S INFLUENCE IN THE HOME

Mrs. Daniel P. Sommer

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

"A wise woman buildeth her house; but the foolish plucketh it down with her hands"—says an Old Testament writer. Long ago it was recognized that woman exerts a great influence, as she moulds and trains the children that will grow up and live according to the ideals that have been implanted into their minds and hearts. St. Paul in his epistle to Titus enumerated some of the vitally important things that should make up the ideals we wish to present to our young people.

As members of the Christian Church are our ideals as high as they should be? Is not too often the aim for our boys that they shall be educated, gain a position for themselves and get on in the world? Too often for our girls we have the ideal that they also shall be educated, refined and accomplished, and in due time "get settled." Our boys and girls should indeed be educated and cultured. But if these things constitute the whole end of our efforts, then in what are we removed from pagans?

What then, should be our ideal? That the child should live the life as Jesus has ordered and planned it for him. A man or a woman is great if his or her character is what it ought to be. That the boy may be a godly man, that the girl may be one of the King's daughters, is the supreme matter.

Let us note again the text. One version gives it thus: "that aged women likewise be reverent in demeanor, not slanderers, nor enslaved to much wine, teachers of that which is good." In the preceding verses the apostle had mentioned some of the traits, some of the virtues, that the aged men should exemplify, such as temperance, discreetness, love, patience, etc. But not a word is said of any influence or effect that it may have on the younger generation. But in the next three verses he writes concerning the deportment of the aged women and is desirous that they have high ideals and a reverent attitude toward the things that are of the greatest worth, the things that determine whether our life shall be a success or a failure. They should have as many serious things to think about that there will be no time for slander or gossip, talk that is not ele-

vating but often causes much harm and serious trouble. They should be no slaves to the wine that would deprive them of their best judgment, and would bring them down to a plane where they could not direct and train those that have been entrusted into their care. They should be teachers. Teachers of what? Of that which is good. Whom should they teach? All of the children, of course. But why does he in the next verse lay so much stress on the necessity of training the women? **That they may train the young women** to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands that the word of God be not blasphemed or maligned. How important that the young women of our land have a proper realization of the tremendous responsibility that rests upon them, and the opportunities that are theirs to make this world a better place to live in.

In the first place a young woman has a great influence in shaping the ideals and determining the attitude a young man will take toward the sacred things of our lives. If she holds on to true principles and refuses to sacrifice them in order to enjoy for the moment some petty pleasures, she may often lead another to obtain a higher vision of man's purpose in this life. If she marries a young man who shares with her the ideals of sacredness that surrounds the home the foundation is laid for the greatest and best institution to be found in the world. And for how much does it count now that she—that **they**—have lived a chaste life so that they may impart to their offspring ~~can~~ healthy bodies that shall not be burdened with loathsome disease.

The children ~~are~~ likely to be what we are, not what we tell them to be. There was once a mother whose daughter was called in the early days of budding womanhood to the higher service of heaven. In looking over her papers her mother found these words in her journal: "As I have watched the daily, hourly life of my mother through the years of mingled cloud and sunshine, I feel that I must be true indeed to be worthy of such a mother." It is in daily, homely living indeed, that practical piety can best show itself. Why do we make so much of mother, and why do we have a Mothers' Day? Does not the experience of motherhood, with its suffering and trials and cares, ennoble and enrich and make more sympathetic the

heart of the mother towards all of God's creatures? How infinitely below this is the mere "society woman" who merely thinks of dress and social functions and fondles and cares for a poodle dog!

In this day of unrest and disquietude, when many are being unsettled and are questioning the old beliefs and practices, it is so important that the mothers—the aged women—grandmothers some, be sound in their doctrine, reverent in demeanor, servants of God in the home, working with might and main against the tide of evil that would overwhelm the young life of our nation.

Dalton, Ohio.

WHAT MAKES A TRUE HOME?

Home hardly means to us any more what it used to mean. We have allowed our modern civilization with its nervous, feverish rush, its commercial craze and pleasure chase to rob the home very largely of its rightful place in our lives. You do not need to tell me that God's blessing does not rest like a benediction upon the home where Christ is made the head of the family and the Unseen Guest at every meal. Read the story of Obed-edom's home while the ark of God was there and you will know.

It does not take a great income to make a home. "You may pile up grandeur and miss the soul of a thing." I have crossed the threshold, up and down this land, of many a palatial residence, admired the handpainted ceilings and the works of art upon the wall, copies from Rembrandt, Rubens, Raphael, Reynolds, and Murillo, and sometimes the original; I have feasted my eyes on the snowy statuary marble from Carrara, from Paros and Mt. Pentelicus; have gazed upon the handsome furniture of Circassian walnut, bird's-eye maple, and mahogany; I have seen the sideboard groaning under the weight of handpainted china and cut-glass dishes, and as I have stood there with my feet sinking in the soft oriental rugs, I knew, because of what I had learned of this thing and that other, that had entered like an evil genius into precincts once sacred, that I was standing in a **house** and not in a home. And I have said, You may have all this and more, but if peace is not there, and contentment and love and mutual forbearance and fidelity to marriage vows, that place to you will be little more than a mausoleum of dead hopes and dead ideals, and the handsome furnishings will become like the ghosts of other days, to haunt you with the thought of what might

have been if, when founding that home you had taken as your motto the first four words of this book, "In the beginning God."

I do not mean to say that such is true of the home without the family altar. That indeed would be inexcusably rash and such recklessness of statement as would be deserving of severest rebuke. But when I find homes, as I do find them by the score, where husband and wife are members of the Church and sometimes the children, too, and yet find that suspicion has grown up among them; that tender family relationships have no place; that pastime hours are given up to Christ-dishonoring and character-mildewing indulgences; that husband and wife though living under the same roof are living apart; and when I read of a supposedly Christian home being wrecked by adultery, and divorce for various other reasons; do you mean to tell me that all this would be so, if from the time that home was established, it had been the custom of husband and wife, or father and mother and children, to daily read the Word of God and kneel quite low together while a man's voice was heard pleading for his own and sometimes a woman's voice praying for her home? No! No! No!

On the 10th day of April, 1852, an American citizen died in Africa. They laid him to sleep in the little graveyard at Tunis and there let him lie until America's sense of honor came back and we sent a man-of-war over to Africa to bring him back. They dug up his ashes and placed them on board the battleship and headed for the homeland. Bands of music went out to meet the incoming ship, the big guns in the forts thundered a welcome, and the flags everywhere were hung at half-mast. On a special train they bore his body to Washington and there business was suspended, the office locked and halls of congress adjourned, and as the funeral procession moved up Pennsylvania Avenue, the President and Vice-President of this country, members of Congress, military and naval officers stood there with uncovered head to do honor to the man whose remains were carried by. The rich were there and the poor; the humble and the mighty. Who was the man in the coffin? What great battle had he fought? None. What great book had he written? None. What great oration had he delivered? None. What great painting had he spread on canvas? None. What had he done? He had written a song. A song sung by the millionaire and by the owner of the cottage "that leaves the palace far behind;" sung by the mother at the fireside and by the children that travel the world around. The man in the coffin was John Howard Paine, and the song he had written was "Home, Home, Sweet, Sweet Home; Be it ever so humble there's no place like home."—Dr. W. E. Biederwolf in *The Family Altar*.

WHAT IS YOUR FAVORITE HYMN? A Vote that shows the Favorites of Americans

Before reading further, stop long enough to decide what you would name as your favorite hymn, or what hymns you would name if you were to choose three or six. With that profitable bit of thinking done, read on and see how well-known hymns are rated by Americans. The voting was secured by "The Etude," a well-known, popular music magazine, found on the pianos in a multitude of American homes.

This magazine called for an expression of preference in the matter of hymn favorites and secured over 32,000 titles. We believe you will be interested in noting how the vote stands. Before reading the list, write out your favorites so that you may not be influenced by the judgment of others.

Here is the list, the figures indicating the number of votes received in the 32,000 votes submitted:

Abide with Me	7301
Nearer, My God to Thee	5490
Lead, Kindly Light	4161
Rock of Ages	3432
Jesus, Lover of My Soul	2709
Holy, Holy, Holy, Lord God Almighty	1444
Just as I Am, Without One Plea	875
Jesus, Savior, Pilot Me	487
My Faith Looks Up to Thee	236
All Hail the Power of Jesus' Name..	220

The following received between 150 and 200 votes: "O Love That Wilt Not Let Me go," "How Firm a Foundation," "In the Hour of Trial," "What a Friend We Have in Jesus," "I Need Thee Every Hour," "Sweet Hour of Prayer," "When I Survey the Wondrous Cross."

The following received between 100 and 150 votes: "He Leadeth Me," "In the Cross of Christ I Glory," "Jesus Calls Us, O'er the Tumult," "Onward, Christian Soldiers," "Guide Me, O Thou Great Jehovah," "O Mother, Dear Jerusalem."

The hymns receiving between 50 and 100 votes were: "Will There Be Any Stars?" "Come, Thou Almighty King," "Softly Now the Light of Day," "Oh, Worship the King," "Now the Day is Over," "Come, Ye Disconsolate," "One Sweetly Solemn Thought."

Favorite Hymns of Famous Americans

After "The Etude" had received from thousands of people an expression of opinion as to their favorite hymns, the magazine solicited a similar expression from a number of well-known people. Our readers will be interested in some of these opinions.

Honorable William Jennings Bryan

I find my favorite religious song comes rather low in your list, possibly because there are two tunes, one of which is, I think, much more suited to the words. "One Sweetly Solemn Thought," sung to the tune with the slowest measure, is my favorite hymn.

Another song that I am fond of does not seem to be mentioned. "I'll Go Where

You Want Me to Go" is one of the best of the songs of consecration.

The songs, however, which have received the largest vote are excellent selections from the large number of soul-stirring hymns. My father's favorite hymn, "Kind Words Can Never Die," was one of the best songs fifty years ago; it seems to have disappeared, although the value of kind words is not less today than it was then.

Bishop Warren A. Candler

I name the following hymns: Keble's hymn, which begins "Sun of my soul, thou Savior dear," and Charles Wesley's hymn, which begins, "Jesus, the Name High Over All."

With reference to the list you enclose, I would prefer "Jesus, Lover of My Soul," "My Faith Looks up to Thee," and "Come, Thou Almighty King."

Mary Roberts Rinehart

I love a great many hymns, but I believe that my favorite is "Lead, Kindly Light." It is the one hymn that stands out from my childhood with greatest distinction.—The Watchword.

Sunday School Work in Egypt

While discoveries at Luxor, Egypt, are calling attention to ancient history a fine foundation for a better future is being made in developing the efficiency of the Sunday school in that country. The children who are in the Sunday schools of today will have a large part in making the history of tomorrow. While Rev. Stephen van R. Trowbridge, representative of the World's Sunday School Association is on furlough, Sheik Metry Dewairy is doing a fine amount of field work on behalf of the Sunday school Committee in Moslem Lands. After his return from Palestine he was engaged in translating "Shepherd of Aintab" into Arabic. From October to April it is impossible for him to find time for translation as he is constantly engaged in holding Sunday school conferences and in visiting Sunday schools over each week-end. At his request four presbyteries appointed a special committee to develop the Sunday school work in their respective areas. More than sixteen conferences have just been held covering the territory from Alexandria to Luxor.

The aim of Mr. Dewairy would be a good one for any Sunday school worker in the homeland. He writes "I am trying everywhere to call to the meetings teachers from other denominations, especially the Copts. I believe that these conferences, even of one day, will be of great help to every teacher, especially the rural one. I am insisting this year on organizing teacher-training classes wherever there are two or more teachers, in which they can prepare themselves for the lessons, study Sunday school literature, and plan methods for the improvement of their own Sunday schools. I also try to make them understand that these one day conferences must be followed up by local conferences and I am glad to report that many of them showed willingness to do these things."

• MISSIONS •

WALDENSIAN COLONISTS IN THE ARGENTINE

J. W. Shank

Ever since our arrival in Argentine we have known that there are colonies of Waldensians both in Argentine and in Uruguay. It was our aim to visit the oldest colony in Uruguay when we were making a survey of the field four and a half years ago. Somehow our plan failed at that time and since, we have been so busy with the organization of our own work that we have had no time to think of visiting other Protestant missions or colonies.

About a year ago I met a Salvation Army man in the station at Trenque Lauquen. During our conversation he told me that he makes periodical visits to a number of Protestant colonies in the Pampa. These are Lutheran and Waldensian colonies. Realizing that the Waldensian colony he spoke of is not so very far away I thought that we should try to visit them sometime.

About six months ago a man by the name of Luis Jourdan stopped over night in Trenque Lauquen. He came to our house before the evening service and later also attended a baptismal service we had that night. He told us that he belonged to the Waldensian church of the colony in Uruguay and that he was on his way to visit some of his relatives in the colony in the Pampa. That evening after the sermon and baptismal service he got up and gave a testimony. His beautiful Spanish and his deeply spiritual message stirred the hearts of all present. Every one said, "Surely that man is a devout Christian." After that our desire was still stronger to visit the Christian colony in the Pampa.

When it was known that we would return to the States for our furlough, we decided that we must by all means visit this colony so as to be able to give our brethren at home an idea of how colonization schemes have worked out in this country. We only regret that we could not visit other colonies, for there are many others. Thus it was that we planned a two-days' visit to Jacinto Arauz, the center of the Waldensian colony of the Pampa. To get there it was necessary to take a train at Santa Rosa, which is our farthest western station, and travel in a southeasterly direction toward Bahia Blanca.

It was our plan that my wife should accompany me but when the time came she was so busy sewing for our voyage that she could not go. We spent Sunday, Feb. 25th at Santa Rosa giving our last visit with the mission at that place. Then

I went on to Jacinto Arauz while my wife returned to Trenque Lauquen.

The journey from Santa Rosa to my destination was interesting for it was the first time any of us had passed through that section of the country. The greater part of the Pampa is covered with low scrub forests composed of the thorny calden trees. They are seldom higher than ten or fifteen feet. The general aspect of the country is suggestive of a wilderness. Very few houses are seen out in the country and there are only a few houses at the different stations. There are several towns that are pretty large. One of them, General Acha, we should enter some time as soon as it is possible.

Arriving at the station, Jacinto Arauz, I inquired at once about the minister, Levy Tron. I was told that he was in Uruguay attending a conference but that a very special friend of his lived just in front of the station. I immediately went to the home of Mr. Griot, introducing myself and telling him my mission. He received me very cordially, made me acquainted with his wife and said that I should make myself at home with them during my stay.

All of the Waldensians speak Spanish but their native tongue is French. Mr. Griot is really a wealthy man, owning over two thousand acres of land. He also runs a big store, has large wheat warehouses and owns an electric light plant which supplies light for the town. He and his family are very intelligent and well educated people, his son being a student at the University of Buenos Aires and his daughter having studied considerably more than the average girl of her age. They are well acquainted with the history of their people and did not hesitate to give me information about anything I wished to know. They own several automobiles and were thus well prepared to take me around to see the colony.

Though we were hindered somewhat on the following day because of heavy rain, we were able on the second day to make a tour through the most important parts of the colony. The country is rolling and is not covered with the forests which are found farther north. It is beautiful open prairie land the soil being black and composed of clayey and sandy substances. It produces well when there is plenty of rain, but there are years when the rains are very light. For that reason the farming must be carefully managed. The actual crop failures have been few and the aver-

age is very good, for nearly all of the colonists are doing well. The farms are nearly all quite large ranging from about 400 acres to 2000 acres. One sees great wheat fields that spread out over a number of square miles all being farmed by one man. Wheat is the best crop for it is better suited to a climate that is comparatively dry. The soil is not so deep as in some other places hence it is not suited so well to alfalfa. There are many good alfalfa fields on the lower slopes. The soil is underlaid by shale rock. Some barley, rye, flax and dwarf corn is raised. The dwarf corn is the type that is best suited to the climate.

None of the Waldensians are really poor. They live in strongly built houses, some of them being mud houses with brick floors but they are well plastered and whitewashed. Others have substantial brick houses that are well finished.

Mr. Griot told me that there are more than a hundred thousand acres of wheat farmed each year near Jacinto Arauz, all of which is sold at this town. About the half of this is grown by the Waldensians. A mill owner who is a Waldensian told me that he grinds over 300 tons of wheat into flour and that the product is all used by the colonists. The value of land in this section runs from 120 to 150 pesos a hectare. This would be about 20 to 30 dollars an acre.

Since the farms are so large the colonists are pretty well scattered. This makes it difficult for them to keep up a strong religious life. They have three churches in the colony where they have regular Sunday services and Sunday schools. They do not have night services nor midweek services. It was not possible for me to find out much about what is the actual state religiously of the colony, because I was not present at any of their services. I think there is some evidence of too much interest in worldly matters for an ideal religious life, however among them there are very fervent people who have a truly missionary spirit. In general they live simply and seem to be good, virtuous people.

The few days with them enabled me to see what is possible for a Christian colony in this country. If there are enough people together as in this case (about 85 families), a community life is possible so that one's beliefs and customs can be largely preserved. If there are too few colonists together I believe that it would become difficult after some years to maintain the peculiarity of a sect. If the colonists

should all have a strongly mission spirit, great good could be done among the Argentine people. I think the Waldensians have not done anything so far to win the Argentine natives to their faith. Their aim has been to find homes for their families where they can also maintain their religious faith. Unless they change and become endued with more of a mission spirit, I fear that they may some day get

farther away from their original faith. The finest thing they have done is to have won the confidence of the Argentine people who live near them. Next to aggressive mission work, that is perhaps the most valuable contribution they could give to the country where they live. Thus they have fulfilled faithfully a part of their mission and let us hope that they will also be led to fulfill the rest.

INDIA'S CHANGING ATTITUDE

Geo. J. Lapp

The impress of the Gospel has been made on India and its power is acknowledged by political, social and religious leaders who are natives of this country. They have sought out and found the secret of the marvelous progress of civilization, invention, education, finance, freedom of thought and action, etc., in Western countries. While they too realize that war and the hatred, devastation, and moral depravity that it left in its wake set those nations back yet they are watching with open-eyed wonder their rapid recovery and again setting right the wrongs they had made. They are also able to discriminate between un-Christian acts of greed, graft, profiteering, oppression, political indiscretions, bolshevism, recklessness, and intolerance, and the practical working out of righteousness in efforts to relieve, reconstruct, uplift humanity and again infuse into the morale of communities and nations a sense of the proper fitness of life and relationships whether social, religious or moral. They are closely watching the workings of prohibition in America and see from afar the results not only on the youth of America herself but the possible workings of it in India. They have also awakened to the realization that non-Christian mysticism as it had been taught and adhered to from times immemorial contains no solution for the myriads of ills to which India has always been heir.

While leadership of every class and kind in India is seeking to eliminate Western influence and civilization and emulate such Oriental countries as Japan and China in her new efforts to become a stable nation, yet they have come to know that Japan's marvelous developments within the last two decades and China's attempts at righting herself have not been due to inherent forces except as they have been vitalized by a dynamic which has come from without.

Indian leadership has come to openly recognize that dynamic which is at the root of all stable, just, free government, which is the foundation of social emancipation from evil and retrogression, and the very heart of life not only for time but for eternity. Let me give you a few examples of the confessions of leaders. Their names speak for themselves as to whether or not we consider what they promote praiseworthy. Rabindranath Tagore refus-

es to let an idol be brought on the premises of his great university. Mr. Gandhi urges every Hindu to become a close student of the Bible and himself is a regular reader of it. The editor of the Indian Social Reformer calls upon missionaries to "Stand by India in her endeavor to apply the central teachings of Christ to her national life." Sir Ashutosh Mukerji, former Vice-Chancellor of the University of Calcutta declared, that the Bible had been the greatest influence in his life. Mohammed Ali, a reactionist, and one of the most violent of the Khilafet leaders, wrote a remarkable letter to Mr. C. F. Andrews, a former missionary, in which he said that he was spending his leisure time in reading the Christian Scriptures. He had entirely read the book of Genesis and had finished Matthew and Luke and one of Paul's epistles. He asked Mr. Andrews to send him some books in which the genuineness and integrity of the Christian Scriptures was discussed. Sir Narayan Chandavarkar states, "The ideas that lie at the heart of the Gospel are slowly and surely permeating every part of Hindu society. The Maharaja of Travancore declares, "It is the Christian's Bible that will sooner or later work out the regeneration of India." I have mentioned the names of non-Christians only but tried to choose those who are representative both as to locality as well as walk in life, and whose labors have counted very largely in helping to mold the thought of India, not only of the upper classes but also of the masses. I could give you the names of more but these will suffice.

Now permit me to quote from one of the great Christian lights of India whose life and works are known throughout the world and who is respected by every class of people. Who has not read his life and not been touched by his Christian devotion and the thorough abandonment of himself to the service of God and to the preaching of the cross of Christ as emblematic of the manifest love of God? As a believer in Christ and a Christian mystic in the Biblical sense the word he gives us in his message to the Missionary Review of the World (March number) his impressions as a result of his experience in the following words: "After having met different classes of people all over India, people of many castes and creeds, I have arrived at the

conviction that spiritual India is unconsciously preparing herself to accept Christ as her Savior. For centuries there has been a deep spiritual thirst in India and gradually Christ is being revealed to meet this need. The earnest seekers after Truth are being led by the starlight of their religions to the Light of the world. When they find Him, many, like the Wise Men of the East, will present their gold, frankincense, and myrrh, so that heart, soul, and body, and all they possess will be laid as an offering at His feet."

Sadhu Sundar Singh, while being a fearless evangelist, not hesitating to go into the remotest recesses of mountain fastnesses to preach the Gospel to the wildest tribes of the Himalayas and trust God implicitly for his daily food as he thus wanders from place to place sowing the seed of the Kingdom, yet also exemplifies the Indian appreciation of the contemplative in religion. He sees this tendency throughout the whole land and draws our attention to the forces which are leading India to meditate upon Him who is the Light of the World.

Efforts to emancipate woman from her low estate, the struggling of the suppressed classes of India for greater social recognition and privilege, and attempts to create a national spirit within the country have led all leaders to seek common ground and they have not found this common ground within their own systems of belief. They have found it in the teachings of Christ and this has automatically brought about a point of contact between the Christian and non-Christian communities of India. This means not only the recognition of Christ's teachings as supreme and sufficient but brings the Indian Christian community into a relationship where she can come into her own and feel that she, who has been held as alien and ostracized these many years and made to bear the stigma of having broken caste and allied herself with one class of the untouchables in India, can effectually help to steer the forces of India into channels of right, not as political peers but as believers in the Christ whose teachings have gained the respect of all classes of India.

Since India has changed her attitude to such a marked degree within the last few years and openly acknowledged that the application of the principles of Christ's teachings to life presents the only solution of India's problems and is the only dynamic worthy of vitalizing Indian life and relationships, this is not a time for the Christian missions to retrench. The only thought of the people at home and on the field should be to advance, especially along evangelistic lines. This attitude toward Christ on the part of the people of India puts the Christian Church in the unique position as interpreter of Christ as a teacher, example, the Son of God, the Savior, and He who is to be crowned Lord of all—THE STRONGEST CHALLENGE THE CHURCH HAS EVER HAD.

A WILLING SACRIFICE

Selected by Florence B. Lauver

When the annual collection for "missions" was announced, the deacon began to wonder what would be expected from him, and his heart swelled with pride as he thought of his contributions in the past. "The missionary cause needs advancing; I'll make it fifty dollars this year," he said to himself. With a feeling of real satisfaction at his own magnanimity, and a genuine desire to help convert the heathen, Deacon Gray, the multi-millionaire, and his daughter Margaret, entered the church.

The speaker was a returned missionary, one from their own church, now home from India on furlough. He was a stalwart young man at the time of leaving, filled with courage and enthusiasm for his work. Now, his frame was bent, but there was a fire in his eyes not seen before, for the Living God had met him, and he was speaking with a power that stirred every heart.

He pleaded for consecrated young men and women to go to the foreign field; he pleaded for money to educate the missionaries and to send them! He made very plain the great need of this people who had no way to learn of God except through those who were sent; he pictured the awful degradation in which the people were sunken, and the wonderful transformation in the lives of those who had accepted Christ. Then he told them of the missionary who had left all to carry the light to this benighted people.

This plea for money reached every heart, for this young man had grown up among them. Hands went down deep into their pockets, and went down again and again. Such a collection was never taken in that church before. Thousands of dollars were laid on the altar, but no soul offered himself to go as a living sacrifice. The deacon had his fifty dollars in his hand ready to drop in, but just then he caught an unusual look in Margaret's eye which struck to his own heart with terror. "O God," said he, "spare me my only child; do not send her away from me." Hastily putting back the money, he drew out his check book, and wrote a check for five hundred dollars. He was pleased with what he had done, but the look in the girl's eyes troubled him.

Margaret had remained for Sunday school and when she joined her father at dinner, she was very earnest in her plans for the education of the student missionaries. A grand fete was to be given, the elite of the city were to be invited, and much money raised. This greatly pleased the father, for he had feared that further inroads on his pocketbook were to be made.

The papers, a month later, were filled with praises of this wonderful fete. Great and marvelous had been the preparation; men of honor and renown hastened to attend; goodness, beauty, and fashion were all there. Was all this done for the honor

and glory of Him who created the universe? Ah, those who looked in the face of a certain young woman knew she was above ordinary motives. Her father looked also, and trembled.

Strange that father and daughter should have the same dream that night. Together they went, always hand in hand. Sometimes they were lifted up and carried across oceans, rivers and mountains. They visited many lands and strange people; they saw dens of sin and iniquity. They were permitted to go unseen through the homes of these people who knew not Christ. Sorrow, wretchedness and misery seemed to be the common lot; the women were helpless and hopeless. Once they were allowed to question the missionaries, for they marveled at their shining faces in the midst of such sorrow and desolation. Each one questioned testified to the presence of God in his heart, making possible what would otherwise be impossible. Then these two people, who were dealing with the supernatural that night, had their eyes opened still further, and while they could not plainly discern the Being present, they knew that they were in the presence of God, and they fell on their faces before Him in terror, lest, seeing His face, they should cease to live. Then One came and lifted them up and bade them not fear but follow Him. He led them to a lonely place between two hills where there were a number of low mounds, a plain board at the head of each giving meager information about the one lying there. One name was very familiar to them, for she had gone from their own town, trusting the Lord to take her through the course of training at the Missionary Institute. The church had expected to pay her way, but no one started the movement to raise the money, and when she finally wrote that she was working her way through school, they felt greatly relieved, and had no further care about the matter. But now Margaret and her father had the vision brought before them of the young girl, never very strong, at work in the laundry. They were told that she had to work four hours each day for six days in the week to pay her board. They saw her tired form bending over the washboard, and they saw her hasten to her desk to get lessons ready for which the more favored students could take double time. They saw her come out triumphant at the end of the year with high marks but with depleted health. Her spiritual life was so evident that she was sent directly to the field; but the frail body, so worn out by overwork, could not stand the trying climate, and she speedily sank into her grave. They remembered how they had promised to pray much for her, but oh! they had so many things to think about that they had forgotten.

They were shown one more picture before leaving. They had received word that a certain missionary must go to the hills on furlough if his life was to be spared. The church had made a fitful attempt to

raise the money. Twenty-five dollars was subscribed and they decided to try again the next Sunday, but they were hindered. Now they saw the man, so worn and frail, tottering along and keeping at his work; his face was all glow, for precious souls were being gathered into the fold. They saw him carried home, and saw the wife's look of anguish as she pleaded with God to save her husband's life.

Margaret and her father came down to breakfast late the next morning. They ate little and talked less. They seemed to understand that they had been together in their dreams. Finally Margaret said, "Can we not raise enough money next Sunday for that poor sick man in India?" But the father said, "It may be too late by that time," and he wrote out a check for an amount much larger than was needed, went down to the telegraph office, and soon the sick man and his wife were on their way to the hills.

The following Sunday was long remembered by those present. The deacon told his pastor on Saturday that he and his daughter would like to say a few words to the congregation before the service began. The pastor wondered greatly, but readily gave his consent. Margaret took her turn first. In a very few words she offered herself for the foreign field. She said the Lord had called her to go to India, and she told them, through many tears, of her vision of the Hindu women and children, and how they held out their hands to her, entreating her to come and help them.

When the father took his place on the platform, a great hush came over the audience, and every eye was dim with tears, for the deacon simply bowed his head and wept. He was having a vision of Calvary. The pastor also caught the vision, though in a lesser degree, and while the deacon remained with bowed head the pastor's rich voice sang the words of "Calvary."

With bowed heads they waited, pastor and people, for the deacon's message. That "hill lone and gray" had been made so real to them. Finally the deacon raised his head and lifted his hands in benediction, and soon he and the pastor were alone; alone, except for the presence of Him "who was slain but is risen again."

One morning, ten years later, a stranger entered the church. He proved to be Mr. B—, an old college chum of the pastor, and being himself a pastor in a distant city, he was promptly invited to address the audience. The fame of this church had gone far and wide for the number of missionaries constantly going from it to the field, and for the great amount of money annually pledged for missions.

As Mr. B— looked over the audience, and caught that look of the Master in so many faces, he said to himself, "No wonder so many go into the Lord's work from this church."—Publisher Unknown.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold—Prov. 22:1.

THE MISSIONARY'S DEFENSE

The following occurrence was related by Missionary Von Asselt, a Rhenish missionary in Sumatra from 1856 to 1876, on a visit to Lubeck:

"When I first went to Sumatra, in the year 1856, I was the first European missionary to go among the wild Battas, although, twenty years prior, two American missionaries had come to them with the Gospel; but they had been killed and eaten. Since then no effort had been made to bring the Gospel to these people, so naturally they had remained the same cruel savages.

"What it means for one to stand alone among a savage people, unable to make himself understood, not understanding a single sound of their language, but whose suspicious, hostile looks and gestures speak only a too-well-understood language—yes, it is hard for one to realize that. The first two years which I spent among the Battas, at first all alone and afterward with my wife, were so hard that it makes me shudder even now when I think of them. Often it seemed as if we were not only encompassed by hostile men, but also by hostile powers of darkness; for often an inexplicable fear would come over us, so that we had to get up at night and go to pray or read the Word of God, in order to find relief.

"After we had lived in this place for two years we moved several hours' journey inland, among a tribe somewhat civilized, who received us more kindly. There we built a small house with three rooms—a living room, a bed-room and a small reception room—and life for us became a little more easy and cheerful.

"When I had been in this new place for some months, a man came to me from the district where we had been, and whom I had known there. I was sitting on the bench in front of our house, and he sat down beside me, and for a while talked of this, that, and the other. Finally he began:

"Now, tuan (teacher), I have yet one request."

"And what is that?"

"I would like to have a look at your watchmen close at hand."

"What watchmen do you mean? I do not have any."

"I mean the watchmen whom you station around your house at night, to protect you."

"But I have no watchmen," I said again; "I have only a little herdsboy and a little cook, and they would make poor watchmen."

"Then the man looked at me incredulously, as if he wished to say: 'Oh, do not try to make me believe otherwise, for I know better.'

"Then he asked: 'May I look through your house, to see if they are hidden?'"

"Yes, certainly," I said, laughing; "look through it; you will not find anybody." So he went in and searched in every corner,

even through the beds, but came to me very much disappointed.

"Then I began a little probing myself, and requested him to tell me the circumstances about those watchmen of whom he spoke, and this is what he related to me.

"When you first came to us, tuan, we were very angry at you. We did not want you to live among us; we did not trust you, and believed you had some design against us. Therefore we came together, and resolved to kill you and your wife. Accordingly, we went to your house after night; but when we came near, there stood always, close around the house, a double row of watchmen with glittering weapons, and we did not venture to attach them to get into your house. But we were not willing to abandon our plan, so we went to a professional assassin (there still was among the savage Battas at that time a special guild of assassins, who killed for hire any one whom it was desired to get out of the way), and asked him if he would undertake to kill you and your wife. He laughed at us because of our cowardice, and said, 'I fear no God, and no devil. I will get through those watchmen easily.' So we came all together in the evening, and the assassin, swinging his weapon about his head, went courageously on before us. As we neared your house, we remained behind, and let him go on alone. But in a short time he came running hastily back, and said, 'No, I dare not risk to go through alone; two rows of big strong men there, very close together, shoulder to shoulder, and their weapons shine like fire.' Then we gave up killing you. But now, tell me, tuan, who are these watchmen? Have you never seen them?"

"No, I have never seen them."

"And your wife did not see them?"

"No, my wife did not see them."

"But yet we have all seen them; how is that?"

"Then I went in, and brought a Bible from our house, and holding it open before him, said: 'See here; this book is the Word of our great God, in which He promises to guard and defend us, and we firmly believe that Word; therefore we need not see the watchmen; but you do not believe, therefore the great God has to show you the watchmen, in order that you may learn to believe.'—Christian Evangel.

MISSION FIELDS

India is the heart of Asia. It is the land of intense religion, dreamy philosophy and religious emotion.

India has seven hundred thousand villages and three times the population of the United States, with only half its area.

It is claimed that India has three hundred and thirty-three million gods. It is the most idolatrous land in the world, and many of its dieties are vulgar and obscene.

The caste system in India separates the people into iron-bound cliques, and makes advancement under heathenism impossible.

There are twenty-six million widows in

India, of whom one hundred and fifteen thousand are less than ten years old. The widows in India are slaves and can never hope for any other life. Less than one in every hundred women in India can read.

Last year in India the Methodists refused to receive into church-membership 150,000 people because these people offered themselves in masses. They were ignorant and there were not sufficient workers to care for them.

There is room in Africa for the United States, all Europe, India and China. The continent is six thousand miles long, and four thousand from east to west.

If a man should preach every day to ten thousand Africans, not one of whom has heard of Christ, it would take sixty-five years to tell the Gospel to all the inhabitants who are in darkness.

Africa is a continent of fears. Her people are bowed down by generations of witchcraft, cannibalism, poverty, vice, disease, superstitions, theft, polygamy, and murder.

When David Livingstone entered Africa over half a century ago, little else was known but its coast line. Today it is being gridironed with railroads, and its commerce is reaching the world.

Japan has seventy million people and eighty per cent of her population has never heard of Christ.

Japan was opened to the Gospel in the eighties, and because of the neglect of the church in America her people swung away from the Christian opportunity, and today heathen temples are very popular.

In spite of the above fact, Japan is open again in a wonderful way. The nation pitifully confesses its need of religion. Mr. Meri Mura, a millionaire of Tokyo, travels throughout the land telling the people that Japan's moral need can only be met by faith in God.

The five divisions of China exceed the United States by an area larger than the German Empire, England, Belgium, and Montenegro.

The number of people in China is equal to those of all North and South America, Africa, Great Britain, and Germany combined.

China has 743 walled cities and 450,000 villages and towns.

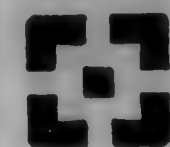
A wonderful people who have held their rational and racial characteristics for four thousand years. A people that thrive in the arctics and in the tropics. A patient, long-suffering, hard-working, substantial race.

Awakening now from her slumbers of two milleniums, China is eager for all the good the West can give her.

It is impossible to state which is the most needy field in the world. The time is so opportune and conditions so peculiar in all the great mission fields that to discriminate between the immediate need of either of these is impossible.—Publisher Unknown.



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XXV

Paul's mission to new regions was not undertaken until he had confirmed the churches in the fields in which he had begun his labors in the Gospel. He left those districts rejoicing in the Lord. They were confirmed in their faith and were placed on a basis on which the work could prosper and the church was added to daily by those who believed and accepted the fellowship of the faith of Christ. Acts 16:5.

The regions lying to the east and north of Syria and Cilicia were the next which seemed to the Apostle to be inviting ones for the message of the Gospel of Christ. Acts 16:6,7. To them the Apostle turned and endeavored to enter them with the Gospel. The Lord had sent him to the Gentiles and wherever there were those who had not heard of the Gospel, there he would go. It did not appear to be necessary for him first to ask the Lord for a particular field. In the case of Paul every field was his field. Why should he have stopped to ask the Lord to show him which field he should enter? He learned by having the doors closed to him, which fields he should not enter. From them he turned to go to the next unoccupied territory and went westward. It is not possible to know in what manner the Holy Spirit forbade Paul to go into Bithynia. He knew what was the manner of this revelation, but did not explain it. We too, may know the method of the Holy Spirit, and his methods are always according to the needs and knowledge of the individual to whom He reveals Himself. His methods and means are as infinite as were the works of Christ and as is the work of God. It belongs to every worker in the service of the Lord to enter the fields that are open and only turn from them when he knows the will of the Holy Spirit is that he should not enter. How many unoccupied fields are suffering because some one is waiting to be shown where to go instead of learning where not to go!

Again, there are occasions when the Lord plainly reveals to His servants by some special call that there are fields that are needing the testimony of the Gospel and that there are open doors for the Gospel of grace and salvation. Acts 16:9,10. We do not know how long Paul and his company tarried in Troas. By the description of the journey we would gather that they had not been long in

that port when the call from Macedonia came to them. In this case the Apostle is careful, even to details, to give the nature of the vision and the message by which he was called into another country and into new territory to carry on the work to which the Lord had called him. There is definiteness in this call. The great success which followed this call is the evidence that there was no mistake in the vision and its import.

The certainty of Paul's convictions is known by his immediate action. There was not much delay in preparation. He was near to the country of Macedonia. His equipment was sufficient. It was not a call to the uttermost parts of the earth as is the case of some of our present missionaries. It did not require preparation for the learning of new languages. He was fully ready and went immediately.

The first meeting in Philippi, at the riverside, resulted in the conversion of Lydia and her household. Among the worshippers of God it was not difficult to open to them the Word of God and preach Christ to them. The Lord opened the hearts of those who sought Him. He revealed His Son to those who desired to know His will. This woman of God and her household were the first to fellowship with Christ in the continent of Europe. Her house became the first Christian home in that land. It became the first centre from which the Gospel went forth in that country. They became helpers of the Gospel in this simple manner.

The baptism of these believers was an evidence of the fact that the ordinance as given by the Lord was practiced among the disciples and among all early Christian congregations. They knew the Word, they believed in the Lord and obeyed His will in this ordinance, thus giving their testimony that they loved Him and had espoused the faith of the Gospel of Christ.

Following the conversion of Lydia and the little gathering at the side of the river, there occurred the event of the conversion of the jailer. Leading up to this experience the record tells of the declaration of the damsel possessed of the spirit of divination and of the casting out of that spirit by the word of Paul, the wrath of the men who made merchandise of that spirit and, the beating and imprisonment of Paul and Silas.

There was perhaps some value to the declaration of the spirit which was in the

maid, in this that it gives evidence that the evil spirits know the servants of God. May it not be the case that this method of making them known resulted in carrying out the purpose of Satan in bringing the servants of the Lord into disrepute and into suffering? But it is also evident that the power of God was manifested in a more remarkable manner, when, by the power of the earthquake and miraculous breaking of the bonds of the prisoners, God released them and saved them from the power of the enemy. Moreover, the power of God went still farther and brought salvation to one of the officers of the law, who were responsible for the sufferings of these servants. Truly, the Lord had said, paraphrasing the exact words, "Fear not them which are able to kill the body, and after that have no more that they can do, but rather fear him which is able to destroy the body and soul,—Fear God."

These demonstrations of the power of God and of Satan left an impression on the people of Philippi. It is evident that many believed on the Lord, but they also suffered many things of the enemies of the Lord. In the Epistle to this church at a later date the Apostle encouraged them to have comfort from the Lord. It is an epistle of comfort and reveals the nature of the strong faith in Christ which is born in the midst of afflictions. Trials do not deter faith, and suffering is a source of strength for faith.

The Workers' Column

Spiritual Life and Development.—Col. 2.

July 8.

- I The beginning of spiritual life.
 1. Resurrection into new life.
 - a. Risen with Christ. v 12.
 - b. Risen with Christ through faith of the operation of God—v 12
 - c. Quickened with Christ and forgiven.—v 13.
 2. Freed from sin.
 - a. Putting off the body of the sins of the flesh by the circumcision, or death of the body, of Christ —v 11
 - b. By the blotting out of the handwriting of ordinances against us.—This reference to ordinances applies to the Law of Moses.—v 14.
 - c. By the cross of Christ.—v 14.

II. The new spiritual standing of the believers.

a. Receiving and walking in Christ—

v 6

b. Completed in Christ which is the head of all principality and power—v 10.

III. Aids in the development of the spiritual life

1. Prayer for each other—v 1.
2. Love for each other—v 2.
3. Knowledge of God and of Christ—vv 2, 3.
4. Established in the faith of Christ as taught by the apostles—v 7.
5. Thankful obedience to the faith of Christ—v 7.
6. Making Christ the source of every spiritual power—v 19.

IV. Things which hinder spiritual growth

1. The enticing and beguiling words of men—v 4.
2. Vain and deceitful philosophies of men—v 8.
3. The traditions of men—v 8.
4. The wisdom of the world—v 8.
5. Ceremonial observances and practices of spiritual devotions and moods not associated with the recognition of Christ—vv 17-19.
6. The observance of law and morality as a means of attainment of holiness and salvation—vv 20-23.

A Gospel for All Nations.—Romans 1, 15.

July 15

I. The nature of the Gospel.

1. It is the Gospel of God—v 1.
2. It is the Gospel concerning His Son—vv 3, 4.
 - a. He was incarnate.
 - (1) He was the son of David according to the flesh—v 3.
 - (2) He was declared to be the son of God by His resurrection from the dead—v 4.
3. It was promised and agrees with the prophets in the Holy Scriptures—v 2.

II. The purpose of the Gospel.

1. For obedience to the name of Jesus Christ, the Son of God—vv 3, 5.
2. That all nations might be obedient to the faith of Christ—v 5.
3. That a message of salvation might be sent forth among all men, by men—their having received grace and apostleship for that purpose—v 5.

III. The nations to whom the Gospel is sent.

1. It is to be sent among all nations—v 5.
2. The Romans who believe are accepted—v 6.
3. It is to be sent to the Gentiles, Greeks and Barbarians—vv 14, 16.
4. It belongs, also, to the Jews—v 16.

IV. Why all nations need the Gospel.

1. Because God has manifested to all nations His power and God-head, and they have been unbelieving and have rejected Him—vv 19-21.
2. Because the hearts of the nations are darkened by their worship of other gods—vv 21-25.
3. Because they know they have sinned and are under the condemnation of God—v 32.

V. The privilege of salvation for all nations.

1. The ministers of the Gospel are sent to all nations—15:16.
2. Those of all nations who believe are an acceptable offering unto God, accepted by the Holy Ghost—15:16.

Qualification and Service.—Paul.

July 22

I. His qualification as a Jew

1. Better than many of his equals.—Gal. 1:14. (Marg—equals in years).
2. A leader among men, as seen in his persecutions—v 14.
3. A Pharisee of the Pharisees.—Phil 3:5; Acts 23:6.

4. A blameless man according to the law.—Phil 3:6.
5. A powerful writer—II Cor. 10:10.

II. His special qualifications as a minister of Christ.

1. He received his Gospel not from men, but from God—Gal. 1:15-17.
2. God persuaded men through Him.—Gal. 1:10.
3. He was instructed from the Lord—I Cor. 11:23.
4. The Lord revealed Himself to Paul.—II Cor. 12:1-5.

III. His infirmities

1. His speech was contemptible—II Cor. 10:10.
2. His bodily presence was weak—v 10.
3. There was given him a thorn in the flesh, that the power of God might be fully revealed in Him—II Cor. 12:7.
4. He had no excellency of speech—I Cor. 2:1.

IV. The effectiveness of His service.

1. Through the Spirit he knew and spake the wisdom of God—I Cor. 2:12-16.
2. He marvelously affected even rulers by his wisdom and the power of his testimony. Acts 24, 25, 26.
3. He astonished the learned Greeks.—Acts 17.
4. He persuaded Jews and Gentiles concerning Christ.—Acts 18.
5. Idolators were turned to the Lord.—Acts 19:17-20.

The Pleasures of the Lord.—Psalm 147.

July 29

I. It is His pleasure to have the praises of His people—v 1.

II. What the Lord does which causes His people to praise Him—vv 2-6

1. He builds the habitation of His people, strengthens his Church.
2. He brings to Himself those who are outcasts.
3. He consoles and gives joy to those in trouble and sorrow.
4. He calls attention to His greatness in creation.

III. He delights to bless His creation.—v 8

1. By sending rains He causes the earth to become fruitful.
2. He cares for all animal life in a marvelous way.

IV. Some things in which the Lord does not delight—v 9

1. In the strength of the horse.—Horse racing, etc.
2. In the legs of a man.—Athletic contests, etc.

While God is the author of this strength there is nothing marvelous in it according to His greater power, and the greater glory that men should seek in His works.

V. Special objects of God's pleasure.—vv 10-20.

1. In those that fear Him.
2. In protecting and blessing those who trust in Him.
3. In providing for all those who wait upon Him—v 14.
4. In keeping His word and the promises to all creation—vv 15-18.
 - a. His word controls all nature.

b. He keeps His promise with the earth in the return of the seasons.

5. He delights in keeping His word the source of wisdom and blessing, before the hearts of all of His people—vv 19, 20.

The Weeping Prophet.—Jeremiah.

August 5

(Junior)

I. The Prophet's sorrow.

1. The extent of it.—Jer. 9:1.
 - a. He would that his head were waters and his eyes a fountain of tears.
 - b. He would weep day and night for those whom he knew would be clean because of the coming destruction upon Jerusalem.
 - c. He would flee away into a lonely place in order to weep and pray for his people—9:2.
2. The cause of his sorrow.
 - a. The people are treacherous.—v 2.
 - b. They were liars—v 3.
 - c. They were not truthful.—v 3.
 - d. They grew worse instead of better.—v 3.
 - e. They turned away from the knowledge of the Lord.—v 3.

II. The prophet's love and concern for his people.

1. His warnings.
 - a. He warned them of the evils of their neighbors, and told them how evil their neighbors had become.—vv 4, 5.
 - b. He told them that they all had refused to hear the Lord.—v 6.
2. His message from the Lord.
 - a. The Lord would bring sorrow upon them to turn them to Himself.—vv 7, 8.
 - b. The Lord would destroy their land and make it desolate on account of the sins of the people.—vv 9-11.

III. The prophets appeal to the people to be wise and return to the Lord.

1. He asks them to think of these things.—v 12.
2. He shows them why the Lord will destroy them—v 13.
3. He tells them they have turned to idols instead of trusting in the Lord.—v 14.
4. He again tells them of the certainty of their captivity if they continue in their sins.—v 16.
5. He tells them that the whole nation will be made to weep if they do not return to the Lord.—vv 17-22.
 - a. The mourning weep and the daughters will all be called on to weep.
 - b. Because of death and suffering all the people will be distressed.

IV. His appeal for the hope of the people.

1. They should not hope in their wisdom and riches.—v 23.
2. They should put their trust in the knowledge of the Lord—v 24.

V. A final warning

1. The people of the Lord—the Jews, would suffer with all the other ungodly nations if they did not return to the Lord with all their hearts.—vv 25, 26.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

EDUCATIONAL

WHY MUST WE EDUCATE?

Harold S. Bender

Practically all of the first American colleges were established with the primary object of providing the churches with a trained ministry according to old-world ideals. Harvard, Princeton, Yale, King's College (Columbia), Williams, Amherst, Brown, whatever they may be now, were originally thoroughgoing Church schools, ministerial training schools. This ideal of the educated ministry was inherited from the old world and taken for granted.

The Mennonites who came over from Europe in Colonial days did not bring this ideal with them and hence no trace can be found in our history of academic or schools of higher education similar to those of other denominations whose successors today are numbered by the dozens in the eastern states.

It is true that the original leaders of the Swiss and German Anabaptists were trained men, university graduates for the greater part, equipped with the best training of the day. Such were Grebel, Manz, Denck, Hubmaier and others. But persistent persecution soon made it impossible for Anabaptists to enter the universities and denied them every such privilege. Still more the persecution generated a state of social mind among the Anabaptists and their descendants which, together with the conviction that the simple teachings of the Bible required no educated men for their propagation, manifested itself in positive disapproval of higher education altogether. From that time almost to the present day Mennonite Higher Education has been in the eclipse.

It is not in order in this brief sketch to point out how higher education has been revived among us and how the last generation has seen the establishment of a dozen colleges and academies in all branches of the church. Neither is it in order to discuss the beginning revival of the ideal of a trained ministry. But it must be recognized that there are still those who are not convinced that the Mennonite church is justified in undertaking higher education. The opposition to it is generally sincere and of several varieties.

First there are those who profess to disbelieve in higher education of any sort above the grammar school on general principles. It is condemned as a waste of time and money and unnecessary particularly for a farming population. In addition it is said to be productive of more harm than good. A second class believe in higher education thoroughly but

oppose Mennonite educational ventures because they hold that such a small group, a group lacking trained men as well, has not sufficient demand, nor sufficient resources of men and money to produce first-class institutions. We few who wish higher education should attend already established state and private institutions doing good work. A third class oppose Mennonite Education because (to their minds) it will bring radical changes in the historic principles of Mennonitism or at least in the present application of them. This they are not willing to see occur.

In spite of the goodly number who belong to one or the other of these three classes the conviction that the Mennonite church of today must educate is growing increasingly stronger and more widespread. But **Why** must we educate?

In the first place the Mennonite church must educate if she is to hold her young people—and not only hold them but discharge her duty to them. This is not a mere theoretical argument. It is today a very practical one. Nor can it be evaded. In the past only the exceptional young man went to High School and College. If he did go he seldom came back to the church. Today, particularly in the middle west, partly because of state laws requiring longer school attendance, but also due to other causes the average boy or girl goes to High School. A recent investigation by the President of Goshen College revealed that about one thousand Mennonite young people in round numbers, go to school in the High Schools of Ohio, Indiana, Illinois and Ontario. Probably a third of them want to and ought to go on to college. If they cannot go to Mennonite schools they go to state or private schools. There they not only are deprived of Mennonite teaching and ideals and live in an atmosphere inimical to them, but usually are deprived of any religious education whatsoever. The logical result of this usually is loss of loyalty to Mennonitism and occasionally decay of religious life or complete apostasy.

This stream of Mennonite young people going to school, as mentioned above, is increasing. It cannot be stopped. It ought not be stopped. Mennonites want their children to be equipped with the best training and insured of highest development of personality and character as well as other folks. But the primary point is that this stream to the schools cannot be stopped. The consequences of going to non-Mennonite schools has been point-

ed out. Hence the question facing the Mennonite church simply is, does the church want her young people and if she wants them does she love them enough to provide for their Christian education of the type they are calling for and which they must have to adequately equip themselves for work and service and life in the world today? Only a Christian college can adequately develop Christian character and equip for Christian service. Only a Mennonite college can build into Mennonite young people a Mennonite faith and life-ideal. It is not right nor fair to cast Mennonite young people upon the mercies of the materialistic state institutions of the day for four determinative and most formative years of life. The responsibility stares the church in the face. The church must educate to meet the demands made upon her by her own young people. With eager hearts young men and women of today confidently expect the church to discharge this responsibility.

In the second place, the Mennonite church must educate if she would save herself. This applies to the Mennonite church of today, not of a century ago. The time is past when we can remain in an isolated seclusion from the life of today, even if we wished to or ought to. City churches are increasing (there are now about fifteen such); contacts with the world are increasing. Problems are multiplying. We cannot in the future expect to remain a solely rural church, as we have in the past. Even if we could, rural life is so changed that it is now open to almost the same influences as the city. To meet adequately the problems that are just before us and that will become increasingly difficult in the next generation we must have a trained ministry and a trained leadership. This can best be developed only in our own church schools and seminaries.

In the third place, the Mennonite church must educate if she is to propagate herself in the modern world and bring to it the particular message for which she has been ordained and preserved by God.

Twenty-five years of experience in foreign mission work has demonstrated that the most effective work can not be accomplished without thorough preparation and training. Missionaries who go out without such adequate preparation often do excellent work, but no one is more conscious than they themselves of the handicaps to be overcome. Even those who have a college training come back for more in their furloughs. It is from their lips that the advice comes to young

volunteers to get the best preparation possible. The Mennonite church cannot adequately discharge her obligation to spread the gospel in foreign lands without a supply of trained and prepared workers to send forth. The only question is: shall she train her own workers or shirk the responsibility and shift it to others and lose those workers when they are fit for service as has happened again and again? For if our workers are trained in non-Mennonite schools we cannot expect them to carry the distinctive message which we believe is the truth of the Gospel.

The foreign mission field is fundamentally but little different from the home field. Eventually we will be forced to realize that it is just as important that workers at home have the best possible preparation as that workers abroad should have it. They must have the modern worker's equipment to meet the problems before them today. An untrained man is greatly handicapped in his approach to the modern educated world. Only in exceptional cases can he adequately comprehend the life of the day and adapt himself to it in such a way as to really propagate his faith. He has too much to learn about the soil, the seed, and how to sow, cultivate, and reap it.

We have not yet learned how to adequately present to the modern world our great love-peace doctrines. And that much-needed principle for the religious—and social life of the day,—a simple piety,—we are almost failing to present at all. These principles are not meant to be kept by ourselves alone. A successful program for presenting these much-needed and distinctive Mennonite principles to the world and applying them to the life of today is yet to be constructed. It is doubtful whether it can be done except by trained men. Today as never before there is an opportunity for such a constructive program. If we expect to give the world that message which is our heritage through the ages, we must educate.

But why is higher education, including the college and seminary, necessary to produce trained workers and leaders? Cannot such be secured without establishing a series of costly and perhaps dangerous institutions? Yes, to some extent it is possible, but the price to pay is too great. The price must be paid in the school of experience. The wheels of progress are raked while a few are learning to solve problems by the costly lesson of trial and error, and the price is apt to be failure at a crisis.

Education is designed to prepare and fit men for the battles of life by teaching them in a few years the lessons learned through long ages of experience in the human race. To do this costs men, money, and institutions, but it pays in the long run. There are dangers in such a process, but they are not such as cannot be successfully met and overcome by consecrated

service under the guidance of the Spirit of God.

The Mennonite church is forced at the present time to educate, whether she will or no, to adequately care for the spiritual and intellectual needs of her young people who will go to school in increasing numbers. She will educate if she loves them and desires to keep them and use them.

The Mennonite church must educate if she wants to be able to successfully solve the problems before her in this and the coming generation by a trained leadership—that is, a trained ministry.

The Mennonite church must educate if she wants to continue to be a propagating church in the modern world—not only as the church of Christ, but as interpreting to the modern world her own peculiar message.

Elkhart, Ind.

EDUCATION AND SERVICE

Joseph Graber

Service is measured by faithfulness and not by results. It is a common misconception that the measure of a man's service is the visible results it accomplishes. The reason for the general acceptance of this idea is perhaps the fact that results are such convenient measuring-sticks, and on the other hand, from the viewpoint of man, who cannot see as God sees, there are no other guages of service than mere visible results.

We are glad, however, that the Scriptures teach no such mean standard of service; that there is no advantage, and that there are no heights of service to which all cannot attain. How merciless is the world to everyone except to the extraordinary! What comfort has it to offer to the humble, self-sacrificing servant? None, unless he accomplishes great things. The man with the five talents,—the eloquent preacher, the leader of men, the genius—these are the men who are rendering the world a real service. The humble child of God who has consecrated his life wholly to the service of God, the Church, and his fellow-men—he is overlooked.

In the twelfth chapter of First Corinthians in his analogy between the human body and the Church, the Apostle lays not so much emphasis upon the relative importance of the work done by the various members as he does on the fact that all must be faithful in performing the work assigned to them by the Spirit. And he here further makes clear that the most inconspicuous of the members whose work is hidden from view is after all the most vital and necessary. The countless references to service in the Word, of which Hebrew 11 is but an example, in no instance make anything other than faith and faithfulness the test of service. In II Cor. 12:15 Paul says: "I will very gladly spend and be spent for you." The Apostle's chief concern here was not what he might be able to do for his Corinthian brethren, but he felt that if he should entirely spend

himself in serving them faithfully that he would have done his duty. John expresses the same sentiment in Rev. 2:10—"Be thou faithful unto death and I will give thee a crown of life."

Why then education, if results are not a measure of service? An appropriate question indeed, and we would say at the outset that any educational program that tends to interfere with this ideal of service is undesirable.

"Saved to serve" is the watchword adopted by many Christians, and they find abundant support in the Scriptures for their ideal. Christ said: "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." And further, "But he that is greatest among you shall be your servant." We do well in considering occasionally this fact, especially in connection with our getting an education, for the popular aim of education in these times seems to be to develop leaders and not servants. And the fact is that the general product of such an educational policy comes out thinking itself prepared to lead, while in fact it is entirely unfit for service.

Having a clear vision of the purpose of our education and the end we wish our school training to accomplish in us is quite essential. Everyone must admit that education is a dangerous thing not to be trusted too far; and that it has in instances, which must certainly have come under the observation of everyone, really unfitted the individual for a life of service rather than prepared him for a greater service. This fact makes us step cautiously and often stop to again orient ourselves and see just where we are and in what direction our education is leading us.

Education after all is nothing more than a moving force which will take us in almost any direction we desire to go. Whether school training fits or unfits for service is largely a subjective matter. Why am I in school? is a question to which the student should have a ready answer, and his answer to that question is generally an indication of what his education is doing for him. He who acquires an education with a selfish ideal finds in the end, whether he realizes it or not, that he has perfected and rooted within himself a character that almost fatally unfits him for service anywhere in the world. On the other hand education likewise nurtures and stimulates an unselfish ideal of service. Develop and not create is the big word in education today. Education is simply placing the individual in an environment favorable to his growth. How important then that the germ be the proper kind; that we keep steadily in view the fact that our education is to better fit us for service, and by service I mean usefulness in the church, helpful to our fellow-men, and on the whole instrumental in leading souls to Christ. Any other educational idea cannot but be selfish and unchristian.

The true aim of education then is serv-

ice, and not accomplishment. It is on this premise that we decide in favor of education and that we continue to advocate and encourage it. Every loyal steward must be constantly chagrined at his inability to render the best service. He

craves for a training that will lead to a higher satisfaction in service; a training that will more nearly enable him to do his best and bring back to God His own with the highest usury.

IN THE LAND OF SACRED STORY

XIII The Fellaha

A. M. Eash

The Fellaha of Palestine are the farmers. In his "Out-Of-Doors In The Holy Land," Dr. Henry Van Dyke calls attention to four unchanged things among all the changes that have been wrought in that land. He mentions the hills and valleys, the stars in the heavens, the beautiful wild flowers on the stony hillsides and, last, the human heart "where hopes and longings and affections and desires blossom immortally." I shall invite you to take an unprejudiced look into the lives of the folks who for centuries have known Palestine as their home land and who are looking with alarm at the Jewish immigration.

Palestine has a population of about one million people. In size it is about one fourth the size of the State of Indiana with more than one third its population. It has a number of small fertile plains but most of the hills are bare and stony. There are several fair sized cities. Jerusalem has about one hundred thousand population. Jaffa and Haifa are growing rapidly. Bethlehem, Gaza, Hebron, Nazareth, and Nablous, together with several other smaller and less familiar towns count their population by the thousands. The larger portion of the population, however, lives in villages dotting the hillsides. True to the custom of the Near East, you do not find the people living scattered on farms as they do in this country. The chief occupation of the villagers is the raising of food for themselves and their families, and tending their flocks of sheep and goats. They are the farmers and it is to them that we now turn.

The villages are usually on hills, frequently on the very top. This is possibly due to an ancient custom followed for the sake of security. In the days of Samuel, Ramah, Mispah, Shiloh and Ramoth Gil-eah were on the tops of mountains. Bethlehem and Nazareth are on hills. You will recall the words of Jesus relative to "a city set on a hill." Evidently the present custom of living on the hilltops is simply following one of their ancient practices. There are possibly fifty houses to an average sized village. They are made of mud and stones. One room with place for cooking and sleeping, no windows and a single door is ample for a family. The floor is of mud and does not call for frequent sweeping—saving considerable labor. A new coat of mud on the roof and walls just before the

rains begin insure a dry house for the winter season. While a chimney would be a convenience it is not really essential. It is easier to sit in a room filled with smoke than it is to build the chimney. Then, too, there is a certain amount of heat in the smoke, which is quite comfortable in the damp winter days. There are no house furnishings except the little mud stove, the cooking pot or bowl and the few blankets needed for bedding.



Going Home From Market

This one room frequently houses all the members of the families and such animals as the donkey, the sheep, dogs, chickens, mosquitoes, flies and fleas. In other houses the larger of these animals are kept in a separate room but the three last named are seldom absent. Should you be contemplating a visit to someone in the village, however, do not allow the above description of the home to disturb you as you would hardly be privileged to enter the private home of those whom you would expect to visit. Every village has its common guest house where all the entertaining is done. This guest house is in the center of the village and larger than many of the private homes. Special effort is put forth to keep it clean. It probably has a stone floor and a board window that can be opened for ventilation. The bedding, even, may be a little more inviting than you would find in the private home.

While each family is responsible for the upkeep of their own home, the guest

house is the common property of the village and the several families alternate in keeping it clean and doing the entertaining, a family being responsible for a week at a time. The following brief account of a short stop at the village of Anata (the Bible Anathoth—home of Jeremiah) will help you to understand. There were four of us. The day was hot and we were tired and thirsty. When we arrived in the center of the village we asked if we might have a drink of water. (This in itself was not a judicious act because diphtheria germs abound in the cisterns.) The muchtar—head man—of the village happened to be at hand and he very cordially served us with the water and then invited us into the guest house. We accepted the invitation and entered. There were a few chairs in this village and they were brought to the guest house for us. Lemonade was prepared by someone and in the meantime the man who was responsible for the entertainment during that week got busy preparing the coffee. A small fire was started on the floor in the center of the room with weeds from the hillsides as fuel. The raw coffee beans were quickly roasted and then placed into a small hopper where they were ground by pounding. While this was going on the water was being heated on the same fire that roasted the coffee. The noise made while pounding the coffee was a signal to all the men of the village of the presence of the guests, so that by the time the coffee was cooked, the men had either come from their homes or else from the nearby fields and were seated on the floor around us. After drinking the coffee and a short visit we were on our way and the men returned to their tasks.

Naturally the men do not care to spend their leisure time—and they appear to have much of this—in their uninviting dirty homes, so they have common loafing places. These places may be on the shady side of a building near the guest house. At this lounging place the gossip of the village passes the round. They do not drink liquor, but smoking is a common vice. Here they learn of the new program of oppression announced by the Government, or hear of the new group of Jewish immigrants. Here are born and revived feelings of hatred and vengeance. Here are recounted the tales of heroism. Here family pedigrees are thoroughly established. Here the village boys receive their ideals of manhood as they eagerly listen to the conversation of their elders.

Though in his own estimation the native man has many responsibilities, he in reality leads a very lazy life. His wife is constantly on the go. She prepares the daily meals for the family. She must see that the few vegetables are raised. She scours the hillsides for fuel for cooking and for winter. During harvest time she is seen working in the field with her husband. She works on the threshing floor

during July and August. She helps gather the olives in September. In December she helps to sow the seed for next years harvest. She goes to the city to sell her surplus produce and make needed purchases. At dusk you can often see her starting across the rough hills on a ten mile walk to the village, a heavily loaded basket on her head. While she is thus engaged her most illustrious husband is sitting at the village loafing place recounting the virtues and deeds of heroism of his noble ancestors.

She must bear sons for him. If she fails in this she is no honor to her husband and he rains abuse upon her. To have girl babies is humiliating but to have no children whatever is a terrible disgrace. For this reason alone the man has a perfect right to say to his wife, "I divorce you," and send her away. Or, if he so chooses, he can secure a second and even a third wife. It is the business of every man to produce a son who will follow him in upholding the illustrious family name and traditions.

For the village boy life has many charms. He spends hours listening to the tales of his elders. In the caves in the nearby hills he and his fellows reenact the heroic deeds of their fathers. If it happens that the Government has established a school in his village, he can attend or remain away as he chooses. There is no compulsory educational law nor truant officer. Likely the teacher depends on the gifts received from him and his fellows for his support and needs to be tolerant with him. One thing is certain, he would never attend a school at which girls are invited. No boy would so dishonor his sex as to sit in school with a mere girl. Then there are days of shepherding and proud is the boy when for the first time his father entrusts him with the precious flock. Out over the hills he goes leading the sheep to new pastures and to where the quiet waters flow.

I would not care to be a Palestine village girl. Life has no joys for her. As soon as she is able to lift burdens she becomes the caretaker of the baby brother or sister. She must share with her mother the drudgery of her life. She is no asset to the family except as she is able to marry into some honorable family. She was unwelcome at birth, at eight years of age she is betrothed, at ten or twelve she is a bride, at fourteen she is a mother, at twenty-five she is a widow. Always she is a slave to her husband and his family. I would not choose to be a girl in a Palestine village family.

In addition to the village guest house, there are four other institutions that the villagers have in common—the well or spring, the oven, the cemetery, and the mosque or church. The location of many villages can be accounted for by the nearby spring. Fortunate that village which has a spring that supplies water throughout the entire year. Their water is usu-

ally cool, fresh and untainted. Where there is no nearby spring, cisterns are hewn in the hillside and the water caught during the rainy season. If the village is dependent on this cistern water there are frequent times of great concern. Sometimes the summer is unusually long and with no rain from April to November the cistern supply runs very low. Then at times when the rainfall is scant the cistern is not nearly filled during the rainy season and the supply entirely fails. Everyone in the village respects the water supply.

The oven is the public baking place. It

must dismount and build a small pile of stones in honor to this saint else some misfortune befall him on his journey. One rather skeptical member of our party on one occasion refused to show this respect to the wolly and had two successive falls from his donkey as a result. He then hastened to make the pile of stones and had no more falls. Many of these cemeteries are centuries old, same as the villages, and one wonders where all their dead are buried. The conclusion is that both in their living and dying they frequently build their new homes on top of



At Work in the Field

is a mud structure about five feet in height, round shaped and has one door that is entered by stooping. In the center there is a hollow fire place covered with a layer of hard baked dirt. The dough is placed on this hot hard dirt and bakes very quickly. There is no chimney for the smoke so it remains in the little room, gradually works through the mud wall or escapes through the doorway. The women take turns with the baking. The fire is kept up continually and the oven hot, saving much fuel for the individual women. The bread tastes fairly good.

Every village has its cemetery. Most of the tombs are marked with stones. In Mohammedan villages there frequently is one rather elaborate tomb covered with a small stone building. This is known as a "wolly" and is the burial place of an unusually good man who had become a saint. Fortunate is the village that has a patron saint. Some of these saints have a reputation that reaches out to all parts of the country. To it the people come to worship bringing oil and grain as food for the spirits. If a villager would have his plow or other possessions kept absolutely safe he can take them to the wolly and they will not be stolen. South of Bethlehem there stands a lone wolly that not only gives benefits to Moslem worshippers but lends its protection to all. There is a certain point on the road from Bethlehem to Tekoa where the traveler

old ones that had been built by their fathers, fallen into decay and lost from sight.

Then there is the place of worship. Since most of the villagers are Mohammedan I shall tell about the mosque. Every native is religious and worships. You know a man by his religion fully as much as you know him by his name. Everything that he does—his work, his eating, his sleeping—is done religiously. If he has a misfortune it is because Allah willed it. If he prospers it is again because God was favorable. The word "Allah," Arabic for God, is on his lips continually. He prays to him regularly. Always when he prays he turns with his face toward Mecca. The village mosque has the little prayer stall—I do not know what it is used for—on the side of the room toward Mecca. A man can pray no matter where he is at work, but it is better to go to the mosque. Friday is the Moslem holy day and then the sheik reads to them from the Koran. At that time no stranger may be in the room. The village school—if it is Moslem—is held in it by the mosque. The main teachings of the school are Arabic reading and a study of the Koran. The Mohammedan is intensely religious. One reason why Christianity makes such slight impressions on the Moslem mind is the fact that the Christians do not live as intense a religious life as do the Moslems.

(To be continued)

SKETCHES BY THE WAY

XXIV India, China, Japan, and Home

Jesse N. Smucker

The time had at last come to leave Calcutta and start again on the long homeward journey. I boarded the S. S. "Takada" at Outram Ghat on the Hooghly river and as the gang-planks were pulled in breathed a prayer of gratitude that at last after so long a wait I was able to resume my journey, even though it was alone. After six days we stopped at Penang for a day. Took a walk through the city but was glad to again move on. After several days more we came to Singapore.

As we came into the harbor of Singapore we were greeted by the famous Malay divers about whom I had often heard. They came out to us in little canoes and begged us to throw coins into the water. Whenever a passenger did so, quick as a flash they leaped out of their canoes, plunged head-foremost into the water and almost immediately reappeared with the coin in their hands. This furnished a great deal of entertainment for the passengers. As we stopped here for four days we had ample time to visit the torrid city. It is a queer combination of European and Native quarters. The botanical gardens with their torrid vegetation so different from that of temperate climates was of special interest.

At Singapore the ship took on a supply of coal for this is one of the famous coaling stations. The coal was carried from the wharf across a gang-plank into the ship in baskets. There were two coolies to a basket carrying it with a pole across their shoulders. At night I noticed that the north star was just visible above the horizon instead of far up in the heavens as it is in America. Singapore is very near the Equator.

After another week of sailing we reached the Hong Kong harbor. We had quite stormy weather for part of this trip. The weather was very hot. Three of the deck passengers died, one was buried at sea and the other two taken off at Hong Kong. Here we found a beautiful harbor with high hills around a part of it. In India I had heard the missionaries talk of the "Peak Tramway" at Hong Kong but had no idea it was so steep. It goes up the wooded mountain side so steep that one wonders how it is possible. It is a raise of about 1500 feet up a steep track. The cars are drawn up by cables. From the top one has a fine view all over Hong Kong, the Island, the harbor and the river.

The Chinese are again a different type from what I had been seeing all along. It took a little while for me to become accustomed to their peculiar ways of dress. Many of the men in gowns and practically all the women in long loose trousers. Their shops and narrow crowded streets,

the queer writing of the signs, the looks and expressions of the people, all this made one feel that indeed this was a foreign place.

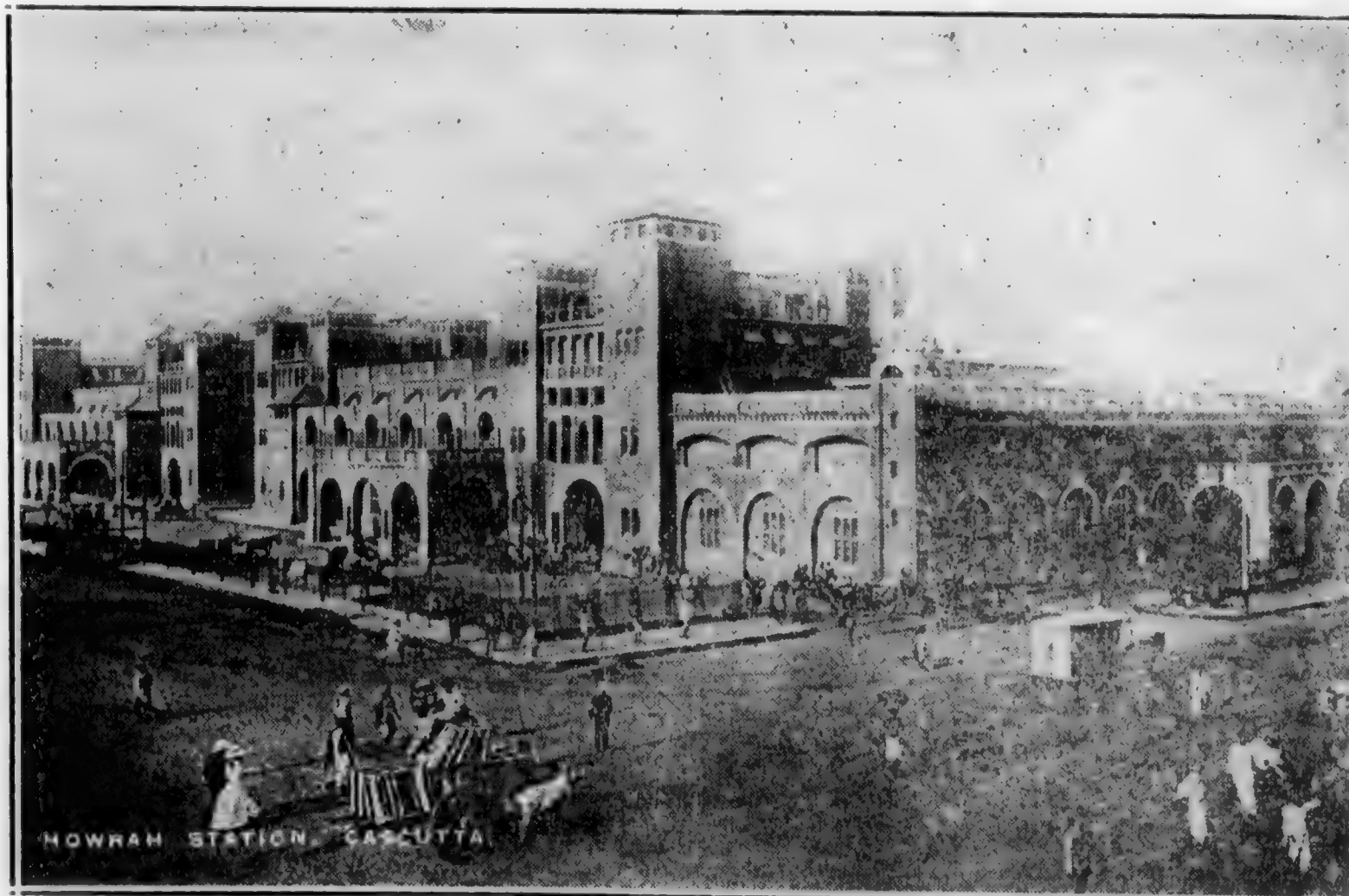
Just a few hours after our little ship came up to the wharf the great "Empress of Asia" also drew up just a little ways off, having just come from America. At once the thought came that it might be possible to get passage on this ship on its return which I had learned was to be within a few days. Although I had purchased my ticket on to Kobe, Japan I at once tried to make arrangements for passage on this ship, which would mean practically no delay. To my joy I was able to get passage and in four days from the time of landing in Hong Kong I was again on my way, this time on the ship that would carry me all the way to America. I was especially grateful as I had been told all along the way that shipping was so uncertain that it would not be at all surprising if I would have to wait a month or more before being able to go on.

The "Empress of Asia" is one of the two largest ships on the Pacific. It is splendidly equipped and outfitted. The magnificent dining room, the luxurious lounge room with its tables and library and its fine finish throughout were in quite a contrast to the first part of my homeward journey when traveling with the camel caravan. We stopped for about a day at Shanghai and then on toward Japan. Our next important stop was at Nagasaki, the coaling station for many of the great liners of the Pacific. It was an interesting procedure. All day huge barges of coal surrounded the ship and perhaps 300 coolies, men, women and children took part in the loading. All

the coal was shoveled into small baskets at the end of a long line of humans extending to the ship up a rude ladder and to the portholes of the ship. When a basket was filled it was passed rapidly along the line from one to the other something like a "bucket brigade," the last one emptying the coal into the ship. It was remarkable how rapidly these baskets would pass toward the ship. There was a constant stream on both sides from one end of the ship to the other moving so rapidly that one had difficulty in following an individual basket. As the basket was emptied it was thrown on the barge and again took its load of coal rapidly to the ship. The little city was different again. It seemed specially noted for its beautiful silk pictures made of various shades of silk woven into beautiful designs.

After leaving Nagasaki in the evening I was awakened in the night by the pitching of the ship. Doors banged, articles crashed to the floor through out the ship, cabin boys hurried back and forth in answer to many calls from the passengers, and although we were on the top deck the spray again and again splashed against our cabin window. We were in a storm, a typhoon. There were not many at meals that day. Around the edges of the table were little boards to keep the dishes from sliding off with extra pieces across the tables to set things against. The chairs were chained to the floor. All day and all night the storm continued. The second day one could again be out on deck but the waves still rolled very high.

After several days more we landed at Yokohama, the great seaport of Japan. A missionary from Africa and I went ashore and took an electric trolley for Tokyo the capital. The trip is made in about an hour. As we walked along the street we came to a moat around a walled enclosure which we entered and found



Howrah Station, Calcutta

ourselves in a large park. Farther in we saw another moat and wall with fine buildings within the walls. We walked up to the huge entrance which we found carefully guarded. This was the entrance to the Royal Palace and the Emperor himself lived within. Soldiers were marching back and forth on the bridge across the moat.

We left Yokohama the next day and now our next stop was to be "America." The ten days trip across the Pacific passed quietly. We had good sailing weather and an enjoyable trip. One of the interesting things was crossing the International date line. One day was Wednesday, August the eleventh. The next day was also Wednesday, August the eleventh. This was the only week of eight days I have ever spent. It was also leap year that year so that in 1920 I actually had 367 days!

I will not take the time and space to try to relate how one actually feels when land is again in sight and especially when that land is "America." We stopped first at Victoria on Vancouver Island and then on to Vancouver. Here we at once were put on a train and did not need to change till we got to Chicago. I had bought my ticket at Hong Kong direct to Chicago. The Canadian Pacific Railway has a very beautiful and scenic route across the Canadian Rockies, beautiful beyond description. Snow-covered mountains, deep canyons and great rocks, forests of pine trees, dashing rivers all are



In Singapore



Orchard Road—Singapore

a part of the beautiful country of Canada. We entered the U. S. A. at Portal, N. D. We were now in the U. S. soon to reach Chicago. The thrill and joy of it all and especially the meeting of friends and "Home" are subjects that must be experienced and not written about. I am just one of the many hundreds all of whom say, "In all the world there is no country like the good old U. S. A. and there is no place like Home." God had marvelously been with me and sustained me. For His Goodness and Mercy I can never be grateful enough. Smithville, Ohio.

MOHAIR

Mohair is a cloth made from the hair of the angora goat. Modern processes of manufacture have greatly increased the beauty and utility of the hair cloth, which is becoming more and more popular for summer wear especially in garments for both men and women.

Mohair fabrics are not of modern origin. In the 26th chapter of Exodus, mention is made of cloth of goat's hair for the altar curtains and covers of the tabernacle, but, of course, the fabrics of that day could not compare in finish and beauty with those now developed by the arts and the skill of manufacturers.

The manufacture of mohair goods has greatly increased in this country in recent years. Texas takes the lead in raising angora goats, but California, Oregon, Idaho, Wyoming, Nevada, and New Mexico are also giving serious attention to the industry. Many sections of the great West are well adapted to the breeding of angoras, and with the ever-increasing demand for mohair goods the industry is bound to expand into a profitable branch of commerce.

South Africa, with its great veldts or plains, is the greatest producer of angoras in the world. Most of this country's sup-

ply of goat hair comes from this region and from Turkey. An enterprising Englishman shipped a few of the goats to Cape Colony in 1857, and from this venture has grown a great and profitable industry. In Turkey, the industry was long protected by the government, which forbade the exportation of the raw mohair from the Ottoman Empire. The Sultan of Turkey, in 1848, presented a South Carolina physician with nine select angoras, and the raising of these goats in America really dates from that time.

The hair of the angora goat is long and straight, and is not crinkled like the fleece of the sheep. It has no fluff on the long, shiny strands as is the case with sheep's wool, a condition which, if not remedied, would give the finished fabric too springy a texture. The best of the hair grows under the goat's chin and on down between the forelegs where it is well protected from injury. On other portions of the body the hair is short and coarser, due to constant contact or friction with other objects when the animal lies on the ground or rubs against rocks or scraggly vegetation on its feeding range.

The process of manufacture is intricate and expensive. On account of the springy texture of the natural hair, it cannot be made into serviceable cloth without the use of other textile material. So cotton is brought in to be used for the warp in weaving while the filling or weft is of goat hair. The finished product comes on the market in a variety of attractive colors and blending of colors, though the dyes used are not applied to the goat hair but only to the cotton warp.—The Wellspring.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. ---Rest in the Lord, and wait patiently for him.—Psalm 37:5,7.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Matt. 18:4.

THE YOUNG PEOPLE'S MEETING

OVERCOMING SPIRITUAL INDIFFERENCE.—Rev. 3:1-22.

Topic for July 8

MOTTO

"Awake thou that sleepest, and arise from the dead."

MEDITATIONS ON THE TOPIC

I. Spiritual Neutrality.—The neutral mind takes no side in particular. It is possible that in some instances the mind that is fair must allow no personal or selfish interests to bias it in the consideration of the right or the wrong of certain questions and in this sense it is neutral. But no mind can be neutral on moral issues. There is no neutrality possible between right and wrong. When we take an attitude of neutrality we are taking the side of wrong at once on any matter that involves loyalty to truth, righteousness, faithfulness and obedience to God. There can be no middle ground between Christ and Satan.—We cannot be indifferent in our choice between the two. Christ is the advocate of all truth and goodness and righteousness. Satan is the advocate of all evil and deception and sin. To take a stand of having no choice for Christ is to be absolutely against Him and to choose the evil.

Christians who grow indifferent about their spiritual duties and responsibilities have allowed some form of sin to come into their life. It may not be a positive indulgence in some immorality of wickedness, but a negative indulgence of doing nothing, or not responding to the call of the Spirit to positive duty or obligation. Just as it would be a crime to let a man drown whom we could help out of the water, so it is a crime to neglect spiritual duties through which neglect many stumble and fall to eternal ruin.

God has provided against spiritual indifference by the warnings of His Word. He has reinforced the warning by the work of the Holy Spirit in the heart of His believing children. He lays the charge upon the Minister of the Word to watch and to warn. He speaks to us by the conviction of the Spirit. He stirs us by the piety of our fellow Christian and the warning voice of Providence.

II. The Text.—Rev. 3:1-22.—In this chapter we have the message of Christ to three of the Churches. Sardis and Laodicea are the Churches in the clutches of the spirit of indifference, while Philadelphia is one that has kept herself true and is encouraged and exhorted to hold fast what she has. The way of victory is suggested to each one. Those already fallen can repent and remember their duties. The faithful can take heed and lay hold of the Word to keep themselves from the way of indifference.

OUTLINE STUDY

I. By Heeding God's Messenger's Warning.—Rev. 2:7, 11, 17, 29; 3:6, 13, 22.

1. Showing our true condition.—Rev. 3:1, 15-17; 2:4, 14, 15, 20.

2. Stirring up our memory.—Rev. 3:2, 3; 2:5.
3. Exhorting us to repentance.—Rev. 3:3, 19; 2:5, 16, 22.
4. Showing us God's promises.—Rev. 2:7, 10, 11, 17, 24-28; 3:4, 7-10, 12, 21.
5. Warning us of Judgment.—Rev. 2:5, 16, 23; 3:3, 16.
6. Exhorting us to more earnestness.—Rev. 2:25; 3:11, 20.
7. Giving us good counsel.—Rev. 3:18.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Overcome"
2. Commit Proverbs 4:1-13.

For Young People

1. The Causes of Spiritual Indifference.
2. The Remedy for Spiritual Indifference.
3. Signs of Spiritual Decline.

For Older People

1. True Spiritual Reviving.
2. False Expedients for Revival, that Bring No Permanent nor True Life.

PERSONAL THOUGHT

Whether we have fallen into indifference or whether we have not there is always danger of losing that earnest zeal for God which is to characterize the faithful. "Let us therefore give the more earnest heed."

SEED THOUGHTS

Negligence is the rust of the soul that corrodes through all her best resolves.—Owen Feltham.

There are few signs in the soul's state more alarming than that of religious indifference, that is, the spirit of thinking all religions equally true—the real meaning of which is, that all religions are equally false.—F. W. Robertson

Indifference, if let alone, will produce obduracy; and obduracy, if let alone, will produce torment.—Henry Melvill.

True hearted, whole hearted, faithful and loyal,
King of our lives, by Thy grace we will be;
Under the standard exalted and royal,
Strong in Thy strength we will battle for Thee.

True hearted, whole hearted, fullest allegiance
Yielding henceforth to our glorious King;
Valiant endeavor and loving obedience,
Freely and joyously now would we bring.

True hearted, whole hearted, Savior all glorious!
Take Thy great power and reign there alone,
Over our wills and affections victorious,
Freely surrendered and wholly Thine own
—F. R. Havergal.

PROSPECTIVE MISSION FIELDS.—Jno. 4:31-38; Matt. 9:36, 37

Topic for July 15

MOTTO

"Lift up your eyes and look on the fields."

MEDITATIONS ON THE TOPIC

I. Needy Fields Before Our Vision.—A soul ready to be taught and won for the Kingdom of Heaven is a ripening field in the eyes of the Master, which calls for the most earnest prayer and the deepest consecration of body mind and soul that the need may be supplied.

In order to get the most out of a topic like this, we should enter deeply into the burden of the Master's heart as He came into the presence of the multitudes or individuals who were hungry for the Word of life. "He was moved with compassion" when He saw that they "were as sheep having no shepherd"

In these days as never in the history of the world can we sit in our homes or class rooms and study about the people of the world in every condition. Many of the reports come indeed through the pen of those who have scientific or political or commercial interests in view, but underneath the great picture which appears before our vision, do those with the Master's Spirit see the great heart hunger, and the opportunity of consecrated people to bring the message of Life.

It should be more than mere entertainment with us. Too often we acquire a kind of love for interesting stories about people and about missions and are satisfied with the recital without seriously considering and acting upon the responsibility which rests upon us in the matter. If our view of the prospective fields does not cause us to settle down to a definite conviction to serve in some part of the field in some way to the full extent of our capacity, there is little profit that will be gained by our study. Our knowledge will first enable us to pray to the Father. It will also enable us to understand what we may do and as we find in our hand or in the hand of others, we can give and encourage giving.

II. The Text.—a. Jno. 4:31-38.—This expresses the feelings of Jesus when He met with one soul who was open to the teaching of the Word of life. It was more satisfying than food, and for the time being He could not eat till He had met with the multitude which He knew would come to see the Man who had revealed to the woman herself and her need.

b. Matt. 9:35, 37.—This reveals again the Master's compassion who could not take necessary rest when the multitudes were so eager to hear and meet with Him and He knew their great need.

OUTLINE STUDY

I. Unevangelized Fields.—Rom. 15:20, 21.

1. Mexico.
2. Central America.
3. South America.
4. Russia.

5. Armenia.
6. Others.
- II. Neglected Fields.—Matt. 9:36; Jas. 2:1, 2; II Cor. 11:13-15.

1. Rural
 - Missouri
 - Kentucky
 - Tennessee
 - W. Virginia
 - Southern States
 - Western States
 - Sections of Canada
 - European countries
2. Cities
 - The unchurched class
 - The mistaught class
 - Many unreached sections
 - Cities still to enter

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Light"
2. Jesus a Light for All.

For Young People

1. Missionary Endeavor Suggested thru Relief Work
 - (a) Russia
 - (b) The Near East
 - (c) Europe
2. Fields near us unevangelized
3. Neglected People
 - (a) Cities
 - (b) Rural Sections

For Older People

1. What Possibility lies before a Church of Consecrated People.

PERSONAL THOUGHT

In view of the great need of laborers, it is impossible for us to be idle and be guiltless.

SEED THOUGHTS

Go Work in My Vineyard

Matt. 21:28.

"Go work in my vineyard," There's plenty to do,
The harvest is great and the laborers are few;
There's weeding and fencing, and clearing of roots,
And plowing, and sowing and gathering of fruits.
There are foxes to take, there are wolves to destroy,
All ages and ranks I can fully employ.
I've sheep to be tended, and lambs to be fed,
The lost must be gathered, the weary ones led.
Go work in my vineyard, there's plenty to do,
The harvest is great and the laborers are few.

"Go work in my vineyard," I claim thee as Mine.
With blood did I buy thee, and all that is thine;
Thy time and thy talents, thy loftiest powers,
Thy warmest affections, thy sunniest hours.
I willingly yielded my kingdom for thee,
The song of arch-angels—to hang on the tree;
In pain and temptation, in anguish and shame,
I paid thy full ransom. My purchase I claim.
Go work in my vineyard, there's plenty to do,
The harvest is great and the laborers are few.
"Go work in my vineyard," oh, "work while 'tis day,"

The bright hours of sunshine are hastening away;
The night's gloomy shadows are gathering fast;
Then the time for our labor shall ever be past.
Begin in the morning, and toil all the day,
Thy strength I'll supply and thy wages I'll pay;
And blessed thrice blessed the diligent few,
Who finish the labor I've given them to do.
Go work in my vineyard, there's plenty to do,
The harvest is great and the laborers are few. —T. C. O'Kane.

THE RELATION OF EDUCATION TO CHRISTIAN SERVICE.—

Rom. 12:1-8.

Topic for July 22

MOTTO

"If any man minister, let him do it as of the ability which God giveth."

MEDITATIONS ON THE TOPIC

I. Education and Christian Service.—

We think of education in the terms in which it is generally recognized as that kind of instruction and training which will develop the natural gifts and powers so that they will serve the individual in their highest efficiency.

There are many kinds of schools for the education of the individual. Business schools give training for business. Industrial schools train for special industries. Schools for intellectual training try to develop the intellect for its best service in the various activities in which man's mind will be enlisted. Along with intellectual development goes training for the exercise of religious activities in the study and teaching of the Bible and the various lines of duty connected with Christian service.

Education and Christian service should go hand in hand. The only motive of the Christian in education should be that in whatever line of activity he may be called to work he may be fitted to do it better to the glory of God for whom every activity of life should be done. Any form of activity for which education may fit one, which will not contribute the very best service for the cause of Christ is unworthy of a Christian school or for a Christian to receive training for. Physical development, intellectual development, scientific knowledge, and vocational skill, are worthy of a Christian school provided in the process of development of these things the individual is preparing himself for Christian service and is not forgetting to seek first the kingdom of God. Physical skill that makes a man a sport rather than a useful Christian is not properly related education. Intellectual training which fills the mind with worldly views that militate against the Bible and God's work for the Christian, has not the right kind for the Christian. A school that turns out only skilled fiddlers and dancers is not contributing anything to Christian service. Every power of the mind or the body in education is properly related when that training makes the individual receiving it a better servant for the Kingdom of God for having received it.

II. The Text.—Rom. 12:1-8.—This Scripture shows what the Christian's life should be. A life transformed and yielded to God as a living sacrifice, serving, not in the spirit of the age but after the direction of the Spirit of God which seeks in all things to do His will. Various gifts in different individuals contribute to a united purpose in the service of God.

There is no self-exaltation or pride possible where all recognize their gifts as from God and as consecrated to God.

OUTLINE STUDY

I. Christian Service

1. Yielded powers to God's service.—Rom. 6:13-22.
2. Enlists varieties of gifts.—Rom. 12:4-8.
3. Increases Capacity for service.—Matt. 25:27-30.

II. Education

1. The development of talents and abilities.—Heb. 5:12-14; I Cor. 13:11.
2. Serves Christ as it helps to make the servant more useful.—II Tim. 3:14-17.
3. Some gifts that can be increased.
 - (a) Intellect.—Prov. 1:5; Dan. 1:17.
 - (b) Handicraft.—II Chron. 2:7.
 - (c) Speech.—Isa. 3:3; II Cor. 11:16.
 - (d) Aptness to teach.—I Tim. 3:2.
 - (e) Social powers.—I Cor. 9:19-22.

III. Conclusion.

1. Education is the handmaid of Christian service.—II Tim. 2:15; Tit. 3:14.
2. Christian Service is itself a school of training.—I Tim. 4:13-16; I Tim. 3:13.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Service"
2. Learning to be Useful.

For Young People

1. Possibility of Serving God or Satan.
2. True Increase for God.
3. The School of Life.
4. The Place of Schools and Teachers in our Education.

For Older People

1. How Education Serves.
2. How Education May Become a Detriment to the Cause of Christ.

PERSONAL THOUGHT

All that I have or can be belongs to God because of His mercies toward me. If I may receive an education it should be laid with all other gifts upon the altar of service.

SEED THOUGHTS

For their learning be liberal. Spare no cost; for such parsimony is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind; ingenuity mixed with industry is good for the body and the mind too—Penn to his wife.

Educate men without religion, and you make them but clever devils.—Washington.

The training which makes men happiest in themselves, also makes them most serviceable to others.—Ruskin

(TOPIC TO BE SUPPLIED BY LOCAL COMMITTEE)
July 29

JEREMIAH A MAN BOLD FOR GOD
(Jr)—Jer. 1:7-19.

Topic for August 5

MOTTO

"I shall not be moved."

MEDITATIONS ON THE TOPIC

I. Boldness for God.—Men are bold for

themselves and for one another on many occasions. When the life of a man or his friends is in danger he will be bold to plead or to face others in order to save life. Some people are not bashful about talking to others when they know that there is money or favor in it. But to be bold for God is different to being bold for ourselves or for men. Boldness for God comes from a love for God better than anything else. It comes from a confidence in God and His love and power to bless in the face of every pain or sorrow or trouble. It comes because the Spirit of God is with us to make us strong to stand for that which is right and true and good in the face of all opposition.

Jeremiah was not bold for God because he was hard and unkind toward the people who were set in the ways of sin. But he was bold for God because God had taught him the truth about the sin of the people and gave him the words that would save them if they would hear. And though they threatened to kill him, he was still bold to tell them the truth which they hated to hear. Even when they put him in prison, he spoke the same words again which they had put him in prison for speaking.

God wants young people and children who are bold for Him today. He needs those who are able to say "no!" to any temptation to do wrong. And He needs those who are not ashamed to stand up for Jesus in any crowd. He wants those who are not ashamed to be found praying or reading their Bibles and are not ashamed to obey the teachings of Jesus even when others make fun of them.

II. The Text.—Jer. 1:7-19.—This shows how God called Jeremiah and gave him words to speak and made him strong to stand before the people in the face of opposition. His messages were not pleasant ones to tell and their faces were not pleasant to look at when they heard the message, but God taught Jeremiah not to be afraid of the faces of men.

OUTLINE STUDY

- I. Bold for God because of God's Word.—Jer. 1:9.
- II. Bold for God when smitten and put in Stocks.—Jer. 20:1-6.
- III. Bold for God when arrested and tried.—Jer. 26:8-15.
- IV. Bold for God when they had put him into a pit of mire.—Jer. 38:1-6, 13-23.
- V. Bold for God when his words are made light of.—Jer. 28:10-17.
- VI. Bold for God when people reject his Message.—Jer. 44:24-28.
- VII. Bold for God when put in prison.—Jer. 37:11-21.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Word of the Lord"
2. Assign some incidents in the ministry of Jeremiah that show his boldness.

For Others

1. How We May be Bold for God Today.

PERSONAL THOUGHT

Let us never fear to stand for the right. God is on the side of the righteous even though they must face death to obey Him. He will reward us in due time for faithfulness.

SEED THOUGHTS

"Oh' its easy to fight in the cause of the Right,

When its surely, steadily winning,

To nobly stand with a gallant band
While plaudets loud are dinning.
For nothing inspires and fans the fires
Of modest and noble endeavor,
Like knowing success will crown our best
And glory be ours forever.

But to stand with a few and yet be true
To a seemingly losing cause;
To fight for the right with all our might
With never a note of applause;
To stand like a brave in the face of the grave.

O'erhung with a cloud of defeat,
This, this is the test of a hero, the best,
A hero we seldom meet."—Selected

Conscience is the root of all true courage; if a man would be brave let him obey his conscience.—Clarke.

My dear friend, venture to take the wind on your face for Christ.—Rutherford.

The opposition which assails us in the course of obedience is no evidence that we were mistaken.—Newman Hall.

WORLD WIDE SUNDAY SCHOOL NEWS

Training Sunday School Leaders in Korea

Thoroughly trained Sunday school leaders are being educated in Korea. Their program outdistances the methods of preparation in the home land. There are nineteen Presbyteries in the Presbyterian Church in Korea and the plan provides for the same specialized training in every one. Each Presbytery will send a carefully chosen man to the Theological Seminary at Pyongyang for a month of intensive training every year for a period of five years. This will make an ideal class of nineteen. Only pastors or elders will be received and these will already have had both religious experience and much specialized training before they begin this course in methods.

The first period was in March and advantage was taken of the presence of Rev. J. S. Armentrout of Philadelphia who has been in Korea for a number of months stimulating the already fine Sunday school work carried on by the Korea Sunday School Association. Mr. Armentrout's six months in the Orient was made possible by the cooperation of the Presbyterian Board of Publication and Sabbath School work and the World's Sunday School Association. He taught the courses on Pedagogy and Psychology. Other subjects were Organization, Blackboard Chart Work and Drawing. Each year there will be the three courses in Pedagogy, Psychology and Organization. Some years there will be a fourth course such as Visualizing Work or Story-Telling. This month every year for five years is not all, for between terms these nineteen leaders will be continuously trained by correspondence courses. These men are to be the Sunday school workers in their several Presbyteries and the Presbyteries are instructed by the General Assembly to provide a full salary for them as soon as possible.

Teacher training courses of no mean

dimensions are also prepared for the workers at large. Seventy-two hours of hard work will secure a certificate from the Korea Association and an additional seventy-two hours will gain a certificate from the World's Sunday School Association. The following very suggestive statement comes in a letter from Rev. Charles Allen Clark, D. D., of Seoul, Korea, "There is an enormous amount of work to be done to bring the church up to the plans, but it can be done if we work hard enough, and I believe the largest part of the gains of the church in the next ten years will come from this source. If we do not thus systematically train the whole church, every man, woman and child in it, we are not going to even hold those we have let alone evangelize all Korea."

Official Call for the World's Sunday School Convention

The formal call to assemble in Glasgow, Scotland, June 18-26, 1923, for the Ninth Convention of the World's Sunday School Association, has been issued from the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City. The signatures appended to this document are those of Hon. J. J. MacLaren, D. C. L., LL. D., Justice of the Appellate Court of Canada, President of the World's Association; Arthur M. Harris, Chairman of the Executive Committee; W. G. Landes, C. E. D., General Secretary; the Rt. Hon. Lord Pentland, G. C. S. I., President of the Convention Council and James Kelly, M. A., General Secretary of the Glasgow Convention Council. Wide publicity is being given to this Official Call by the Press of the world.

Privately Conducted Sunday Schools in Japan

In Kobe, Japan, there are a number of Sunday schools which are financed by individuals and conducted under their special direction. Rev. J. S. Armentrout, who is now on a special Sunday school mission in the Orient for the World's Sunday School Association, wrote of some of his experiences in Kobe and told of seeing a young laborer, who with a friend rents a room and conducts a Sunday school. He also related some interesting facts about a Sunday which was spent in Kobe. "In the morning I had the privilege of preaching in English in the Union church. In the afternoon I spoke to the men of the two seminaries located in Kobe and to some of the Sunday school teachers who were free to come. In the evening I visited one of the Southern Presbyterian missions. This work is in charge of one of the young men from the seminary. As it was time for the service to begin, the benches filled up with those who were believers and all around the front was the group of people who had been passing and stopped to see what was going on. It was one of the most inspiring services, as well as one of the most interesting I have ever attended."

THE SUNDAY SCHOOL

MY BOYS

By Grace Duffie Roe

The superintendent opened the classroom door and said: "Will you teach a class, Miss Mary?"

"Oh, no, Mr. Hall, I am really not prepared," I replied, and gave a little fluttering breath of relief as he turned away and passed down the aisle.

"We are short of teachers today," I heard him explain: "can you help us, Miss Rose?" "Oh, no, sir," said my friend's musical voice. "Will you?" "Will you?" Still the same reply, until he turned, and, with a half-smothered sigh, left the room.

I felt ashamed of myself as it was, but when I heard the organ in the next room begin to play the familiar air,

"There's a work for me and a work for you. Something for each of us now to do," I left my place and walked swiftly to where our superintendent stood trying to group three turbulent little classes within hearing and controlling distance of a bright-eyed girlish teacher.

"I will do my best, Mr. Hall," I said, and followed him as he led down the long aisle, past the winsome, daintily-gowned little girls; past the sturdy little boys with clean, shining faces and well-brushed hair, the well-behaved, tidy children of Christian homes: on, until we reached the corner held against all claimants by twelve as mischievous boys as ever lived. Not like your boy or ours, but bad boys; "Street Arabs," many of them, and all there for the laudable (?) purpose of breaking up the school and routing the teachers. Ah, the missiles that were fired from that rebel fort! the music spoiled by those discordant throats! the tears of shame and anger that their heartless pranks had caused! Twenty-four eyes, defiant, critical or sly, watched my approach. "This is your work, Miss Mary," said Mr. Hall, and with a grave inclination of his head to the class, he passed on.

Of course I was frightened. But then you know, I like boys, and you can be assured they knew it.

"Boys," I said, as I tipped my chair before sitting down to shake off an inverted pin, "I don't know anything about teaching. Suppose we try studying together and talking the lesson over just among ourselves."

No answer. They were "sizing me up." At last one graciously advised me to "sail in; they'd see if they liked it."

Well, the lesson was just the one! We went from Joseph, the young lad in the Orient, occupying his first opening—the

pit—to Joseph—any motherless boy in the class—seeking an opening in the great breathless city, so full of pits for unwary feet.

The lads behaved beautifully, and as the superintendent's bell rang I breathed a prayer of thankfulness that all had been well.

During the closing exercises my classmates held a whispered consultation which I did not feel brave enough to try to check, and then their spokesman, after an encouraging nudge from the sharp elbow of the boy next him, coughed formally and importantly, and said, "Say!" I waited. "Us fellers like you fust-rate, an' if you'll stay we'll do the square thing by you."

"Why, boys!" I said in surprise, "I could not take this class. You might act badly, and I could not control you. I would not try. But it would make me very sorry." Silence. Another consultation, and then: "Didn't I say as we would do the square thing by you?"

"Boys," I said, with a rush of something from heart to eyes, "I believe you, and I will stay."

Oh, the joy I had with those dear lads! Not once did they fail me in those five delightful years.

How I watched them, as a mother would her sons, as their bonnie heads left the height of my shoulder and crept up into the stature of glorious young manhood.

We learned so many things together. How the chivalric spirit of young America did spring into life and illuminate the characters of those boys, until I could count on every one as my knight, champion and defender "without fear and without reproach." "Every one," did I say? Yes, every one. Jamie, my "poor Smike," as I always think of him, too. True, he was not as bright as his keen-witted mates. He had been kicked and cuffed about by a brutal father until his spirit was dulled and his poor body shrunken and deformed; but he was very dear to me, and always sat close by my side, and the boys never plagued him after they knew it hurt me. He worked on a coal barge, and had no one to care for him at home; and I did wish I could show him the next virtue to godliness. But Sunday after Sunday he came with grimy hands and unkept hair and collarless throat, presenting a striking contrast to his class-mates, who had by this time reached what Mr. Burdette calls "the necktie age." How much thought I gave to those unwashed hands! What could I do to call attention to his defect without wounding his feelings?

At last, one day as he sat in his accustomed place, I saw his sooty hand spread on his knee, and drawing off my glove I laid my own upon it. The action was a natural one, and all unnoticed by the rest, but I felt a sudden start, and knew, without looking, that a flush crept up to the roots of his matted hair. Back slid the hand from under mine—back till he had hidden it and its grimy fellow behind him. And Jamie had learned his lesson.

One day a messenger from the hospital came to tell me that one of my boys had been injured and had sent for me. One by one the faces of the dear lads flashed by. Which one was I to see stricken and changed—perhaps touched with the gray shadow of the death angel's wing? With trembling limbs and anxious heart I hurried to the place.

"You wish to see the young man who was hurt today. Are you his teacher? Come." I followed the low-voiced Sister as I had followed the Sunday school superintendent so long ago, and at the end of the long aisle I found, as I did then, my poor Jamie. His blue eyes opened as I spoke his name, and the white, drawn face shone with a sudden, loving welcome. "I knowed you'd come, Miss Mary, fur to say good-bye," he whispered, as I clasped his hand. "You come to see me off the time I went to Canada to work, an' now—I'm goin' across—another river; you know—the one we sing about—that flows by the throne of God."

"Yes, Jamie, dear laddie! But you are not afraid?"

"I would be—awful—Miss, but—I know the Cap'n."

The lids dropped over the heavy German eyes, and for a moment I supposed he slept, but suddenly unclosing his eyes, his glance fell on our clasped hands and something like a smile crept round his pale lips.

"It's clean now—Miss Mary—it's—oh, don't let go of it."

"My poor boy, I cannot hold your hand all the way but there's a Friend waiting to clasp it. Who is it, Jamie?"

His ears were dulled, and there was no reply, until at last he breathed, "My—Cap'n!"—Adapted from the Northern Messenger.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all—I Chron. 29:11.

THE MODEL SUNDAY SCHOOL TEACHER

Mrs. Inez H. Fort

It has been said that any man can be a philosopher who thinks enough about his own foolishness. And, no doubt, anyone can tell of the model Sunday school teacher, who has thought sufficiently about his own failures in that work, and who has observed the good and bad points in the teaching of others. It has been my good fortune to have a few Sunday school teachers who, it seemed to me, were very nearly ideal teachers. What I have to say is the result, partly, of what I learned of them; partly, of the consideration of my own success as a Sunday school teacher.

My model Sunday school teacher **spends much time and thought in the preparation of her lesson.** She studies first of all her Bible. She makes herself familiar, not only with the few verses that comprise the lesson, but with the context and with other passages bearing on the subject. Then she goes to other sources for help. Nothing that may be of use is despised. The "Sunday School World," "The Sunday School Times," dictionaries, commentaries, devotional books, history, geology, anthropology, archaeology, the realm of nature, and her own personal experience—she makes her drafts from some of these as occasion arises, from others constantly, for explanation, exposition, interpretation, and illustration. She not only reads, she **meditates** on the lesson. And when she comes before her class, she is full of her subject; knows much more about it, indeed, than she can give to the class.

The model Sunday school teacher not only knows her subject; **she knows how to impart her knowledge to others.** She is a true teacher. She adapts her teaching to the character and needs of her class. She gives variety to the work, not forgetting that "variety is the spice of life," and that a Sunday school class with no spice whatever may be a very flat and uninteresting affair. She has the knack of bringing Bible stories down to the present time; of giving them a twentieth century setting. For these people of whom we read in the Bible were real flesh-and-blood people, and human nature in the year 1200 or 900 B. C., or 30 or 60 A. D., was very like to human nature in the year of our Lord 1923.

While my teacher draws her information from many sources, she does not forget that her purpose is not to give knowledge of history, or natural sciences, or philosophy, but **to import spiritual truth.** All else is but a means to the end that her pupils may really know Him "whom to know aright is life everlasting." She knows that one may become an encyclopedia of Bible facts and yet not become any the better individual. So she seeks to make the higher, spiritual things the motive power in her own life and in the lives of her pupils.

She knows **how to ask questions.** She

does not confine herself to nor rely upon the questions of the quarterlies; she doesn't ask leading questions that suggest the answer. She knows how to ask questions that will make her pupils **think.** She sometimes asks questions that startle the pupils out of their accustomed way of thinking—or non-thinking. She doesn't always ask questions that can be answered. Fortunately, we do not have to settle everything. It is of much more importance that we think about these things. Many times it is better to **think than to know;** certainly it is better to **think,** than to **think we know** when we do not. It may be that an opinion is sometimes worth more than a belief. So the Sunday school teacher who can get the members of her class to think is helping to bring about that which is next in importance to the saving of a soul; namely, the growth of a soul. And with all this, she ever bears in mind that more important, in the life of everyone, than opinions or beliefs, are real **convictions.**

It should go without saying that the model Sunday school teacher has had **special training for her work.** She should have taken at least one good training course in Sunday school principles and methods, and another in the text-book she uses, the Word of God. In these days, few people think of taking up any trade or profession without some special training. The demand is for trained workers, and we have the business college, the technical school, and the normal school to meet this demand. Why should not the Christian worker, though he be but a layman, have the same advantage? If the cabinetmaker needs instruction in the use of his tools, if the blacksmith must serve an apprenticeship, how much more should the Sunday school teacher have instruction and training in the use of "the sword of the spirit, which is the word of God"? Every wide-awake Sunday school will certainly be giving its young people the opportunity for the training which will make them its efficient workers.

My Sunday school teacher uses her Bible, not alone in her preparation, but also **in her presentation of the lesson.** After her lesson is prepared, she discards the quarterly and comes before her class with her Bible in her hands. Whatever place the quarterly has in the class study of the lesson, its place is not in the hands of the teacher who has prepared and planned her work beforehand. We are supposed to study the Bible in the Sunday school, yet we are too apt to stand before our classes with a mere fragment of Scripture, and its explanation, in our hands, and call that studying the Bible. In order to be Bible students, we must study the Bible itself. The Bible, not the quarterly, should be the text-book of our Sunday school classes. Properly used, the quarterly is a **help,** and

a necessary one. Lifted out of its true place, and made the chief reliance in our Sunday school work, it becomes a **hindrance.**

My Sunday school teacher **doesn't preach.** She does not draw a moral from every event in the lesson. She is not **always** making applications. And, I repeat, she never preaches. Rather, she shows how God's truth—and all truth is God's truth—is admirable, and to be loved and cultivated. She makes clear how certain acts must, of necessity, produce certain results. She sets forth the Bible characters as they are in their spiritual beauty or moral deformity, and largely trusts to the pupil to make his own application. And **he will do so,** much more effectively, and with more lasting results than if the teacher constantly tries to do it for him.

She strives for **concrete results** from her teaching. "Emotion that does not promote motion is destructive." Truth, to be of any value, must express itself by handwork, or headwork, or heartwork. So a notebook is made; a kind deed is done; prayer life is deepened; a full surrender is made; substance, service, self are given to the Lord Jesus.

The model Sunday school teacher **knows her pupils.** She knows them, not simply as members of her class, but as individuals in their likes and dislikes, capabilities and needs, temptations and ambitions. **She loves her pupils.** Indeed, she cannot rightly know them until she does love them.

She is intensely in earnest. She is sociable. She is tactful, being "all things to all men" that she may "by all means save some." She has "consecrated common sense." She is **gracious.** And is there any virtue more becoming a Christian than this of graciousness? It includes all that is kind and loving; all that is beautiful and benignant and winning. It is Christlike; for men wondered at the Savior's gracious words; and the heavenly Father is Himself a gracious God.

My ideal teacher **prays much.** She prays while preparing her lesson. And, thereby, her mind is made clearer, her perception of spiritual truths, quicker, her consecration deeper.

She prays before her class; believing that no Sunday school lesson is complete that does not end with prayer, either silent or spoken; a prayer for God's blessing on the truths that have been taught.

She prays in private for the members of her class as individuals. Ofttimes, the quickest, nay, the only way to get hold of the inattentive, the careless, the wayward boy or girl, is by praying for that one. One such said to me, "It's no use for you or anyone to pray for me unless I'm going to try myself to do the right thing." I said, "Not so. You may put yourself outside the influence of your friends, and apparently beyond the influence of their prayers; but you can't get away from God, and prayer will move God Himself." So the faithful teacher prays for her class,

remembering that fervent prayer availeth much; that indeed, it is her means of enlisting God's omnipotence to reenforce her own weakness.

Three things, then, are essential to the ideal Sunday school teacher. She must be: First, a Christian, with all the Christian graces. Second, an earnest, intelligent, prayerful Bible student. Third, a true teacher, with the teacher's training, and the teacher's love and zeal for her work.

Can such an ideal be attained? Let the answer come from our Manual of Instruction:

"I can do all things in him that strengtheneth me."

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of truth."

"If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not."—Sunday School World.

"A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP"

Mrs. Fannie Ogden

We had just moved into the outskirts of a growing little town in Oklahoma. One evening a sweet-faced little woman called. Her visit was short, but her conversation was about one good deed after another. I soon found out that she was an earnest teacher in the Methodist Sunday school in town.—Both she and her husband were members of the Methodist Church. Her husband was a prominent business man, but did not devote much time to the interest of the church or the Sunday school. This lady and another were very anxious to get all the children in and around town into the Sunday school. For a time, it seemed that their efforts were to be fruitless, although they visited every home and invited everyone.

There was to be a cottage prayer meeting in my part of the town, and she invited me to attend it the next evening. There were about thirteen present from the suburban and more remote parts of the town. One lady, who lived about three miles from town, was very much concerned because she could not go to church in town. As there was no rural church or Sunday school near her, she asked that we meet at her home the next Thursday evening for our regular prayer meeting. At the appointed hour a group of us, with our leader, met with this good lady. She had canvassed the whole neighborhood with great interest during the previous week, insisting that every one come to the prayer meeting. Some responded, and some did not. One lady said she guessed it was only a lot of town flyers coming out for a pleasure ride and a good time, and they would only make fun of such poorly dressed folks as she and her children were. Another said she would go if it was to be a Presbyterian meeting; another said that the Bible forbade women to talk in meeting or preach; still another preferred to

stay at home because she had been a Baptist, and did not care to mingle with those of other creeds. My good friend tried to explain to each one that they were all to meet in one spirit, and that the meeting was for every one. All those who did come to the meeting were much interested, and our next meeting was held nearer town. The wife of the Presbyterian pastor and a few others who had never met in the prayer meeting attended this time.

There seemed to be a little coolness in the atmosphere of the meeting, however, and the leader seemed unable to say what was in her heart. She called for a volunteer prayer. Before anyone could respond, an old, white-headed grandmother arose, very poorly dressed. She had not said a word and had not been noticed before. The big tears could be seen trickling down the wrinkled cheeks as she said, "Please sing 'Old-time Religion.' My boy that's gone away used to sing that; he learned it in Sunday school years ago." Someone started the hymn, and soon every voice had joined in. Every heart was deeply touched, and surely God was with us there. This was the beginning of a revival of religion, and before we had departed for our homes, we had decided to have Sunday school each Sunday afternoon, meeting at the different homes. The weather was warm, and often we met in the shady yards. Each of us took a district to canvass, and we went several miles out into the rural sections to tell the people about the sessions. The pastor's wife gathered all the second-hand Sunday school literature she could find, so as to give it out at the first session of Sunday school.

There was quite a large gathering that first Sunday. We organized classes, appointed our superintendent and teachers, and took up a collection for the literature. We decided that it would be best to order the literature from the American Sunday School Union. Thirty-two boys and girls were enrolled, and the enrolment and interest continued to grow most encouragingly.

At prayer meeting, before the third Sunday, it was suggested that we build an arbor where we could hold our church services. Each member was to help build it, and after the place had been decided upon, you could see women and children carrying branches, boys chopping and dragging poles and posts, girls sweeping and cleaning up the ground. Soon a brush arbor was made, with rude benches without backs. Never was a congregation happier or prouder. The Presbyterian and Methodist ministers were most encouraging, and promised to come and preach to us later.

By this time the enrolment had reached 103. Mothers that had never had time before to go to Sunday school now prepared their Sunday dinner the day before so that they might be able to come and worship with us. Young and old; town-folk and countryfolk; different denominations—all came as one in spirit. Often at Sunday school, prayer meeting, or the

church service there would be someone who would confess the Lord Jesus as their Savior.

One Sunday afternoon after our lesson was over, our superintendent informed us that Mr. —, a landowner, had sent word that he would deed us two acres of land and donate \$50 toward the building of a church house. As it was now the first of October, a house was needed to take the place of the arbor. This land owner was never known to be interested in any kind of church work before. No sooner was this information made known than another man offered \$50, and a lawyer said he wanted to donate money to buy a year's literature and all the song-books that were needed. Another man donated money for another year's supply of literature, provided we would continue using that of the American Sunday School Union, tho we had never thot of using any other. The house was soon completed by freewill offerings and free labor. Several days, while the carpenters were working on the structure, whole families would come and bring their dinners and have a good time at a picnic. As soon as it was finished, the church was painted on the outside and papered and furnished on the inside. It was dedicated for use by three denominations, yet all were welcome.

This little Sunday school has never gone down, but is still evergreen. There are many new pupils and teachers. The older ones are passing away, as well as some of the younger ones. Some of the boys that sang praises to God in that little Union church house have fallen in France. Many of the old congregation have passed on to the house not made with hands. "Old things are passed away; behold, all things are become new."—Sunday School World.

WANTED! A TEACHER FOR A CLASS IN OUR SUNDAY SCHOOL

One who really believes in the truths of the Bible.

One who has had a vision of the Master, and has felt the call to service.

One who has convictions, and not impressions only.

A teacher who realizes the urgent need of the young folks in their fight for culture and character, and will engage, with them, in the battle.

One who can smile under criticism, who can carry on when others fail, who can look beyond, and wait.

One who is willing to make sacrifices of his time and of his inclinations that others may be benefited; one who is thus willing to repay part of the debt he owes others who taught him in the years gone by.

For such service what shall be the reward? Hard work? Lack of appreciation? Hours of discouragement? Unmerited criticism? Yes, all these and more, but in the end victory, and for every honest effort the Master's commendation, "Well done, good and faithful servant!"—Sel.

CURRENT EVENTS

Harding Plans Speaking Tour:—According to present plans President Harding is soon to start on a strenuous tour throughout the United States which will be, as characterized by one newspaper, "a report to the people on the affairs of the nation." His schedule calls for a total of fourteen major speeches in as many days, delivered before audiences in nine states, from Missouri to Oregon. The tour is laid out with special reference to the sections of the country where opposition to administration measures has been the strongest and where political dissatisfaction has been the most pronounced. The President intends to speak on such subjects as taxation, the tariff, prohibition and law enforcement, business prosperity, railroads, labor, immigration and economy. The first speech will be given at St. Louis on June 21, and the tour will end with a trip to Alaska for inspection of the government projects there. Several more speeches are scheduled in the West after the return from Alaska which will be some time in August according to present plans.

De Valera Still Fighting:—Angry because the Irish Free State Government refused to give him the recognition which would be implied in accepting his offer for a truce in hostilities in Ireland, De Valera, leader of the Revolutionists and Republicans, declared recently that the people were organizing to assert themselves and that further hostilities may be expected. General shooting soon followed in Dublin and further outbreaks are feared. De Valera still holds out for a republic, absolutely and completely separated from Great Britain, but the Free State Government is going successfully forward and it will no doubt be only a short while until the force of the opposition will have been completely overcome or will have spent itself.

Sugar Fight Goes On:—Although the government has been temporarily defeated in its efforts to stop the activities of sugar speculators who are thought to be responsible for the great increase in price of sugar in the past few months the fight is not over and an appeal has been made by the government to the U. S. Supreme Court to grant an injunction to restrain the New York Coffee and Sugar Exchange from trading in raw sugar futures. Housewives too have taken up the fight and in some sections "sugarless Mondays" are being seriously advocated as a means of cutting down consumption and thus forcing lower prices. Making "one teaspoonful of sugar where two were needed before" is

another slogan with the same thing in view. Millions of dollars have already been taken from the pockets of the consumers through the unwarranted increase in prices of this very useful commodity.

Immigration Law a Benefit:—There has been much criticism in the past few years of the present immigration law which seriously restricts the number of foreign immigrants who may come to our shores during the course of any one year. There is no doubt that the law does work a great many injustices and hardships, but on the whole, it is claimed by experts, it exercises a very beneficial effect on the character of the immigrants who come to our shores. A much larger percentage of those who come now are from northern and western Europe which have always furnished a better class of people than eastern and southern Europe. The latter are not so easily absorbed into our American system as the former and instead of going to the farms or developing new territory in the West, tend to remain in the already populous eastern part where they become fertile material for all sorts of propaganda and systems of thought hostile to our present system of government.

New York Repeals Dry Law:—A severe blow to Prohibition law enforcement in New York was given by the New York legislature in repealing recently the Mullan-Gage State enforcement law which provided for state aid to the federal government in seeking to make the Volstead law effective. This does not mean that liquor can be sold in New York, for the national law is supreme above the State law, but the burden of enforcement will now be on the federal government and there will be no co-operation on the part of State officers. Plans are already under way to rush a large number of extra enforcement officers into the State and an additional appropriation will be asked of Congress to meet the additional expense. Gov. Smith was elected on a wet platform, but few thought that the State would go to such lengths to voice its disapproval of the Prohibition Amendment, and for some time there was considerable uncertainty as to whether the governor would sign the bill.

Near East Conference Drags:—The Near East Conference convening again at Lausanne, Switzerland, continues to drag along without very much headway being made and with frequent interruptions, that threaten to disrupt the entire proceedings. Greece and Turkey seem to present the

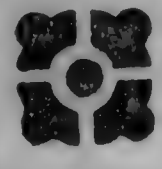
greatest barriers to the success of the conference and actual hostilities between these two nations seemed imminent several times but according to present indications may be finally averted. Several violent sessions of the Conference were occasioned by the assassination of M. Vorovsky the Russian Soviet envoy. The Soviet government sent a strongly-worded note to the Swiss government charging the latter with responsibility for the crime, but the note was not accepted.

An international project of some movement was disclosed at the conference when it was announced that a British syndicate had secured control of the Berlin-Bagdad railroad, the dream of the former German Kaiser. Turkey seemed pleased at the announcement, but the idea seems extremely distasteful to France.

Bonar Law Resigns:—Andrew Bonar Law, who became the Premier of Great Britain after the resignation of David Lloyd George a few months ago, has given up his place as virtual head of the British Government on account of ill health, diagnosed as cancer of the throat. On account of the unstable political condition great interest was attached to the event, as well as to the appointment of his successor, who was duly named as Stanley Baldwin. Baldwin is generally recognized as a man of considerable ability and his appointment was received with favor in most places, although he has become widely known only within the past few years. He is Canadian-born and was at the head of the English debt funding Commission which so satisfactorily disposed of the critical question as to the status and repayment of Great Britain's war debt to this country. According to custom, all of the British cabinet members resigned following Bonar Law's resignation, and the new premier has arranged for a new cabinet to work in harmony with his policies.

Chinese Bandits Still Hold Foreign Prisoners:—At the time of this writing the Chinese Government has not yet been successful in securing the release of the large number of prisoners who were taken by bandits when the Peking-Shanghai Express was maliciously wrecked several weeks ago. The bandits threaten to kill all of their prisoners unless their terms are promptly met by the Government, and the foreign powers are making vigorous representations to the government to induce them to act. It is thought that at least 14 foreign prisoners are still being

(Continued on page 223)



MISCELLANEOUS



RADIO-PHONE SPELLS DOOM OF TELEGRAPH WIRES AND CABLES

The success of the radio talk across the Atlantic is a distinct step toward a complete globe-girdling system of wireless telephony. To the historic utterance "What hath God wrought?" made by Samuel Morse in 1844 in opening the first practical wire telegraph service, must now be added "This is Mr. Thayer," the words with which President Thayer of the American Telephone and Telegraph Co., opened the first cross-ocean verbal talk. In this memorable conversation 3400 miles of sea and land were bridged without wires. Speaking from his office in New York Mr. Thayer's voice carried almost as effectively across the Atlantic as it does in telephoning across the street. The demonstration is vivid and dramatic proof of the giant strides being made in the improvement of wireless communication. Indeed, so rapid is this progress that laymen find it hard to appreciate its full significance. It is planned in the near future to have President Harding and King George engage in a little transatlantic chat in the interests of science. The outlook is that telegraph wires and submarine cables must eventually give way to the more practical and less expensive system of long distance communication without wires. The radio is here to stay—and to advance. The day when wire communication will be entirely abandoned is not yet in sight—much has to be done in the way of improvement before the method of talking without wires is practical—but recent developments hold great promise for the future. Verbal transatlantic radio communication is still some distance off in view of the fact that the number of available wave lengths is so limited that only a few conversations can be carried simultaneously over the same wave length. The danger of "crowding" the air with messages is apparent and the government is taking steps to regulate radio communication. Be that as it may, the future of the radio telephone is assured. Its importance is attested in the way land and sea telegraph companies are feverishly striving to produce apparatus which will insure a round-the-world, 24-hour-a-day service. No one can doubt, in view of recent improvement, that these difficulties will eventually be overcome. At the present time not only do the land and sea telegraphs circle the globe, but the ordinary wireless does likewise. However, only messages involving the dash-and-dot signals can be transmitted around the

earth—the radio system of telephony has yet to be perfected to a degree permitting a message to be telephoned around the world. Yet wireless as a whole is affecting geography by linking up the continents with ether waves and thus bringing people nearer together. The days of the land and sea telegraph seem numbered—their wires are doomed. At some future date a new generation may recover a discarded cable from the depths of the ocean and smile to think how crude was our method in the "old days." First the world had the "runner" system of transmitting messages, then it employed riders, pigeons and other carriers. Later came various kinds of visible signaling devices—fire, smoke, semaphores etc.—then the postal service. Later came the system of sending signals over a wire charged with electricity—the telegraph. Of more practical use was the invention of the telephone by Dr. Bell. Still later came an improvement on the old telegraph system by sending signals through the air without wires. Now the wireless and telephone have formed a partnership which promises to ultimately displace all the other systems. At the present time most long-distance messages are transmitted via land wires and sea cables. It was not so long ago, though, that a message could not beat the sun around the earth by any possible way. A reader recently sent us a clipping to that effect from an early issue of the Pathfinder. He wanted to know if the same condition exists today. It does not! The completion of the transpacific cable and its connections make it possible for a message now to be sent around the world almost instantly, so to speak, providing the way is prepared in advance. The first message telegraphed around the globe was sent by President Roosevelt from his home at Oyster Bay, Long Island, to Clarence H. Mackay, who was standing at his elbow at the time. The date was July 4, 1903, and the occasion was the opening of the Commercial Pacific Cable Co.'s transpacific cable. The message was given to the operator at 11:23 P. M. and was received by Mr. Mackay at 11:35 P. M., thus making a circuit of the world in 12 minutes, going westward. The message read: "Congratulations and success to the Pacific cable which the genius of your lamented father and your own enterprise made possible—Theodore Roosevelt." Mr. Mackay's reply, going around the world in the eastward direction, was dispatched at 11:55

P. M. and was received by President Roosevelt (a few feet from the sender) at 12:04½ A. M., the time consumed in its trip around the world being 9½ minutes. The total distance traveled by either message was 28,613 land miles. Both messages passed through San Francisco, Honolulu, Midway, Guam, Manila, Hongkong, Saigon, Singapore, Madras, Bombay, Aden, Suez, Port Said, Alexandria, Malta, Gibraltar, Lisbon, Azores and New York, in addition to American continental relay stations. Of course, in this case the way had to be prepared in advance. But nowadays a message can be telegraphed around the world in a few minutes time, even without previous preparation. For example, one of the former commandants at the U. S. naval observatory at Washington had a hobby for sending a New Year's greeting around the world. He did this year after year—as long as he was in charge of the observatory. The system was linked up on New Year's eve and the greeting was received at various points on the globe almost simultaneously. It was not a message of words—just a key signal. When the radio-telephone finally comes into its own, the submarine telegraph cable will be included among the wired apparatus abandoned. In this connection it is interesting to note that there exists in the public mind much confusion about these ocean cables. "How thick are they?" "Why don't they rust?" "How are they laid?" "Is the original cable still being used?" "Are they suspended from continent to continent?" "What is it covered with?" are samples of questions commonly asked. To begin with, there is not one cable but many cables. The original Atlantic cable gave out long ago, and others have since. Each time one "plays out" it is abandoned where it lies—no effort is made to recover it—and a new one is laid along practically the same course. All ocean cable is laid by special ships owned by the telegraph and cable companies. These ships are of special construction. After a certain length of cable is completed on shore it is stored in solution in tanks to prevent possible decay under influence of the air. On being loaded on the cable ship the cable is carefully coiled in a huge tank in the hold. Here the coils are prevented from adhering by a coat of whitewash. After being tested, the cable is carried out to sea.

Now, contrary to a popular idea, the ship does not begin laying the cable from the shore. It starts well out at sea and lays section after section. The ends are marked by buoys but the rest of the cable imme-

diately sinks to the bottom. Later, small open boats connect up the ends with the shore. The cable ship must pay out more than a mile of cable for every mile she travels to make up for the slack due to the unevenness of the sea bottom. Often a cable has to be repaired. The bad point is figured out on shore. The cable ship steams out to a designated spot and starts grappling for the cable on the ocean bottom. After some little trouble it is raised and the ship proceeds to test with shore stations until the damaged spot is found. If necessary, a new section is put in; often a part of the cable is hauled on board, cut open and necessary repairs made on the spot.

A submarine cable is not stretched from continent to continent—it would not stand the strain for even a little distance—it rests entirely on the ocean bed throughout its entire length. The course of a cable is not marked by buoys; it is only charted. During most of its ocean length the cable is scarcely one inch thick. It usually consists of a central core of copper wire or a series of strands of wire. (Dividing the core into strands make it more flexible.) The copper conductor is covered first with gutta percha, then rubber, and then, sometimes, galvanized wire, then more rubber, and lastly with a layer of yarn and compound, or a layer of fine wires bound round and round, spirally. The cable is made thicker near the shore and in rocky places or in harbors where it is exposed to anchors. Most of the damage to cables is done near shore by anchors of ships and to exposure to the elements where the strand emerges from the water. In the ocean deep there is no movement and the cable is relatively secure. Being buried in the salt water is a help rather than a hindrance. The metallic covering does not rust because it is not exposed to the air—the water protects it and aids its usefulness.

Strange as it may seem, the failures with early cables were due mostly to using too great an electric current rather than a too weak one. Only a small current is required. For example, in 1866 signals were passed through the Atlantic cable laid by the Great Eastern steamship (over 3700 miles of wire) from a tiny battery inclosed in a woman's thimble. There are now 17 transatlantic cables between this country and Europe. All except five are under American control.—Pathfinder.

A whistling buoy torn loose from its moorings in the St. Lawrence River over a year ago was recently washed ashore on a small island just off the Southwest coast of England, 3000 miles from its starting point. It was practically uninjured.

According to a statute in a Dutch Labor Law workmen are not allowed to do any work in a factory or shop between 6 P. M. and 7 A. M.

CURIOUS NAMES OF THINGS WE EAT

All of us use daily words for the commonest objects which are really histories of romance. We talk glibly of peaches, spinach, rhubarb, coffee, cayenne pepper and dozens of other things which we have to eat and to which we are accustomed and have no idea of the far corners of the world which have given us not only the objects but those common names for the objects. But the person who knows the language of words, which is a far greater one than any "language of flower" ever invented, and far more interesting, since it is something which has grown up with races and people,—that person knows as he uses these common every-day words how much is contained in each of them.

There's the "peach" for example; we say offhand: "That's an American fruit; I know; we have peach trees at home." And the Englishman says: "That's an English fruit." And neither of us is right. The word "peach" itself has become so changed in its long history that we have lost all significance of what it originally was. Let us trace the word back and see what we find about the fruit. We take our word from an old French one, "pesche," which still tells us little; but the Italian word tells more—"persica." The Dutch is "persikboom," and the Latin—for there is a Latin word for peach—"persicum." All those agree that the important part of the word is "persi." Now suppose we add to that our ending "ian," which means "belonging to," and spell the word with a capital letter. What we have is "Persian." And suddenly we see that the peach is not an American or an English fruit, but that years and centuries ago it was brought from Persia to the western countries. In much the same way, the word "nectarine" has grown out of a Persian word meaning "the best fruit." Another example which is somewhat like "peach" is the word "apricot."

The Latin for apricot is "mala armeniaca"—"mala" being the Latin word for "apples" which came to be applied to most fruits, and "armeniaca," as it looks, meaning Armenian. So the apricot was an Armenian fruit, and since it was like nothing the Romans had seen, they called it an "Armenian apple." The "Damson plum," from which we make damson jam, is a plum which came from Damascus and its name still holds memories of that origin.

The same thing is true of the names of many of our nuts. There's the "chestnut," which certainly does not imply that it grows in a chest! On the contrary, it came from a place in Thessaly, which the French called Chataigne, and the Italians Castagna. Walnuts do not grow on walls, though many people think they must. The Anglo-Saxon word for "walnut," many centuries ago was "wealh-hnut," which corresponds to the German one "Waelche Nusz," which meant that to the Germans

it was a "foreign nut" or "nut from Waelchland." "Quince" has been so changed in the course of centuries that it would never recognize itself. The Latin word was "cotonium," which was a contraction from "cydonium malum." The "malum" is the same word which we saw in "mala armeniaca," really meaning apples, but coming to be applied to fruit in general. The rest of the term shows that the fruit came from Cydon in Crete.

"Currants," in much the same way, show that they came from Corinth. "Coffee," is a word which comes from the name Caffa, south of Abyssinia, where coffee still grows wild. Various brands, such as "Mocha" and "Java" are named for the places where that particular variety grows. The "Cypress" tree is from the island of Cyprus.

"Spinach" was originally a Spanish plant, which the Arabs called "Hispanach" or "the Spanish plant." The word "buckwheat" has a very interesting history; tradition at least, says that it was discovered by a traveler in the Orient, who, in order to bring the seeds back to the Occident, concealed them in a book, and thus it is really "buckwheat" or "bookwheat." "Chocolate" is from the name of a Mexican province, Choco, from whence it was introduced. The words "cayenne," "chili sauce" and "Brazil nuts" shows clearly enough their origin. "Lemon" is from Lima; "indigo" was formerly "indicum," the Indian dye. Rhubarb, a common plant today, was not always so. It grew along the banks of the River Volga, which was called Rha, and therefore was given the name "Rha-barbarum," meaning "the strange plant of the river Rha."

The names of animals also frequently tell of their origin. The "Guinea pig" is not from Guinea, but from Brazil, but was brought by a ship engaged in Guinea trade. "Bantam" owes its name to the Dutch settlement of Bantam in Java. The "canary" comes from the Canary Isles. The Guernsey and Jersey cows—like the Newfoundland dogs and the Shetland ponies—show their origin in their names. The "turkey," however, was named by mistake—and curiously enough the mistake was made by many people. The turkey is really American, but was thought for a long time to have been introduced from Turkey. The Germans thought it came from Calicut and called it "Kalekuter," while the French attributed it to India, and called it "poulet d'Inde"—"the fowl of India," from whence comes the modern French word "dinde."

The "pheasant" has its name from the Latin "avis phasiana," meaning the "Phasian bird," since it came from the banks of the river Phasis in Colchis. Other words which have origins of this sort, though they are not names of things to eat are: "spaniel," which is the Spanish dog; "greyhound," Latin "canis graius," the "Grecian dog;" "copper," Latin "aes cyprium," or the "brass of Cyprus." One of the most interesting of all is the "Guernsey

lily," which came not from Guernsey, but from Japan, where it was found by Kaempfer, the noted Dutch botanist and traveler. The ship in which he was carrying it home was wrecked on the coast of Guernsey, and most of the cargo was lost; some of the bulbs of the lily, however, were washed ashore, and there took root and grew, so that when they were finally introduced to the rest of the world they had become "Guernsey lilies."—The Classmate.

TWO HUNDRED MILLIONS CANS OF SARDINES MAINE'S PACK THIS YEAR

Not all of Maine's 56 sardine canneries were operated during 1922, but Eastport's ten plants were started in June and received the largest supplies of herring in recent years up to late October when most of the plants closed for the season. The canning season runs from April 15th to November 30th, but during the last few months the market became unsatisfactory to most canners and the plants were closed early, so that long before next season there should be a cleaned-up market and prices far more satisfactory. Indications are for a general opening on the Maine coast early in the spring if plenty of small herring can be caught in weirs at reasonable prices.

The original "home of the American sardine" is the far east frontier island city of Eastport, where the first canned sardines put up in America were packed in 1875. This has developed into a wonderful fishing industry, for in recent years the season's pack on the coast has reached 3,000,000 cases of 100 tin cans each, and even during 1921, known as the smallest and most unsatisfactory packing season in the history of sardines, it was more than 1,400,000 cases. This season it will be considerably more, probably 2,000,000 cases.

From a former eight-month packing season, especially during the many years of hand-made tin cans and hand-soldering the covers, the average canner now packs his supply in less than four months of steady work when fish are to be had daily. A few of the largest down east coast plants have frequently received 125 hogsheads of herring daily and packed more than 4,000 cases of oil sardines in that time, often turning out 20,000 cases a week. From 20 to 25 cases of sardines are packed from a hogshead of small-sized herring, each case calling for one gallon of oil, cottonseed being principally used. Special brands are packed in olive oil, mustard, tomato, peanut oil, spices and bay leaves, also mayonnaise dressing.

The question of wages and general laborers in the Eastern Maine canneries is not a serious one to factory owners as it is possible to gather up an abundance of workers at 30 cents an hour, and expert factory hands for 40 cents. Families reach the frontier Maine coast early in the season from many Canadian settlements and neighboring country towns, and live cheap-

ly in the small wooden camps near the factories where the rent is only \$1 a month for families employed at canneries owning such camps.

There are thousands of herring-catching weirs in the Maine and Canadian waters that cost from \$2,000 to \$4,000 each to build and maintain, and it is a remarkable fact that some weirs have turned out failures after being constructed on the long sloping beaches where the daily rise and fall of salt water tides are 24 to 26 feet. Schools of herring usually swim along in swift running tides, following their natural food in the water (which is often small shrimp known as "red-feed") and occasionally the tides shift so that a weir that formerly was of value rarely catches a fish, while others a short distance away make small fortunes in a season for their owners. There is much speculation in locating a satisfactory site for a fish weir, but several hundred hogsheads of fish are often caught in a night, worth \$5 each this season.

When the herring swim into such weirs, the gates are dropped over the mouth or entrance so that the fish cannot escape, as around the weir is a covering of marline. In the Emery weir, the marline covering is a mile in length, of two widths, there being one-half mile of fence around this weir; it has five mouths, or gates, and is known as the largest Passamaquoddy Bay.

The herring are gathered up in boats at the weirs and quickly conveyed to the factory wharves to be hoisted out in tubs and dropped into great wooden tanks containing constantly running salt water to clean off scales and dirt. The fish are then carried on endless chains and belts to the flaking machines where 12 hogsheads of herring can be placed evenly on the iron flakes in one hour, after which they are pushed into the immense compartments where the fish are cooked by steam heat.

Then the newly cooked herring are conveyed by endless belts along the great packing rooms to tables where women and girls pick up each fish and place it neatly in the tin cans. Some of the large factories employ 150 women packers, and in former days they were obliged to pour oil, mustard, or sauces into each tin, and also place a tin cover on each can, but now the oil and sauces are distributed by machines for the purpose, saving much time.

From the tables the tins of fish are carried to the sealing machines where girls insert a tin cover after which each can is passed under the powerful sealer and the tin top securely fastened. Late sealing machines handle 80 cans a minute and there are 15 to 20 machines in numbers of canneries. At the largest factory in Eastport 400,000 cans have been sealed in a day, as compared to hand-sealing with capers operated by men when 100 cases a day was considered a satisfactory output.

From the sealing machines the cans are dropped into great tanks of boiling water to be bathed for an hour, or more, then

removed and conveyed to the shipping rooms below, to cool. Expert testers handle each can separately to see that it does not leak, after which they are packed into wooden cases, a wooden cover nailed on, the end stenciled, and then the American sardines are ready for shipment to all parts of the world. Within recent years shipments from Eastport have been made to Australia, South Africa, many European countries, and are to be found on nearly all shelves in country towns.

Only a few Maine canners now use decorated cans since the fancy labeled pasteboard cartons are more satisfactory when enclosing a bright tin can and its key opener. There are three can-making plants in Maine, one at Eastport, manufacturing a rolled top can; one of Lubee turning out the cheaper pressed can which is principally used by down East packers; and the third at Portland where cans of other varieties are made each season.

In the great fleet of motorboats used to carry herring there are many costing \$10,000 each, and a few valued at \$15,000 each, but the average craft is worth about \$4,000. All are equipped with gasoline and kerosene engines, and it was stated during the season that fully 600,000 gallons of gasoline and kerosene had been distributed at the border seaport of Eastport alone where the fleet of crafts arrive daily to procure supplies.—Grit.

CURRENT EVENTS

(Continued from page 220)

held. Newspaper reports indicate that several prisoners were shot, and that about 80 Chinese prisoners have been hurled over a cliff and killed by the bandits recently, who threaten to treat the foreigners, including a number of Americans, in a similar fashion. The bandit stronghold is almost inaccessible to anyone but themselves and they inhabit these mountain regions in great numbers. Among their conditions for the release of their prisoners are: withdrawal of all troops, a supply of food and clothing, recognition of the bandits as an independent army with the bandit chief as commander, besides a large sum of money. The ability of the bandits to thus defy the government is a striking commentary on the efficiency,—or rather lack of efficiency of the present regime.

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INTERESTING FACTS AND NEWS ITEMS

In a little over two years more than \$20,000,000 was spent by American collectors for rare paintings, sculptures, books and manuscripts in England.

It is said that in Norway a law exists which obliges young ladies to present certificates of proficiency in cooking, knitting and spinning before they may be married.

Among the inventions credited to the Chinese are the compass, printing, lithography, suspension bridges and gunpowder.

Alaska has already produced almost half a billion dollars worth of minerals, chief among them being gold, copper and silver.

According to a recent estimate made by the chief forester of the Department of Agriculture the timber supply of this country will be exhausted in between 40 and 50 years.

It is said that more than one fourth of the locomotives in the railroad freight service at any one time are in the shops undergoing repairs or are waiting their turn to go there.

A single head of oats has increased since 1906 to a crop produced on more than 1,500,000 acres in 1919.

Sydney, in New South Wales, Australia, is the first city on that continent to pass the million mark in population.

There are still 340,917 Indians in the United States, representing 371 distinct tribes or remnants of tribes.

The average length of life in the United States is said to be about 56 years, or 15 years more than it was in 1870.

Blind people in Ontario are allowed to ride free of charge on the street cars of Toronto and environs.

There are still approximately over 182,000,000 acres of land in the public domain of the United States. Most of this is in California, Utah, and Nevada. Some of it is of very little value.

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of thought, and his ability to say so well what he knows, enable him to paint with great vividness and distinctness the scenes he describes and the events which he narrates."

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In Vienna, according to recent reports, there are 46,000 families without a place to live. Not one house has been built since 1913. In some cases four and five families live in one small room.

There were 84 earthquakes in the United States in 1922 strong enough to be felt by the unaided senses. Most of these were in California.

The consideration in a transfer of property in Laporte, Indiana is said to be the strongest on official record. As written into the deed it reads "for a consideration of one dollar and a promise of marriage."

Jealousy kills usefulness. Usefulness is measured by the amount of service there is in the person or thing. To be useful to God, one must serve him. To be useful to others, one must serve them. To be useful to anything, one must serve that thing. Service is the best antidote for jealousy, so when service enters the life jealousy dies out. The opposite is equally true.

I am the first, and I am the last: and besides me there is no God. . . . Is there a God besides me? yea, there is no God: I know not any.—Isa. 44:6, 8.

CHRISTIAN MONITOR

AUGUST, 1923

THE POINT OF VIEW

I can stand off and saeer at the conduct of Brown
When Brown's winning fortune and local renown;
I can say it's too bad that he's worshiping gold,
And is losing the joys he will miss when he's old;
But the fact still remains, when I'm through with his case,
That I might do the same were I put in his place.

Oh, it's easy to talk and it's easy to preach
And frown at the fruit which is out of our reach;
It is easy to say that my neighbor is wrong
In driving his horse, 'stead of jogging along;
But the fact still remains, when my whining is through,
That if I'd a fast horse, I might gallop him, too.

I fancy, while fortune still smiles from afar,
That I wouldn't be as some other men are;
I stand up and talk of the happiness which
I would scatter about if I ever got rich,
But I know in my heart that if wealth came my way,
I might be the same sort of rich man as they.

The man on the mountain sees more and may know
Much that is missed by the man down below,
And I in my station may well govern me
By the light that I have and the path I can see;
But no one should say what another should do,
Unless he is sharing the same point of view.

—Exchange.

SELECT READING

ECHOES OF LIFE

About Our Independence

C. F. Yake

We question very much whether any one can thoughtfully enjoy the innumerable blessings that come to us by virtue of being Americans without a vision of the price that some of these blessings have cost in the sacrifice of those who have gone before us. The study of the history of our country reveals in numerous ways the cost of these blessings, and how they were paid for in hard work, in fortitude, in sacrifice, in life itself. The coming of our forefathers to this country when the land was still untrod by the feet of the white man meant a sacrifice that fortitude alone could brave, and with it came the birth of a nation, the establishing of religious and civil liberty. And with these came the opening of a virgin land to cultivation, the building of cities, the establishment of industries, the development of transportation, the invention of labor-saving machinery, and the promotion of educational facilities. All of these have progressed step by step until today they have reached a stage of high efficiency and the blessings have come to us in such a way that we forget what was required to produce them—the independence of our country—religious and civil liberty.

And so today, the Fourth of July, as we see the people round about us celebrating the signing of the Declaration of Independence in a way that seems anything but the ideal spirit that should be manifest for the blessing of independence—in thought and religion and life itself, we can't help but think of the seriousness of the occasion just one hundred and forty-seven years ago. Much that there was of joy in proclaiming this declaration, there lay before the colonists at that time the serious task of establishing this independence. And the people everywhere recognized that this meant hardship, sacrifice in numerous ways, and undoubtedly the loss of life. And for those who did not believe in armed resistance the situation was not especially pleasant. They had their part to bear in the task just the same, willingly or unwillingly.

But the one fact remains, and that is that we today enjoy the blessings of this independence, whether or not we believe in war, and we ought to appreciate it to the fullest extent possible and give God the glory. It is indeed a priceless heritage and if there should be any one dubious about the matter of giving the best of our appreciation for it we should like to ask

him the serious question, How would you like to exchange places with the Russian peasant at this time? There is all the difference in the world whether you live in America or whether you live in a Bolshevik country or one that is a constant scene of war.

We say the very cost of our liberty and independence should waken us to the appreciation of its full value. An idea of its cost comes to one when visiting the various national cemeteries. We well remember the awe that came upon us when beholding the cemetery on the battlefield of Gettysburg. The white crosses that mark the graves of the unknown soldiers made one feel sad indeed—for they were a part of the price that was paid for the integrity of our Union, another phase of our independence that makes it all the more costly.

But when in our imagination we beheld in the heart of the Argonne Forest, near Cunel or Montfaucon, a stretch of French soil that shall "forever remain American" where 20,000 white crosses shimmer in the sunlight above the graves of that many of our fellowmen who with many others gave their lives in the Great War, the cost of the blessings that we are daily enjoying came home more forcibly than ever. Many a mother's son lies "over there," and a mother's heart is lonely because of his absence. The Romagne Cemetery will ever be a place, the vision or sight of which will bring one to a full realization of the cost of war and the blessings that for some reason could not come without it. But this is just part of the cost. In Verdun thousands of French are buried and in Boulogne there are 25,000 British soldiers buried. All these and many more gave their lives during the Great War. How tremendously expensive it was! And what a sight to behold!

And for what? we might stop to inquire? But the answer to the question would depend very much upon the individual who answers it. The thought we want to take from all this is that the blessings that have come to us have been very costly indeed, in ways that we think, had the right methods been used, would not have required such sacrifice of human life. But we can't change it.

And yet this freedom—national and individual is nothing compared to the freedom that has been purchased with a price far above the price paid for our American

independence. We refer to the freedom that the Son of Man shall give to those who believe upon His name. He says, "If the Son shall make you free, ye shall be free indeed." The freedom from sin and bondage is the freedom that far surpasses the freedom, national or otherwise. And were this freedom fully enjoyed by all men everywhere our national cemeteries would not be necessary. War would not be known and the spirit of the people would be unselfish. But it is not so and it never will be so until Christ universally reigns. What a freedom that will be!

And so we stop and think while watching the crowds celebrating the Fourth of July what this independence—this national freedom really means to them. The way things look, it means very little indeed to many of them. About all they think about is the gratification of the flesh in some carnal pleasure. We question whether very much thought is given to the seriousness of the matter and the sacrifice it required to establish it. The other thought is that few, very few indeed, know Him who purchased their freedom as One who has made them free indeed, or else they could not possibly celebrate the way they do.

The vision of the white crosses in the midst of the Argonne Forest comes to us again and how sad—how very sad—war is. If that is the way freedom comes it is indeed a priceless heritage—but the freedom of the Son is greater, is indeed real, is eternal. Would you possess this freedom, know Him as your Savior.

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WHY CARNEGIE FOUNDED LIBRARIES

Even at an early age Andrew Carnegie believed in books. The impulse to found libraries—so we learn from Mr. A. B. Farquhar in the First Million the Hardest—came to him when he was only a messenger boy.

Early one morning, says Mr. Farquhar, Carnegie was sent with a dispatch to Mr. Anderson, the steel master of Allegheny, with instructions to wait for an answer. Mr. Anderson had returned late the night before, and the butler said he could not wake him.

Young Carnegie walked into the library and became immersed in a volume on steel making and the tremendous advantages of steel over iron. When Mr. Anderson finally came down with his answer the boy turned and apologized for having taken the book. Mr. Anderson asked whether he was interested in steel.

"Oh, yes, it is fascinating to me," Carnegie replied.

"Take the book home and read it and return it when you are through with it," said Mr. Anderson.

Carnegie did so and was told to take another; then Mr. Anderson said he might have access to the library. Carnegie said to me that then and there he made up his mind that if he ever became wealthy he would found libraries and give young men the same opportunity that he was enjoying.—The Youth's Companion.

WHAT ASTONISHED THE RAJAH

A man who used to do menial work in the household of a native ruler came under the influence of the Christian message and was converted. Some time after his baptism, he came to the missionary and said that his conscience troubled him. He wished to make a confession.

"When I was in the service of the rajah," said he, "I stole some of the royal gems and buried them within the grounds of the palace. Now that I have become a Christian, I have no peace of mind because of those stolen jewels. I must confess, and yet if I do, I may lose my head! What shall I do, Sahib?"

The missionary advised him to follow the dictates of conscience, confess to the rajah and take the consequences.

So the man journeyed to the rajah's cap-

ital and appeared at the royal palace. It was with difficulty he persuaded the rajah that he was neither crazy nor playing a joke. The loss of the jewels was recalled well enough.

"The jewels are buried at the foot of the large tamarind tree, your majesty," the poor Christian maintained, and finally the rajah sent some servants with the man, instructing them to dig at the spot indicated.

The jewels were found and forthwith taken, along with the strange man, to the royal master of the palace.

The poor Christian fell at the feet of the rajah, pleading for mercy.

"What made you tell about those jewels, when no one in the world but yourself knew of them?" asked the rajah in astonishment. "Why have you put yourself in my power thus?"

"I have found a new religion, your majesty," said the man, "and it will not allow me to cover up my sin. There is no peace of heart to a Christian who hides sin in his life. I made this confession because I am a Christian."

"Go," said the rajah to the surprise of all, "and tell your missionary to send some preachers here to my 'raj' (realm) and make some Christians for me, if this is the kind of living your religion makes possible!"

And the Christian, thanking God, returned to the missionary with the message from the rajah.

Christ's touch has in it still its ancient power to change and uplift—alike in either hemisphere, on either side of the equator. It rests upon India today in a new way.—Publisher Unknown.

A TRUE ST. BERNARD STORY

This dog lived in Switzerland. His name was Santo and he belonged to an innkeeper up in the mountains. One wild, stormy night when he was lying by the hearth-fire apparently asleep, and his master and mistress were taking their ease because they knew no guests would come on such a night Santo suddenly jumped up and insisted on going out. His master tried to dissuade him, saying: "No, Santo, you do not want to go out such a terrible night as this; see how the snow drifts and how the wind blows!" But Santo grew much excited, and in spite of all persuasion got out and started down the mountain

road as fast as he could go, as if he knew exactly where he was going.

About two hours later he returned, almost exhausted, with a baby lashed to his back with a piece of harness. You can imagine how amazed the innkeeper and his wife were and how quickly she took the baby and warmed and fed him. The man roused the neighbors and followed Santo, restless by waiting for them. With such things as they could carry to help those they knew they should find in dire need, they waded through the snow two miles to a gully road, where they came upon an overturned bus from which the frightened horses had run away. There they found huddled together for warmth some people including the baby's father and mother. You can imagine how happy they were to know that the baby was safe. The innkeeper and the neighbors succeeded in getting all the travelers back to the inn, and so Santo really saved all those lives.—The Evangelical Messenger.

HARDEST THINGS FIRST

There is never so easy a time to do a hard thing as the first opportunity we get for its doing. Every postponement then only makes the task harder. It may seem stupendously hard when we first face it; but if that is the time we ought to do it, it will never be so easy again. Efficient workers have learned, therefore, always to put their hardest tasks ahead of their easier ones, when they can take their choice. The early morning, immediately upon entering the day's work, is a good time to plunge into the hardest things that await us. After that it is a simple matter to pass on to the easier tasks and get them done. But how often we take the invitingly easier ones first, and find by night time that the day has been frittered away on them, while the hardest one is left over to be done "tomorrow," as it has been for so many days in the past! With most of us, hardest things first or hardest things not at all, must become the habit of our lives.—Sunday School Times.

"The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying."

"The life that is too busy to afford time for Bible reading and study is planning for an abundance of leisure when it will be too late."

THE CLEMEN FAMILY

John Horsch

Chapter XVII

Charity Chickens

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

The storms of persecution had not yet reached the village of Willikon. The Zwinglian pastor—former priest—of the village had changed his attitude toward the dissenters. The reading of the early writings of Zwingli, as well as of Luther and later of the Anabaptists, had a marked effect upon him, causing him to become more tolerant. He had come to the conclusion that the Zwinglian church ought to do unto the Anabaptists as they desired the Romanists to do unto them. It was an inconsistency, he believed, to demand of the Romanists the right of toleration and deny the same right to the Swiss Brethren. Although he had not the courage to publicly express his views on toleration, he was evidently resolved to lend his aid to persecution only if compelled to do so.

Early in the year 1527, when persecution became more severe in the surrounding districts, the Clemens offered their home and farm for sale. A buyer however could not be found. It was realized that a transferring of the title was liable to prove impossible, for according to the law of the land the property of heretics was to be confiscated by the state. Landvogt Walter finally bought the homestead for a reasonable price. The Landvogt proposed that they should continue to live on it, as renters, but the Clemens, realizing the risk incurred in renting a house to dissenters, preferred to have a small home of their own. They bought the log house which had until then been occupied by their neighbor Martin who, in turn, rented the farm of the Landvogt.

Their new house was a small cottage, offering poor conveniences. They were compelled to part with most of their household goods. But all this was a matter of minor consequence to them. What they longed for and prayed for was that they should be permitted to live unmolested in the log house. They were profoundly thankful to know that before a police force could be expected to make its appearance to apprehend them, there was to be a warning from the Landvogt, giving them time to make good their escape. But whither could they flee? Should they undertake to go to Moravia? Many Swiss Brethren had set out for Moravia, a province of Austria, where the persecution was less severe than in any other land. But the dangers and difficulties besetting their way to that land, were indescribable. The route to Moravia led through the province of Bavaria. In Bavaria a law was in force

demanding that the Anabaptists which remain steadfast, should be burned at the stake, while those who recanted and renounced their principles were to be beheaded, "the vice of rebaptism," in itself being looked upon as a crime worthy of death. Moreover, it was well known to the Bavarian and Austrian governments that many Anabaptists undertook to flee to Moravia, hence the police of these countries had received strict orders to be ever on the alert for fugitives. Many were apprehended on their way to Moravia and were executed.

Daniel Clemen and John were mostly absent from home, being engaged in missionary work, and even Andrew Clemen frequently undertook missionary tours, leaving to his son Henry the care of the household and of the small farm. The missionaries did their work under the greatest dangers and difficulties. It seemed hard for the family to let them go. While Lydia Clemen would have rejoiced to know that any one of her loved ones had given his life for the sake of the truth, dying a martyr's death, there was during their absence an anxious uncertainty regarding them, arising from the fact that the missionaries could at any time be apprehended and cast into a vile dungeon and be subjected to untold suffering. Yet Grandmother Clemen and the rest of the family, knowing the hunger of the people for the primitive Gospel message, and hearing from the missionaries of the multitudes who received the Word gladly, were willing that they should go forth. It is needless to say that there was praise and thanksgiving when any one of them returned home.

The news that the Clemens had bought the small old log house caused considerable comment among their neighbors. It was well known among the villagers that they were dissenters; no one however seemed disposed to make trouble for them. Many of the people were in sympathy with Anabaptist principles; had there been liberty of conscience, they would have been ready to unite with them. And the Clemens were personally highly esteemed among the villagers. Lydia Clemen in particular had won the respect and love of the people. In former years, as long as her strength permitted, she had made it her business to visit the sick and needy in the community and to minister unto them as opportunity offered. To this work she had been in the habit of giving a day of each week. She encouraged the people in all their needs to put their trust in God and expect their help from Him. At times she would pray with them. Although she never entered into controversies, it was well known that Lydia Clemen did not approve of prayer to Mary and the saints

and of certain other practices. Her words of comfort and cheer had a wonderful effect on the suffering. The people were delighted to have her visit them. Some of them were extremely poor and it was these in whom Grandmother Clemen was particularly interested. To them she never came with an empty hand. Articles of clothing were made in the family circle for the destitute and food was occasionally prepared for them. As a repast for the sick, Grandmother Clemen had a high opinion of chicken soup. Every year she raised some chickens for the poor. Of late Anna had been obliged to assist her in the care of these hens, and it was Anna who used to designate them as "Charity Chickens."

The people of Willikon knew that there was trouble brooding for the Clemens. It was expected that sooner or later they would be arrested and cast into prison. Some of the villagers declared openly that it was not right that these people should be molested for the sake of their faith. Were they not conscientious Christians? Had they not upheld their faith long before the new state church was established? Where was it written in the Scriptures that membership in the state church is a condition of salvation? It had come to the ears of both Landvogt Walter and the Clemens that some of the villagers had threatened that it would not go well with those who would attempt to arrest Lydia Clemen; they would not permit it. Of this the Clemens were afraid almost as much as of imprisonment itself. It was partly for this reason that the Landvogt was afraid to attempt an arrest, if he should receive orders to that effect. He had grounds to fear that certain things touching his relations to the dissenters might come to the light which were apt to involve him in a heresy trial.

Chapter XVIII

The Flight

The fall of the year 1527 found the Clemen family still occupying the old log house. Lydia Clemen's health had become quite delicate. Noticeably her physical strength was failing. It was her daily prayer that persecution should not come upon them during the remaining days of her life. There was continuous expectation of persecution. A number of Swiss Brethren from the surrounding country had fled to Willikon; some of them were entertained by the Clemens. It was obvious that the authorities of the canton might on any day receive information concerning the Anabaptists of Willikon.

John Clemen returned home late in the fall. It had often been remarked in the family circle that Grandmother would take new courage and become better if either or both of the missionaries would return, and it seemed as if this prediction were to prove true. Great was her joy of again seeing the face of her beloved grandson who had escaped, as it were, the lion's mouth. John could not give any information concerning his uncle, Daniel. His re-

port of the progress of the work as well as of the terrible persecution was eagerly received. It created a profound interest to hear of the many who were willing to step out on the Bible alone, notwithstanding the Pope and the new state churches which had set themselves up as authorities in matters of faith, proposing to suppress all other creeds. Although, said John, intolerance prevails, as ever, and liberty of conscience is refused by the new state churches, it means a step forward that several countries have shaken off the yoke of Rome. The authority of the Pope has been wonderfully weakened. Even if the new popery is as intolerant as the old, it is far better, if popes there must be, to have a number of them instead of only one. Doubtless this will eventually go far to discredit belief in human authority.

With the approach of winter a change for the worse was noticed in Grandmother Clemen. The end came not unexpectedly. The family were gathered around her bedside. Lydia Clemen bade each one good-bye and admonished them to remain faithful to the Word of God. She comforted her loved ones, saying that she was going home to be with her Savior. Her last word was "Daniel!"

Since the dissenters had not the right of burial, Andrew Clemen went down to Willikon on the following day to counsel with the village pastor. The pastor was obliged, as he confessed, to bury Lydia Clemen as any member of his church. He said to Andrew that his mother was certainly worthy of a decent Christian burial. The funeral was one of the greatest ever held at Willikon. The pastor preached an earnest sermon, stating that the exemplary Christian life of the deceased was well known and that it ought to be imitated. "What a beautiful world would this be, if every one lived such a life!"

Not long afterward Andrew Clemen received word from the Landvogt to call on him immediately. When he came down he found the Landvogt and his son Hugo awaiting him. Hugo, having finished his theological course, had received an appointment in the village of Waldberg in the valley of the Emme, in the canton of Bern. He was what was called a half-Anabaptists, i. e., he secretly approved of Anabaptist teaching although unwilling to be baptized himself. Advice had come from Zurich, said the Landvogt, showing that the authorities suspected the village of Willikon was "polluted with Anabaptism." There was now an absolute necessity that the Clemens should flee. And the place to go was, he believed, the village of Waldberg where Hugo was stationed as pastor. Hugo Walter said he should be glad to give his friends all the protection he possibly could, should they decide to go to Waldberg.

The Clemens were glad to accept this proposition. They left on the following morning, carrying the most necessary things with them on a wagon. The rest of their possessions they entrusted to the

care of their neighbor Arnold Martin who had offered to sell them, if possible, at whatever price he might be able to get.

(Concluded next month)

AT THE FOOT OF THE ACROPOLIS

"While we must now eat the bread of charity or perish, it is none the less humiliating," said an Armenian doctor to me as we worked together in a ward of the Near East Relief hospital at Aleppo, trying to save 180 wounded men and women, victims of a Turkish massacre the night before. "We have our pride," he continued, "yet when systematically disarmed and periodically attacked by overwhelming numbers, should any survive and be fed and sustained by American relief, there are those who say we are being pauperized."

Then pausing in an operation on a mutilated man, this Armenian graduate of Harvard Medical School, this surgeon whose fame extended from Arabia to the Caucasus, turned to me almost savagely and added, "All we ask is a chance to work out our own salvation without fear and trembling."

It is true; by a hundred tests I know the Armenians to be a proud and self-reliant people. Given a square deal and half a chance, they will gladly lift themselves to a place of honor and independence.

As I stood one afternoon on the Acropolis and looked down upon the plain where 90,000 Armenian and Greek refugees were camped, the words of the Armenian doctor came back to me, "without fear and trembling." These refugees had it at last. Would they now work out their own salvation?

Hardly had the great camp been established when some of the more enterprising pushed out and determined to make the best of even a desperate situation.

Several hundred families refused to continue as objects of charity. These, banding themselves into a community, secured a barren piece of ground at the foot of the Acropolis. Not in bondage, as were the children of Israel, but in freedom and with gladness of heart these families, men, women and little children, turned to making bricks without straw. The days were fortunately fair; the bricks made with bare hands (for they had no tools) were placed in long rows below the Parthenon. The bright October sun soon dried them. Then began the erection of a hundred or more queer little mud houses made from these sun-dried bricks. As I watched this busy scene it reminded me of an army of industrious ants I had seen in Australia, building their curious mud houses, almost as large as these.

The present builders were hurrying to finish their homes before the winter rains set in. When the walls were completed we found the eager home workers in despair because they had no money wherewith to purchase roofing material. It is at

just such a point as this that the Near East Relief is glad to render assistance. Each builder was provided with sufficient timber and tar-paper to crown his primitive walls with a roof, and add a door and shutter-window. Within a fortnight the village was completed. In visiting many of the homes I found the joy of possession almost pathetic. Never was a millionaire prouder of his palace than these Armenian refugees of their mud huts.

But the most amazing part remains to be told. American history records the proud fact that, reflecting the spirit and character of the founders of New England, Harvard College opened its doors seventeen years after the landing of the Pilgrims. In the same spirit, as soon as these refugees had completed their rude homes on the slopes of the Acropolis, or to be exact, seventeen days after the landing of these latter-day-pilgrim-exiles, they too, men, women and children, turned eagerly to the making of more mud bricks with which to erect a school house. Near East Relief again provided the roof. An Armenian school teacher, a college graduate, was found, and placed in charge of this new educational enterprise.

It was a large and prideful group of villagers that escorted me one day on a visit of inspection to their new school house under the shadow of Mars Hill. One mother informed me with beaming countenance that her three children would now be able to continue their education which had been interrupted at the beginning of the war. After seven years of "fear and trembling" they could now begin again to work out their own future.

DID YOU KNOW?

Did you know what? This:

That one man in every twenty-five men in these United States is a coal miner?

That the people in the United States built more garages in 1920 than they built dwellings?

That the percentage of illiteracy in sunrise Japan is lower than that of the United States?

That Bismarck's chef is now a janitor in the Capitol in the city of Washington?

That every time five couples are married in this country, we have one divorce.

That auctioneers in Holland start at a very high figure, and then come down in the price until they get a bid?

That an Oklahoma court upheld the right for a man to eat in his shirt sleeves in a public dining hall?

That Canada is now manufacturing paper barrels which will be used for butter, sugar, lard, lime, flour and other things?

That twenty million persons attend movies enough daily to pay four million dollars every twenty-four hours?

That the lungs of Caruso were so powerful that he could move a concert grand piano several inches by the expansion of his lungs?—Exchange.



EDITORIALS



The Real Test

There is an infallible test of a man's character that it would be well for us to apply before taking too seriously any individual's public professions, or before expecting others to take our own claims at face value.

It is the test of life,—real, ordinary, common, everyday life. For what an individual is and does and thinks six days in the week when he thinks he is not under the gaze of his religious brethren is a far better test of his real character than the professions he makes, or the clothes he wears, or the good deeds he does on the Sabbath day, or when he may be striving for effect.

We can often get an estimate of a man's real character by finding out something about his home life, or what his neighbors think of him, or by asking the tradesmen with whom he deals, or the men whom he employs;—in other words, finding out the kind of a life he lives when he is himself. This is a far surer testimony than his own, or that of his brethren who see him seldom except at times when he desires to appear at his best.

Sometimes it is possible for an individual to deceive everyone for a time as to the real purposes and designs that motivate his actions. Such individuals have a way of inspiring confidence and winning trust that causes people to accept them at their face value without question. Almost without exception, however, such people are exposed sooner or later, and their real character revealed. The test of life is an accurate one, and only when it measures up to the standards of true Christianity in every way and at all times,—except for a certain reasonable degree of human weakness and limitations,—is the individual worthy of being considered a Christian, regardless of what his professions may be.

And after all, a man's real work is done, not so much when he is consciously trying to accomplish great and worth-while things, as it is in those moments of self-forgetfulness when he comes in daily contact with his fellows and perhaps unconsciously calls out the best in them, or touches them in a way that causes them to respond spontaneously to the call of their better selves. Most of us can do our greatest work by just living our ordinary lives in close and sincere fellowship with the Master, so that we forget to try to put on appearances, or to throw out impressions for the sake of effect.

Religion is life, and therefore life is the real test of religion. If our life does not agree with our profession, then our profession is wrong and misleading.

"By their fruits ye shall know them."

Danger both Ways

Usually when there are wide divergences of opinion among Christian people as to the proper course of action with reference to a certain subject, a middle course is the wise one to take. Each one probably sees certain facts, and fails to see others equally important. One is inclined to over-emphasize certain truths and neglect others. By talking things over in a thoroughly Christian spirit and trying to see each other's point of view, we usually find that the truth lies somewhere between the two opposing views.

Extremes are commonly dangerous. Yet extremists there always are, who contend loudly for their particular views, and whose opposing counsel sometimes works confusion in the minds of those who have not yet found their bearings with reference to a particular situation, or who are easily swerved from their course of action.

So it is with the terms "liberal" and "conservatives" as applied to extremists. Unfortunately there are these two classes of people with whom we must deal, whether we like the terminology or not. We speak now of these classes with particular reference to matters of church policy and discipline. Both are ardent champions of certain truths which to them appear to be the whole truth, to the exclusion of anything which the opposing camp may put forth. Bear in mind now, we are speaking of extremists.

The real way for us to follow is the Bible way. Unfortunately, however, sincere men sometimes differ in their interpretations of this inspired Word, and this gives rise to differences of opinion with reference to certain courses of action. But why not talk things over in a Christian spirit and try to get each other's viewpoint fully before deciding that we must disagree? It is our opinion that those who make the whole Bible the rule and guide of their lives and who sincerely and earnestly seek to know God's will in it, are not usually found among the ranks of the extremists, or, finding themselves with views that are seriously at variance with those of their fellow Christians, soon find at least a working basis of agreement. By keeping our eyes on the Bible and ordering our lives by its standards we may steer clear of the Scylla of extreme conservatism on the one hand and the Charybdis of rank liberalism on the other.

Would it not be better if we were less concerned about labeling our brethren "liberal" or "conservative," and more concerned about finding out who is right or wrong? But let us be sure that our standard is the Word of God. Then extremists need not worry us.

Choosing a School

"Where shall I go to school this year?" is a question that perhaps more Mennonite young people are asking themselves and others just now than ever before.

Choosing a school for the pursuit of one's higher education is a serious problem for the individual and a very vital one for the Church as well. The future of the Church will depend to a certain extent on how her young people decide this question.

For some time the Church has provided adequate facilities for securing higher education under the proper influences for all of our young people in every section of the Church who desired to avail themselves of their privileges. This year, unfortunately, it has been found impossible to adequately provide for the young people of the Middle West.

The seriousness of this situation is realized by the Board of Education as well as by anyone else. Efforts are being made to remedy the matter by next year, but meanwhile, where shall our young people go to school this year? The Editor does not propose to answer this question, but merely to give a few general suggestions that may be helpful to those facing the problem.

Of course there are many good schools from educational, moral, religious, and other standpoints. But even these will offer serious questions and problems to some of our Mennonite young people who have been desiring to better fit themselves for Christian service and who desire to remain faithful and loyal to the principles of the Church. Likewise they offer serious questions to many parents whose boys and girls had perhaps not fully caught the ideal of service and who were depending on our own schools to help them catch the vision which so many others have gotten there. It is therefore of the utmost importance that serious and prayerful consideration be given to the question.

As a first consideration the Editor suggests that the school which is selected be a Christian school in every sense of the word; one that stands out and out for the fundamentals of the Christian faith and which proves its right to be called Christian by the type of students who attend, by the character of its graduates, and by the moral and religious atmosphere which pervades all of its activities.

Generally speaking, for the first few years of one's college life, a school that is not too large is much to be preferred to one that has so many students that the individual, especially the newcomer, feels himself lost in the crowd and not a real part of the school. There are some things to be said in favor of large schools for the last year or two of college work, but in the great majority of cases smaller schools are much to be preferred for the earlier period. Many eminent educational authorities agree on this point.

If possible, select a school that is not too far from home, especially so if it is not located in or near a strong Mennonite community. Those especially who are going to college for the first time should avoid getting out of reach of Church privileges and association with those of our own faith for a whole school year. In the majority

of cases it will prove detrimental to the best spiritual interests of the individual, or at least will result in a transfer of interest to some other active body or denomination. Keep in touch with our own people and our own literature. The chances are that you would be a misfit anywhere else, at least for a time.

Religious schools which stand for principles which are decidedly at variance with our own should also be avoided, especially if the differences are of a fundamental nature. It will be a very exceptional young man or woman who will not be influenced very decidedly by living in an atmosphere of sincere religious conviction; and if these convictions are opposed to our own teachings and beliefs it is only natural that they will have their effect.

In this connection it may not be amiss to note that the proper home influences will prove an invaluable aid to the young man or woman who goes out into these conditions to attend school. If the home has been of the proper type, and if the church has provided the proper religious educational program in the form of Sunday school work, etc., in the early years of the child's life, the chances will be very much greater in his favor than if these things have been neglected. It is hardly proper that a college, even our own, should be charged with the responsibility of implanting fundamental religious training and convictions into an individual which it was the duty of the home to implant in earlier years. Yet this is what our colleges often have to meet, and it is one of the things that has made for dissatisfaction with our schools by a certain element, because the school has failed in the task which was given to it,—a task which should never have been expected of it.

Finally, let the home church, and especially the leaders of the church, keep in definite and close touch with those who go out from the congregations into school life in other environments and amidst other influences. Very effective work can often be done in this way, and the student should feel very definitely that he is being remembered and missed in his home congregation, and that greater things are being expected of him because of the educational privileges and opportunities which he is enjoying.

The matter of choosing an environment in which and by which our lives and characters are to be molded is a very serious and important one. We have mentioned here only a few general points for consideration and thought. Many others will no doubt enter into a definite decision. It should not be necessary to suggest that prayer should be given a very important place in weighing the question, and the leading of the Holy Spirit very earnestly sought, as well as the advice of those who may be more or less acquainted with the situation and who are competent to give unbiased judgment. Let the matter of decision be a serious one, and not lightly arrived at through whim or fancy.

Meanwhile, let us lend our support and influence to the worthy enterprise of again establishing, in the very near future, a school in the Middle West that will meet the needs of the Church and our young people and that will be blessed of God and supported by our constituency.

CHRISTIAN LIFE

"THE GOVERNMENT SHALL BE UPON HIS SHOULDERS"

Selected by Lizzie Gehman

There are few who have not heard the old story of the man with his pack, who was offered a ride in a neighbor's cart. He gladly accepted the offer, and jumped up. They had gone some way when the kind neighbor perceived that the man still kept his pack bound on his back. "Friend," said he, "wherefore carriest thou thy burden? Will not the cart carry both it and thee?"

"Thou art very good to carry me; but I could not think of troubling thee with my pack."

"Foolish man! I bear the weight of it already. Bound on thy shoulders, the weight but passes through thee to me. Unbind it; place it in the cart; it will cost me no greater trouble; nay, it will rejoice my heart to see thee confiding in my willingness, and meeting me in my desires to aid thee and rest thee."

This little story has often been in my thoughts of late. Is it a picture either of ourselves or of many who surround us? I fancy they are few who are content to bear no burden; few who are not occupied with great and tedious matters, or in small and trifling ones, which might lie at their feet while the weight and care were borne by another, even by that One whose special prerogative it is to bear the burdens and cares of others, and whom we rob of many things while we tenaciously clasp our sorrows to our wearied hearts. If there were one among us willing to be blest, as the Lord is willing to bless, willing to follow on whithersoever He leads us by a way that we have not known, and we shrink back and fear to follow Him. We fear to let go and we hold on so firmly; we fear to give all into His hands. We should not know ourselves without doubts and fears, and reasonings and lamentations. We should not know ourselves; but, becoming strangers to ourselves, should we not learn to know Christ and to "know Him," should be the length and breadth of all our desires, as it was St. Paul's, for He is all in all.

How is it that we follow Him so little? I think it must be that we are so busy making ourselves good Christians; overcoming our evil tempers and desires; becoming diligent and in earnest; lamenting over our shortcomings and backslidings—that with all this to do, the knowing our Lord slips by unnoticed. Why will we do all this ourselves, and exclude Jesus from His blessed work of performing to the end the good work He has begun in us?

In the fable, we easily see how foolish the man was to burden himself with his pack, when he might have let it lie in the cart; it would still be with him, but it would not weigh him down and weary him; the cords that bound it would not lacerate and irritate him. He and his bundle would ride along together; but he would be able to enjoy the ride; the flowers and trees would be pleasant to his eyes; the song of the birds merry and sweet to his ears; the sunshine and the breezes, and the country, all a source of enjoyment to him; and he would have time to enjoy them, and to talk to his friend about them all; and time, too, to tell him about his pack and to have a talk over ways and means of living. We see how much better it would have been for the man to do this, but do we guess how far more foolish and ignorant we are? Jesus invites us to give all to Him, and to let Him bear it, "casting all your care upon Him;" and yet how few there are whose first tale is not about the cares and anxieties, and worries and troubles, of this life. And oh, what sore hearts, what distressed, tired souls, what rasped, nervous, irritable spirits are there, not only here and there among us, but in almost every home and every house, "weary with their groaning."

Is it the will of Him who is Love—whose heart is so drawn out to us, that He has given Himself name upon name, lest any should turn away and say, "He does not suit my need; He cannot understand my want"—is it His will that these things should be? I think not. God has bestowed on us two gifts—the first, the best, Jesus; the second, work for each of us to do for Him. The work is bound up in our daily life, which too many look on as full of trouble. Why is it so but that we neglect His first gift, the Lord Jesus? This alone is the reason of our grief and trouble. Jesus is given, not to take away the cause of the trouble, but to take away the trouble itself—to take the bitterness, and the sting, and pain away. Oh, let Him take them away from your life! Trust Him with them.

Did this verse, "The government shall be upon his shoulder," ever speak peace to you concerning these things? Not merely the government of the universe, or of this world, or of Church, but His government of you. No part of your life is a mistake or an accident, but every part of it is sent you straight from the Lord. Each day

comes to you from Him; each circumstance, each event, each person you meet, each conversation you hold, each book that comes in your way, is ordered of Him. Every atom of your life comes to you from Him. The government of yourself is His daily ordering; it is your part to submit to that government; rather, to accept it, to go with Him morning by morning for orders for this one day. You know He will send you each circumstance, so ask Him to take it back into His hands again. Give Him yourself, but give Him also all the events of the day, confiding to His care those you know of, and begging Him to guard those you know not. Leave off governing yourself, and let Jesus do it.

Perhaps you say, "I don't know how to do this. A difficulty, a temptation comes, and before I have time to think, I am overcome." Perhaps it is a temptation that you know beforehand will meet you. Then take it to Jesus, tell Him about it—all about it—and tell Him how it has overcome you, how quickly—how at the time you have been almost glad to yield, though it has been a grief afterwards. Tell Him all about it and that it is coming again, and then leave it with Him. Trust it and yourself to Him; do not worry, or fret, or fear. You have tried often to govern it yourself and have failed; do not try any more, let Jesus do it for you.

Do you say, "I cannot. How can I expect Jesus to help me if I don't help myself?" What has all your helping yourself done for you? Nothing, but this one thing: it has shown you that all your efforts are vain. Now begin and trust to Jesus to do it for you. When the centurion whose servant was ill came to Jesus, he simply stated his case. "My servant lieth at home sick of the palsy, grievously tormented," and Jesus said, "I will come and heal him." If the soldier had brought Jesus to his house and then had begun to try his own remedies, Jesus would have stood aside to let him prove how futile all his efforts were. Is He standing aside while you are busying yourself, hard at work, to cure your diseases? Dear soul, you are not the doctor; you are the patient. What a mistake you have been making all this time! Put it to rights quickly; give yourself entirely into the hands of Jesus—into His heart, I should rather say—and He will take you along with Himself, and cure you as you go, doing all for you.

And as to those temptations of which we know nothing beforehand, and which

often come quickly as an arrow, no wonder they are too quick for us; but trusting Jesus, He will be ready for them. We have been lagging far behind; let us walk with Jesus, and looking at Him, having our eyes fixed on Him, we shall see less of the coming evils and more of the power that is with us to overcome them.

Again, some may perhaps say, "The government of me was on the Lord's shoulder at one time; but I have gone astray. I have sought out paths of misery for myself. I have no right, no claim. I am in a place not ordered of Him—entered against His will." Ah, how fearful we are of trusting to Jesus! We are so accustomed to look at our dark selves that we forget that there is love above measure, enduring forever—dearer than a mother's, stronger than death—love that will never cast us off nor leave us. But to any who feel thus, Jesus has sent a most touching encouragement—a lovely picture of what He will do for you. There was a sheep-fold, and the shepherd had a hundred sheep, and one left the fold, and wandered away into the wilderness and was lost. Here was one who, like you, went astray, sought out paths of misery, had no claim nor right; but what did the Good Shepherd do? He went after that which was lost, and when He had found it, He laid it on His shoulders, rejoicing! Will you let Him bear you on His shoulder, rejoicing over you? Have we not all gone astray, and hewn out for ourselves broken cisterns that will carry no water? And if it is so with you, is there not all the greater reason that you should give up governing? You will never get yourself right, but Jesus will lay it on His shoulder. He has power and will to do it.

Another may say, "I am in such deep anxiety, amid such perpetual cares." Bring them to Jesus, and they will not be anxieties, when trusted to Him. Just try for once what it is to trust. If you give all into Jesus' hands, you must not, you may not worry; leave it there; speak to Him often; but wait quietly, patiently, for the result. Do we not show that we have no faith in Jesus by our continual frettings and murmurings? Who among us can say, "My cup runneth over?" None but he who has laid the government upon the shoulders of the Lord Jesus. He is enough—enough for all. Are you in sorrow, agony, grief, care, perplexity, difficulty, need, sickness, or any other adversity, and are you keeping away from Him who is most sorry for you, and from the only One who can satisfy you? Oh, do let us trust Jesus, not partly but wholly; not with ourselves only, but with all our circumstances. Take this blessing—and what a blessing it is!—that He offers you; lay all on His shoulder; let Him be your governor; simply rest on Him. There is no temptation but He will overcome it for you; no grief but He will bear it with you. Your troubles will no longer weigh down and crush you. It will bring you peace like a river, and you will be occu-

piated then with Him, and not with yourself. You will be waiting and wondering what He will do, instead of troubling and vexing about which way you will take. You will so wonder at His patience and inexpressible love, that you will forget to mourn and lament over your want of love. Every day it will be better. "Of the increase of his government and peace there shall be no end." And when you thus live with Him, you will begin to know Him, and such knowledge has no end. The Holy Spirit will "take of the things of Jesus, and show them unto you." He will teach you the mind of Jesus and draw your mind to blend with His, for "we have the mind of Christ." And by and by this life will get deeper, more natural, more instinctive. We shall get to know Jesus not only for what He is to us but for His own sake also—the one leading to the other.

Oh, let us not turn away from such an offer as this! It is just to have all the vexing and fretting taken out of our lives, and to have instead, Jesus. It seems to me that circumstances are simply nothing after once possessing Christ wholly—nothing, in a sense, in a measure. It must be so. The greater swallows up, while leaving room for the less—room for the full tide of joy or grief, radiancy or agony, with a consciousness above either. What is this, this, this, when I have Christ, my Christ, my Jesus? What does anything matter when we have Jesus, His love—that is, Himself, for His precious love is too deep for words?

That we may know it, "He shows us His hands and His feet," and tells us all, for He "is silent in His love." None can speak it, but, gazing on Jesus, we know it. Let us therefore gaze. Let other things slip away from us, but let us not take our eyes from Jesus.—Selected.

GEORGE MUELLER'S LIVING WORK THROUGH A LIVING GOD

Louisa A'hmuty Nash

As the Great Western train nears Bristol, Eng., huge brick buildings are noticeable a short distance off. One of them is high, as well as large, and grouped around it are other buildings. They are perfectly plain—just brick and mortar—a multiplicity of windows, and no ornaments whatever.

"Some Government Institution?" one naturally asks.

No, they were all placed there by one man. And if he were asked he would add, "By God!" They are George Mueller's "Homes for homeless orphans." He began by being himself a poor man, and he did all he could to help the poorer still. Not a single person was applied to to help start the work; nor yet, as years went by, to help to carry it on. The large brick buildings were always full to overflowing, and, from time to time, another had to be added.

The Crimean War made many orphans,

and later on, the ravages of cholera still more, but room was found for them all. Times of depression followed. How could there be gifts enough to feed and clothe such a multitude of little hungry children? But still George Mueller never begged a penny!

He tells in his Autobiography, how one day his steward came to him and said, "There is just bread enough for supper. The stores are out and there's nothing for breakfast!"

He gave him a hopeful word, and went after supper to his little upper room, and told the "God of the fatherless" of the plight that, by gathering all these children together, he had brought them to. He had less for them than the lad even with the few loaves and the two small fishes. He realized that the same power that fed that hungry multitude, could satisfy the needs of these poor destitute little ones.

Morning found him still on his knees beside his trundle bed. With the light a blessed confidence dawned on his spirit and he slept awhile in peace and content. Sounds aroused him as of heavy wagons drawing up to the door. And he woke with words of praise upon his lips. The steward brought him the good tidings that they were laden down with provisions for many a breakfast. This was just one out of many instances, of his "extremity being God's opportunity!"

The shelves were sometimes suffered to stand empty for a space to try the real life value of his faith; but the tables were always replenished in due season! George Mueller brought everything to God, and he brought God into everything.

He gives this testimony concerning himself: "that there came a day, when he died to George Mueller." To die to one's good self is one of the hardest deaths to die. "It is accomplished," he says, "by the recognition that self has been crucified with Christ—that self can not put itself to death, but self is put to death in the death of Christ."

When well on in years he was impressed with the idea that God would do greater things for the homes without his presence, and leaving them in charge of Mr. Wright, he and his wife visited many lands, to tell of the God who had been "his ever-present help," and who was waiting to be the same to every child of His, who sought it of Him.—Gospel Herald (Cleveland).

A native of Bombay is said to have a rare collection of idols gathered from nearly every country on the globe. The one from America is a gold dollar, and is labeled "The Christian's Idol."

The prevalent greed for gold among all classes has reached the point where it may be called a moral disease among present-day social customs.

Christ sees the stubs of our checkbooks. They'll tell how far this disease has eaten into our lives. Will he write "Approved?" beneath them?—Sel.

• MISSIONS •

THE TYNDALE-BRISCOE HIGH SCHOOL IN INDIA

M. C. Lehman

In the northern part of India in the beautiful Kashmir valley among the Himalayas in the city of Shrinagar, the capital of the native state of Kashmir under the British Government, and on the banks of a beautiful river running through the town, is a mission High School that has become known to educationists over the entire world.

Twenty-two years ago Rev. Tyndale-Biscoe a pastor in a small London parish determined to give his life for the people of Kashmir and was sent there under the auspices of the Church Missionary Society of England. The Gospel of "doing things for others" had been his plan of work in London and had been a factor producing his wonderful success there.

On arrival he found Shrinagar somewhat as follows: the capital of one of those feudatory states in India which is still ruled by a native rajah or king under somewhat indirect control of the British Government in India. The entire state consisted of mountaineers of a hearty type with a sprinkling of merchants from the plains of India who had come to the few cities of the state to conduct business enterprises of various sorts.

Kashmir was no exception to the rule that states in India still under the management of native kings are notorious for their governmental corruption, particularly in the miscarriage of justice and graft in securing and using public offices. The nearest railway was nearly two hundred miles distant and English inspecting officers made inspecting visits sufficiently seldom to make an organized system of political graft reasonably secure for dishonest officials.

The advent of a Christian missionary was an occasion for considerable speculation as to whether the dishonest practice of exacting undue taxes from the illiterate masses could be continued with safety or whether the missionary would report what he had seen to English Government officers.

Under conditions as above Rev. Tyndale-Biscoe determined to start a High School, the only one in the state of several million population, as the most effective means of giving the Gospel of Christ to those he desired to reach, and to make an effective appeal to the entire population.

From the beginning only Christian teachers were employed in the school.

Finances were available to bring these from England when in the early days of the school Indian Christian teachers were not available. The school is at present run almost entirely by an Indian Christian staff. The Christian appeal was strong through the entire school. Every boy in the school took a lesson in Bible every day as part of his course of study and took examinations in it and failed or passed into a next higher class at the end of the year if he obtained sufficient marks in this and all other subjects.

Students were drawn from all parts of the state. The corruption in Governmental affairs in the state was taught against and mentioned in the class room to the sons of grafters in the Government service. In a record kept for the school consisting of individual rating cards for each student and which was sent out to the parents of pupils monthly, a column showed the estimated income of the parent through graft in Governmental service. The principles of Jesus as opposed to this were the burden of scripture teaching in the school and a direct appeal was made for boys to accept Christ as a personal Savior against public corruption.

Twenty-two years of service through this school have seen the organization of a strong Church as a result of the school. Many cases could be cited where fathers and whole families have been brought into full allegiance with Christ through their sons who were converted in the School.

Visitors to this spot of most beautiful mountain scenery had been accustomed to be charged two and three prices for articles to be purchased. They are now surprised to hear vendors say they have learned in the Tyndale-Biscoe School to ask only one price and that a reasonable one for articles for sale.

The English Government has recently conferred the Kaiser-I-Hind medal of honour to Rev. Tyndale-Biscoe for raising the moral standard of native Government officers to such an extent that the administration of the state of Kashmir has become easier and more efficient. Government officers who have become Christians are looked upon as the salvation of the state from collapsing into a state of anarchy because of revolt of the masses against corruption. Government distributes its Christian officers strategically throughout

the state with a view to raising the moral tone of the administration of all its officers and make it less easy for non-Christians to be dishonest because of the Christian officers trained at this Mission High School.

A spirit of ready service for the community around the school has dominated the whole life of the school from the beginning. The school building is on the banks of a river and people frequently are thrown from boats in the congested river traffic. The school maintains a life saving crew which has good training and practice in managing their boat and swimming after people who are drowning and each member of the crew has been trained in first-aid work in restoring drowning or otherwise injured people. A fire brigade for the town is maintained along the same lines.

When the awful epidemic of influenza was taking people by the hundreds in the congested city the only relief corps that went out to nurse people and carry medicine and give advice to prevent the further spread of the disease was the entire student body of the school. School was closed to prevent further spreading of the disease and the boys organized themselves into squads and went out to do what they could. Government doctors later called in, stated that had it not been for the relief work of the boys thousands more would certainly have died.

The course of study from the beginning was different from that of other schools. The manager believed that the environing life of the school should form the basis for the curriculum taught. Boys were required, for instance, to make independent investigations as to the amount and kind of trade carried on with the other parts of India and use this data as an introduction to the study of the commerce carried on and an investigation as to possible new trades for people where economic conditions did not make it possible to earn enough for the proper keeping of a family. Sanskrit and Arabic were the classic languages studied instead of Latin or Greek.

In an environment of moral and social degradation and religious heathendom the school stands out as a beacon light showing the way to God, "the same yesterday today and forever." The heathen king of the state has recently told the manager that if he had not founded the school in his state when he did he could not have saved his state from being taken over di-

rectly by English authorities because of anarchy that would have been inevitable. The school is a bright example of what a school can do in a heathen land by

holding a high standard and remaining true to the principles for which it was founded.

Dhamtari, C. P., India.

FISHERS OF MEN

Elma Hostetler

When our Savior was born into this world, had grown up to manhood, and had begun His ministry, thus bringing the commandments of His Father direct from the throne of High Heaven and making them intelligent to the people, He realized that if His works and His teachings were to be promulgated throughout the world and were to be continued through future generations after His ascension into Heaven, it would be absolutely necessary to rivet them upon the minds and souls of devoted, intelligent and capable individuals. With His thoughts thus engaged as He was walking along the shore of the beautiful sea of Galilee, He notices two fishermen engaged in the occupation of catching fish. With supernatural vision, He beholds in these two men unlimited possibilities for service, although, at this time, those possibilities were yet in a rather crude and undeveloped condition. Seizing the opportunity at the logical moment, He immediately calls to them and speaks in the following words: "Come with me and I will make you fishers of men."

It shall not be our purpose in the brief time allotted for this subject to dwell upon the qualifications of Christian workers as this has been so frequently and thoroughly discussed that there is perhaps no one that is not acquainted with them.

The line of thought that we do wish to follow throughout the entire discussion of this phase of the subject is: "The responsibility of the Church in the calling and sending forth of spiritual fishermen."

The question: "Who shall be fishers of men?" is very simple and can readily be answered. The Bible injunction "Let him that heareth say come" plainly implies that every one who has hearkened to the voice of the Spirit is duty bound to extend the call to those who have wandered away from the Father's fold.

The church of today then is not concerned with the question as to **who** shall be fishers of men, because as we have just stated, this is an occupation that **every** true Christian should be engaged in; but the great momentous problem confronting the Church is the placing and distributing of workers in the field which Jesus designated as "The world." This is a department of the work of the Church which has not been given its due share of attention in comparison with the attention that has been given to the other departments.

The Church is a body whose individual members represent an endless variety of talent; it is God's will and purpose that not one member in the Church be idle, but

that every one contribute something, according to the measure of his ability, for the success of the cause for which the Church is striving.

This problem, of assigning the proper kind of work to the individual qualified to perform it, is too difficult for one leader of a congregation, or even for several leaders, to solve; and here is where we often fail on account of a sad lack of system and organization.

A wise pastor will so organize his congregation that all the talent, both brilliant and ordinary, will not only be spent for material gain, but will be appropriated for the prosperity, progress, and work of the Church.

It is a fact, probably known to all of us, that in the legislative bodies of our Government much the greater part of the work performed is done by committees appointed by those in authority. These committees are appointed with special reference to their fitness for a certain line of work. Details are worked out and their report finally presented to the main body for consideration.

Are the children of this world wiser in their generation than the children of light?, or will we soon be permitted to see these same methods employed in the Mennonite church when selecting and stationing workers in the various departments of Church work? And shall we also be permitted to see the day when every member in the Church will have some definite work assigned him no matter how humble or common-place that work may seem?

But I imagine some one raises this objection: You are advocating machinery and machinery is undesirable in any congregation. We admit that machinery without the motive power of the Spirit is only an encumbrance; but the motive power of the Spirit without any machinery to operate is a sad lack; and we insist that a deeply spiritual congregation without organization to serve as channels for the free operation of the Spirit is, to say the least, greatly handicapped; however, organization, no matter how complete, can never be successful unless there is a disposition on the part of the individual to work.

Another great problem confronting the Church concerning the stationing of workers is that of providing for the training of workers. The question of "Who is sent," is very important; but of scarcely less importance is the problem of sending out and stationing workers that are thoroughly trained for their work. The idea seems to prevail among many people that the fishermen whom Christ called were

untrained and ignorant men. We admit that this may have been the case at the time they were called, but we emphatically deny that it was the case after they had been in contact for three years with the greatest teacher the world has yet known. Jesus not only taught them of heavenly and divine things, but continually referred them to things in nature and her scientific laws while illustrating to them the great spiritual truths He was teaching them, and was continually making them better acquainted with the old world which He Himself helped to create.

There will be a sad prospect for the future of our Church when She fails to provide schools for the intellectual and missionary training of Her workers, and will be compelled to allow them to go elsewhere for their preparation and training. Other denominations are bidding on every hand for our workers. Can we afford not to provide the best kind of training and preparation for our workers and thus deter us from spreading the glorious truths of the Gospel as handed down to us by our self-sacrificing fathers and mothers?

In answering, then, this question as to who shall be "fishers of men," it is for every individual to reply primarily in the words of the Prophet, "Here am I; send me." This done, his next duty is to yield himself as an instrument in God's hands to assist others in finding their places of labor according to His divine plan.

All in One Lifetime:—In Cairo lives the widow of a missionary who came to Egypt in 1862 when there were 50 members of the evangelical church. In her own lifetime she has seen that organization grow to a membership of 16,000 adult communicants in a total community of at least 40,000 enrolled in 300 congregations or preaching places.

She has seen schools grow from five to 187, with 15,000 pupils, Muslim and Christian, receiving Bible lessons as well as instruction in secular branches daily.

She has lived to see the establishment of a medical service—in which the Bible is presented to every patient,—providing 82,000 treatments a year. She even has seen a village or two where evangelical Christians outnumber the followers of all other faiths.

All this in one lifetime! And though, perhaps, the hardest struggles are yet to come, what may not take place during the life of the newest missionary, now that enlightenment is spreading so rapidly? The responsibility, evangelistically, lies largely with the American Unitel Presbyterian Mission and the Egyptian Evangelical Church it has established.—Record of Christian Work.

"We can not bring in the masses; we must go after them if we would bring them into the kingdom."

A STRANGE TRUE STORY

The following narrative of an extraordinary occurrence, clipped from the "Madras Mail" thirteen years ago, was sent to a friend in California by Dr. Eltzholtz, a medical missionary in India:

In a somewhat remote part of the ceded districts there is an important village, which we shall call Virapalle, attached to which is a large Panchama Christian community. To this place there came, comparatively recently, a severe epidemic of cholera. The usual panic ensued. All who could fled, but of those who remained many died.

Only those who understand something of the Indian village from within know the unutterable horror with which cholera is regarded by the people. Fear of death is not the uppermost thought, not that, but the unshakable belief that cholera is not a disease but an enraged, bloodthirsty deity. A generation of sanitary inspectors and well disinfections have affected the superstition hardly at all. What can the foreigners know of the ways of Maremma the awful?

At these times of acute fear things strange, and often horrible, emerge. Cattle innumerable are slaughtered in sacrifice and many weird rites that date back to Dravidian days are performed. Amongst them all, however, there is nothing more striking than the phenomenon which, known in any Indian village at most times, is specially prominent in these occasions of mortal terror. Some poor ignorant person, usually a woman becomes, as it is called, a "Shivashakti," that is, becomes possessed, to the complete alteration of her character, by, as the people believe, some demon-goddess. In ordinary life she is probably a quiet inoffensive individual and lives unnoticed, but in times of superstitious panic she is seized, apparently, by some power that transforms her, in a moment, into a raving witch, an object of terrible importance.

She rises suddenly, rushes for the nearest neem tree crams her mouth with its leaves, these she proceeds to chew and to spit as she runs shrieking frightfully up and down the village streets predicting the death of its inhabitants: "Tomorrow by sundown the wife of Bala Relli will die," she screams and in due time the doomed woman dies. "The second son of Chinappa will go tomorrow morning," and whether from fear or infection, or more probably from a combination of both, the word comes true.

This extraordinary phenomenon, explain it how you may, is known in every village in the ceded districts and probably also over all India. It would be impossible to conceive anything better calculated to foster the spirit of hopeless terror that contributes so greatly to the fatality of the disease.

The epidemic in Virapalle was unusually severe and lasted long. As the days

passed a striking circumstance became daily more marked. Though in the Sadra and Chuckler houses the disease daily claimed its victims, the Christians—though the houses all closely adjoined—remained unaffected. This, too, again, explain it as you may, is quite a usual circumstance, so common indeed that it is remarked upon by the other castes.

Now in the village there lived a person of much wealth and evil influence, called Venkata Reddi, in many senses a wicked man, a tyrant, a drunkard and a brute, feared and hated alike by all. To this man it seemed a matter of grave injustice that Christians should escape the fate that was afflicting so heavily all the others. So he bethought himself and laid his plans. He called the Shivashakti of the place—in this instance a poor shepherd woman—and induced her on the promise that he would build a temple with a handsome gopuram to her goddess, Mysuramma, to exert her supposed malignant powers against the Christians, to pass on to them the dread disease that the other castes might go free.

This kind of inverted philanthropy is well understood in the Indian village and crops up in many curious places. A time was fixed and all arrangements made.

The plot was, of course, soon known to the Christians. Their state of mind may be imagined. That they should treat the whole matter with contempt was too much to be expected. Superstition that has been bred into the bones of a thousand generations and pervades the whole country like a subtle atmosphere, cannot be risen above so easily.

They did, however, what probably Elijah would have done. They determined to meet spiritual forces, as they conceived them, with yet stronger spiritual forces. On the dreaded evening the community divided into four bands and under trees in the four corners of their hamlets, all night prayer meetings were held—not prayer meeting for quiet devotion by any means—for hours they made their part of the village resound with loud singing and strong praying.

The excitement grew as the hours passed. All rites like that about to be performed are recognized as works of darkness, and it is not till the moon hides its kindly face that they may begin, so it was long after midnight before the procession started.

The Shivashakti came first, closely followed by Venkata Reddi and his friends. Next came the Madigas, the Chucklers, making the narrow street resound intolerably with their ear-splitting tomtoming, their maddening Chindu dances and wild shriekings. Close behind them crowded half the village. Torches were carried, whose flickering, smoky flame made the strange scene yet more fearsome.

The woman—an awful figure—staggered ahead, as one possessed. Her black hair tumbled loose over her starting eyes, her

face horribly contorted, her fingers clutching like claws. Her blood-curdling yells were clearly heard above the din of the drums. As she went, she stuffed her mouth with leaves that she meant to spit across the entrance to the Christian houses.

Slowly the procession pushes its way towards the boundary. Inside, the Christians redouble the vigor of their hymns and prayers.

All at once the wretched woman stops rigid with terror. The crowd, too halts, for it feels that something strange is happening. Even the toddy-filled Madigas drop their tom-toms and cease their frenzied dancing. "See," screams the Shivashakti, "there he stands! The God Jesus, with hands outstretched—protecting His people, as a shepherd does his lamb! Back! back! He is a great God, I dare go no further; if I do, I die!" And in abject fear she turns and wildly tries to force her way through the crowd.

But Venkata Reddi is in no mood to accept defeat. Far too drunk, probably, to understand, he blocks her way, catching hold of her roughly. She struggles frantically. Then he pushes her and eventually, in tipsy desperation beats her with his fists. The people tremble. Has not the goddess been insulted by the blow? What will happen next?

There is no time left to wonder. With the fury of a tiger the woman turns upon him, shrieking madly: "The curse of Mysuramma be upon you. It is not me you struck, but her. By tomorrow evening Maremma will have priggged you." When the words of the curse reached the stupefied brain, the great, brutal fellow collapsed. He had to be helped to his home; there he spent the night in deadly fear, and by sundown of the next day the curse had come true.

A strange story, but one that happened substantially as it is here related. There is no word in it that would appear the least improbable to the Indian peasant. Needless to say, the triumph of the Christians was as complete as it was dramatic, and the impression in the village proportionately great.—J. I. M., Northern Messenger.

The Sudan Interior Mission reports a force of 72 missionaries.

"At our main stations an average of two thousand listened every Lord's Day to the gospel message, while at our out-stations, which are ever increasing, our native pastors and evangelists have an average attendance in their little chapels of about six thousand each Lord's Day. These are apart from the multitudes reached in the open air services conducted in the market places and elsewhere. Altogether, nearly ten thousand definite services were held for the preaching of the gospel during 1922.

LIVING THE LIFE

Henry Nesbitt was a lawyer in a little town in Missouri in his younger days. He had a dear little wife whom he said he loved, and they came out to Colorado to live. He was an orator and such a brainy jovial fellow that all the folks loved him. They wanted to elect him to office, but his wife kept him back for his own sake. His wife knew the Lord, but he made fun of her when she prayed. They had gone to school together, and I remember how he told of taking the ribbon off her hair in school and tying something else on it. He was a great big fellow, about six feet two and weighed two hundred and sixty or two hundred and seventy pounds, with a splendid face, and he came from a fine family.

His wife was a timid little soul who would not argue with him—she just lived it. Henry didn't pay any attention to what she said. He would say, "She is a lovely little woman, but her head isn't big." All the fellows looked up to Nesbitt, but he didn't know the Lord and how many boys in that city would say, "Nesbitt don't belong to the Lord, and he is a pretty good fellow!" They didn't know he was being preserved in the sugar of prayer; that his wife was holding him up to the Lord all the time.

Take the sweet, Godly women out of the world, and things would go to rack and ruin in a short time.

Nesbitt would say to her, "Listen, tell me this"

"I can't tell you anything," she would answer. "There is no arguing with you. I just have it in here—I can't tell you about it."

They were sitting at a meal one day, and had the first artichokes they ever had. They had never tasted them before. She pulled off one of the little leaves, and skinned it in her teeth—and said, "Wait a minute, don't eat yours yet. Now ask me how it tastes."

"What is the use? You couldn't tell me how a thing tastes. I'll have to try myself."

"Sure that's it," she replied. "To know what I am tasting, all you have to do is to pull off your leaf, stick it in your mouth, and what you taste then will be the same as what I am tasting. It is the same way with the life of Jesus in the soul, Henry Nesbitt!"

We know that we know, and don't know how we know, but we know that we know.

One day she asked a number of women to come and pray with her in the afternoon and said to them, "I only brought you here to pray for Henry, not for me. I am going fast. A few more days and I'll be in glory."

They came when she died, they had part of the funeral service in the house, the rest down at the big brown church where Nesbitt used to go sometimes Sunday morning with her. He sat through it with

a peculiar look on his face. Every one said, "I wonder what the judge will do now?" He walked up to the house and shut himself in the library, closed the window blinds, locked the doors, and told the servants to let him alone. Up and down, up and down, he walked. He knew he was up against it. He had looked into a little grave and it had changed everything. He was facing the life from a different angle than he had faced it before.

He walked up and down in that room, and finally said: "Oh, God, I have got to find you! I have got to find you, or I will die." He turned and with one great fist lifted in the air, he said, "Oh, God, I will! And he threw himself over a plush chair and cried as though his heart would break and as he did, a great vase, the handsomest one in their beautiful home, fell and broke all to pieces.

He got on his feet and said, "Am I crazy? What made that vase fall?" Then he began to reason: "Vases don't fall of themselves. I don't know who has been listening, but somebody moved that vase." He stood there and said, "Come out from behind those portieres: some one must be behind this vase breaking."

A servant came out trembling, and said, "Sir, I only wanted to help you to keep you from dying. They elected me to come in here to protect you against yourself. Sir, they feared you would commit suicide."

"That is all right, you can go," said Nesbitt, and the minute the man had gone without any Scripture verse on his lips, for he knew none of it by heart; he only knew the life of his wife and what she had told him, he said: "I see it. That vase fell because somebody pushed it. I fell over this chair crying for God because You pushed me. You are after me, Lord—You have been after me since I was a boy. Lord, I will, I will, I will."

Then God said to him, "Look at the vase. That is the costliest thing in your house, isn't it, broken to wake you up? Well, I broke the costliest prize of Heaven for your salvation. I gave My best for you."

Nesbitt saw it in a flash, and continued to say, "Lord, I will, I will. I've resisted Your best offers but at last I will. I'll quit the sin that made you suffer, and Your Blood pays, I count it done."

Yes, the old days are over. Nesbitt left the old war-path of sin.

Will you leave it? Will you? Take one look at the wages of death and hell and leave it my friend. Will you? Jesus is the way out of sin.—Paul Rader.

"All ye shall be offended because of Me this night" (Matt. 26:31), is an intensely solemn comment on what Christ finds even in the hearts of His own. He who had ever sought their good now passes through the bitterness of desertion.—S. J. Patton.

"WE WANT MR. JESUS"

A Wesleyan missionary in Haiderabad received the following touching appeal from an Indian village:

"To Padre Posnett Sahib.

Dear Father,—We are like children lost in the dark jungle, and our lamp has gone out. Your teachers visited us and told us of Mr. Jesus, and we learnt many songs, and our young men beat the time and our women learnt to sing of Mr. Jesus.

When we were all dying of influenza the teacher came and did never-counted help, and saved too many of us, never fearing anything.

So then we threw away all the idols from our houses, for we had a mind to worship Mr. Jesus. But we have no lamp in this dark jungle, for the teacher lives far away, and we earn only three-pence in the shilling. If only teacher come to live here he could help us plenty. We are putting this petition at your feet.

Muskuri Rayanna,

The village guard.

Sunkuri Rajalingham,

The village tax-gatherer.

Bagari Poshega,

The luggage carrier."

The world has a great collection of famous letters by famous people, but surely this one deserves a place of its own. It should go into the hands of every member of a Christian church, and should be placed on the public noticeboard of every church that tries to send the messengers of God's love into distant lands. Its few lines plead the cause of missions more eloquently than any sermon could do.

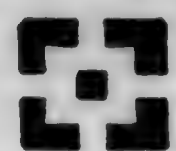
It will surely stir all our hearts to restore the lost light—Wonderlands, London.

The clearest statement of what the gospel has done for Chile, and the highest tribute to Protestant missionary work, has come from a Roman Catholic bishop at the Eucharistic Congress recently held at Santiago. One day the topic for consideration was, "What shall we do with the Protestants?" When the discussion was begun, one man in the spirit of the old Inquisition days said:

"Let's burn them at the stake, and get rid of them!"

Others spoke in about the same way, until finally Bishop Edwards rose and said:

"Brethren, say what you will about the Protestants, but they have three things that we may well learn from them. They have a clergy whose life is beyond reproach, whereas ours is the laughing-stock of the whole country. They preach and they practise temperance, and we ought to do the same. They have the open Bible, and they put it into the hands of the people."—Sel.



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XXVI

The suffering of the saints, imprisoned in a strange land and beaten without cause, was a sore trial for the flesh but abounded in opportunity for the praise of the Lord.—Acts 16:40. Paul and Silas were probably thrust into the deepest recesses of the prison. They were foreigners, and their case was a strange one,—having the power to cast out evil spirits and also accused of interfering with the customs and religion of the land. Mention being made "That the prisoners heard them," suggests their close confinement, in the inner prison. But God was with them in the prison as well as on the streets. They sang praises unto God while they were in bondage, and in great physical suffering from the flesh-cutting stripes which they had received.

With signs and wonders the Lord continued to witness to the truth of the Gospel which His messengers were carrying forth to the world. Other signs had been given by Him on other occasions, but these new circumstances required a particular demonstration of His power. His power is infinite, hence His wonders are many. Others had been delivered from prison, and earthquakes accompanied the scene of the death of His Son, but Philippi needed a deliverance from prison accompanied by an earthquake, and the bonds of Paul and Silas were broken and their prison doors were opened.

The Jewess Lydia was the first convert in Europe, but the gentile jailer had as great access to the blessings of salvation as had the Jews. Under the bondage of the Roman law, and with no sense of the crime of self destruction and with only the desire to escape the dishonor of his fellow citizens by a dishonorable death for failure in duty, the jailer rushed to the open prison and would have ended his life. The Gospel made of the prisoners honourable men, it made of those honourable men, merciful men who desired the welfare of others and saved the life of the jailer. It made of the merciful men lovers of the souls of men and gave to the jailer a message of salvation which saved the souls of himself and family, or household.

The cry of the jailer is the cry of the world. It was heard in Galilee,—“What must I do to be saved?” The same message was given in Philippi as in Galilee,—“Do the will of the Father,—Believe on

Him whom he has sent.” This man may have heard the teachings of these prisoners but to this new assembly and with these strange midnight events the word of the Lord was again told and the company of the jailer’s house believed.

How soon the love of Christ and the love of the brethren unite! When faith in Jesus was born in the heart, the stripes of His servants were washed and the feast of joy and fellowship was spread. Does one grace follow the other? or do both spring simultaneously from the same source? When Christ comes into the life He must bring with Him all of His fullness, and with it is included that love of the brethren for whom He gave His life and in the midst of whom He would sing praises unto God.—Heb. 2.

The obedience to the faith of Jesus was also manifested in Philippi as was suggested by Paul in His epistle to the Romans.—Rom. 1. The jailer and his household were baptized in the same night in which they were told the Word of the Lord and believed. If baptism was not an ordinance of the faith of Jesus there was an unseemly haste on the part of the apostle and the converts in the performance of a tradition. If it is an ordinance the speedy performance of the rite in both the instances of the centurion in Caesarea and the officer in Philippi was justifiable. These instances also give witness to the nature of Christian baptism as a seal or testimony to the new obedience to the will of God which is born of faith in Christ and His Gospel. The fact of their baptism with water is a confirmation of the teaching of Christ that all nations should be instructed in the Gospel and be baptized in the name of the Father, and of the Son and of the Holy Ghost. The method is not so much in evidence in this incident, but it is evident that the same source of water which was used to wash the stripes of the prisoners could have been used in performing the rite of baptism. The jailer applied the water to the bleeding bodies of the preachers of the Gospel out of gratitude for the saving mercies of Christ whom they preached to Him. The Apostles applied the water to the humbled bodies of men who had been made willing through the Gospel to walk in obedience to the faith of Christ. Their faith and their joy and their fellowship were joined and sealed in these services of love and obedience to Christ. The

whole household was filled with a new joy.

A new problem faced the apostle and the authorities of the city on the morning following the earthquake. Orders were given by the magistrates that the prisoners should be sent away. Paul claimed the rights of his Roman citizenship. Was it for the sake of his citizenship, or for the sake of the furtherance of the Gospel that he claimed his privileges? To have gone away at the first opportunity might have appeared to the people that he was guilty and desired only his liberty. To remain and be released by civil authority and approval would leave him the reputation of honesty and blamelessness, with the privilege of all citizens. This latter course seems to have been chosen. It left him the right of the city, and he used it in visiting and admonishing the brotherhood before going further in his mission for the lost in the new land.—v 40. Citizenship in itself is a small matter. Opportunity to go to one’s fellow citizens is the blessing of citizenship in any land. Wherever the doors of Rome swung open there was an opportunity for the citizen of Rome to enter and carry the news of salvation to his fellow men.

The Workers' Column

The Pleasure and Profit of a Surrendered Life—Luke 14.

August 12.

- I. Serving in the joy of Christ.
 1. The things of Christ to be enjoyed.
 - (a) The fellowship of the Kingdom.—v 15.
 - (b) The great supper of the Lord.—v 16.
 - (c) The ministrations of God’s service.—v 17.
 2. The surrender necessary to joy.
 - (a) The honor of self, for the honor of the Lord.—v 24.
 - (b) The burden of life, for the blessing of the Lord.—v 18.
 - (c) The concern of life, for the comfort of the Lord.—v 19.
 - (d) The seclusion of self, for the society of God’s household.—v 20.
- II. Serving with the profit of life.
 1. Failure through limitations.
 - (a) The cost of building the tower.—vv 28-30.
 - (1) The quantity and quality of material to insure safety in the day of trouble.
 - (2) The wages of sufficient work-

men to insure a speedy and safe construction.

- (3) A progress and completion that will win the approval of men.
- (4) Furnishing and equipment that will suffice in the day of trouble.
- (5) No man has sufficient to build and finish a tower that will suffice in the day of the Lord;—see, the tower of Babel.
- (b) The essentials of victory—vv 31-32
 - (1) Numerical superiority of forces.
 - (2) Superior equipment to overcome superior forces.
 - (3) Superior strategy in avoiding conflict and arrangement of terms.
 - (4) God's legions, power and wisdom can never be overcome by the power of man.
- 2 Success through surrender.
 - (a) Forsake the weakness of nearest friends for the strength of Christ.
 - (b) Giving up the ease of men's devices for the sake of the power and wisdom of the cross.
 - (c) Forsaking all and meeting God on his terms.—be His disciple.—v 33.

God's Plan of Providence. I Tim. 5

August 19.

- I. The responsibility of the family toward the aged.
 1. Children should show piety (kindness) toward their widowed mothers—v 4.
 2. The nephews of a widow should show love by requiting such near relative.—v 4.
 3. The requiting of parents or near relatives by children is good and acceptable before God.—v 4.
- II. The responsibility of parents to the family.
 1. The believer should provide for his own.—v 8.
 2. He should provide for near kindred.—v 8.—Marg.
 3. To fail in providing for family or kindred is a denial of the faith.—v 8.
 4. Lack of parental care is worse than infidels.—v 8.
- III. The responsibility of the Church toward the needy.
 1. Relieve the widows.
 - (a) Relieve those that are widows indeed.—v 3.
 - (1) Those whose children or nephews do not requite them—Cf. v 4.
 - (2) Those who are desolate.—v 5.
 - (3) Those who trust in God.—v 5.
 - (4) Those who continue in supplications and prayers.—v 5.
 - (b) Not relieve those who are able to live with delicacies and in pleasure.—v 6.
 - (c) Relieve the aged ones—v 9
 - (d) Requite those who have requited others and have ministered to others in spiritual things—v 10.
 2. Relieve elders—v 17.
 - (a) Those that have ruled well.
 - (b) Those that labor in the Word and doctrine.—vv 17, 18.
- IV. The dangers of unnecessary support.
 1. It destroys spiritual life, by ministering to pleasure.—v 6.
 2. It tends to forgetfulness of Christ—v 11.
 3. It ministers to idle and dissipating habits—v 13.
 4. It is inclined to turn men toward Satan.—v 15.

V. The source of financial support of the poor.

1. The reward of labor used to care for the poor.—Eph. 4:28.
2. The use of the bounty of the rich.—I Tim. 6:17-19.
3. The gifts of the Church.—II Cor. 9.

The Last Song with Jesus.—Matt. 25.

August 26.

- I. The Occasion.
 1. At the time of the last supper with the disciples.—v 19.
 2. After the giving of the New Testament in his flesh and blood.—v 26.
 3. Before the tragedy of Gethsemane.—v 30.
- II. The associations of the song.
 1. It confirmed the promises of God to His people through the sacrifice of the Passover.
 2. It witnessed to the truth of the New Covenant made by Jesus to His disciples in His own blood.
 3. It was associated with the first ministration of the bread and wine symbols of the death of Jesus.
 4. It was a fitting close to the life of Jesus, so harmoniously related with the purposes and work of His Father on the earth.
- III. The effects of the song.
 1. It stimulated the faith of the assembly in the covenants of God.
 2. It prepared the disciples for the trial that was before them.
 3. Peter's courage was raised to a point of faith beyond his physical and mental power.—vv 35, 58.
 4. The faith of all was staid, to renew their fellowship after the resurrection.
- IV. The meaning of the song.
 1. The peace and joy of God in the hour of trial and the triumph of faith over the destruction of the world.

Fruitful Vines.—Jno. 15.

September 2.

(Junior)

- I. The vine of God's planting.
 1. Jesus is the true vine.—v 1.
 2. The planter and caretaker is God—v 1.
 3. The lesser vines, or branches, are the believers in Jesus.—v 5.
- II. The nature of the vine.
 1. It bears branches.—vv 2, 5.
 2. The branches of the vine bear the fruit—vv 2, 5, 8.
 3. The vine is honored by the fruit which the branches bear—v 8.
 4. The purging of the branches, (pruning) increases the amount of fruit which they bear.—v 2.
 5. Unfruitful branches are removed, because they do the vine no good.—vv 2, 6.
 6. The branches cannot bear fruit without the vine.—v 5.
- III. The source of fruitfulness.
 1. The connection with the vine.—v 4.
 2. Purging of the branches—vv 2, 3.
 3. The life of the vine in the branches—v 5.
- IV. How to bear fruit with Christ.
 1. Be purged and pruned by reading the Word—vv 2, 3.
 2. Let the life and Word of Jesus live in the heart.—v 5.
 3. Live in the love and obedience of God.—v 10.
 4. Love and serve each other.—v 12.
 5. Be witnesses for God to others, for this is the purpose of His choosing men—v 16.

6. Ask God for His blessing and the fruit of souls saved for Him.—v 16.
7. Bear the reproaches of the world without failing in faith.—v 18-20.
- V. The Divine helper in our fruit bearing.—The Holy Spirit.—vv 26, 27.

The difficulties of missionary work in a land of pathless jungles, where some of the people are so far away that it requires a small expedition to reach them, is brought out by Rev. Percy Jones of the English Baptist Missionary Society. Large numbers are engulfed once more in heathenism before they can be properly taught or organized into congregations.

"A typical case is that of the Tipperahs of Gila Hill. They wished to be Christians, but lived far away on a distant peak. Dr. Teichmann and others went in turn, but the people were so ignorant that each visitor found that all the previous teaching had been forgotten. It is hard to refuse baptism to those who continually ask for it, yet on the other hand it is fatal to baptize those who know so little of Christian teaching that they will inevitably return to spirit worship in times of sickness.

"The difficulty is seen again in the case of a Mog named Oga Phru. He has long been a Christian, and is now a colporter, but living where there are no other Christians, his elder children have grown up and married Buddhists. Fearing that these young people would be lost altogether, we made this matter an object of special prayer. The result has been that this year we have baptized the two eldest sons and the eldest son-in-law, while two younger boys are showing great promise in the boarding school. When going into the question of the fitness of these young men for baptism we heard some interesting stories. After the eldest son set up a separate home, the whole village used every kind of threat and brought every pressure to bear to force him to join in the village sacrifices, but he stood firm to the end. Later, the daughter married a Buddhist, who did everything in his power to get his wife to join in the sacrifices; but she likewise stood firm, even when the choice was given her to eat with the rest or be divorced. Her husband then changed his mind, and instead of divorcing her became a Christian himself. Then the village once more united to force him to participate in the sacrifices, and he in his turn triumphed. The remarkable thing about all this was that these people were so cut off from the mission station that we never heard a word about it until long afterwards. They fought their battles alone."

There are so many boys and girls in India that if they stood in a line, shoulder to shoulder, and great bridges were made across the sea for them to stand on, they'd reach right around the world!—"Lutheran Boys and Girls."

EDUCATIONAL

THE SCHROEDER FAMILY

J. E. Brunk

Having been asked to contribute material for the Monitor bearing on our Relief Work in Constantinople, I am submitting a short sketch about one of the Russians who was helped by us. Why this one in preference to thousands of others? Simply because we happen to know some better than others. Likely many other cases would be equally interesting and tragic. It is not the intention here to give an exhaustive study, because of a lack of space and want of data, but simply to show the character and abilities of those with whom we worked and some of the hardships they endured.

The question has risen in the minds of some as to why our brethren suffered such great hardships. Was it their own fault, because of a lack of frugality? Absolutely not! Our brethren in Russia were hard working economical people, having retained that trait from their German and Dutch ancestors. Because of this, and their fertile soil, they prospered, so that many of them grew exceedingly wealthy, with fine horses and cattle, large estates, and magnificent homes. While visiting in a Russian brother's home in South Germany, (Jan. 10, 1922) I was entertained one evening, with a large, well selected, group of lantern slides, showing life among our brethren in Russia. At intervals, the good wife would remark, "That was Russia; what it is now we don't know!" and her eyes would fill with tears. Space does not permit a description of the slides.

From the graneries of our brethren came much of the exported wheat of South Russia, which used to be a great factor in feeding the world. Yes, they were even prepared against famine, if it would have come to that; because they practically always kept wheat back for home consumption and seed purposes for two years! Straw was frequently thrashed over, to save grain in a short year. Perhaps we could profit by their example.

The colonists grew richer from year to year, and new colonies would spring up, while the natives around them became poorer. The difference in land division and method of property holdings was perhaps the main cause; but indolence on the part of the peasant played its part as well. Then as soon as the revolution started, robber bands, perhaps made up of poor covetous neighbors, began to help themselves. Much that could not be car-

ried off as booty, was ruthlessly destroyed; for example, pianos were chopped to pieces and oil paintings marred on the walls. But I promised to tell you about one of our Russian refugees.

The father, the main character of our story, grew to manhood on the farm. In spite of all his father's efforts to make a farmer of his son, Henry more and more disliked that vocation. When the opportunity presented itself, he left the farm, against his father's will, and was employed by a commercial firm in the city. Here he learned the ins and outs of the importing and exporting business, which proved to be very valuable to him.

Later he began business for himself in a small way by importing various articles from Europe. In this way he gained a larger capital, and soon began importing International Harvester implements. His business grew until his annual receipts mounted up into hundreds of thousands of dollars. He was now a man of wealth, and able to help his bankrupt father keep the old home. By that time the father was reconciled to the son's wisdom in choosing a vocation other than farming, because he had made good.

When he married and settled in the small town Halbstadt in South Russia, he opened a repair shop. (The readers will remember this was the place brother Kratz was last heard from.) This business grew, and he soon began to build gas engines. By the time of the revolution he was employing over three hundred men in his factory. He was now classed as a capitalist, who was soon to be doomed. No, he could not even enjoy the fine large white block house, which he had just completed.

After his 17 year old son was forced into Wrangles army, the father after failing to have his son released, decided to do non-combatant work with the army too, in order to care for his son. But when the army fled from Russia and to Constantinople he lost track of him in the flight to Turkey. He did not know whether his son was killed or managed to get home safely.

It so happened that the father was not in the city of Constantinople very long until he found Bro. O. O. Miller, who was at that time making arrangements to begin our Relief Work in South Russia. This meeting was timely, because steps were at once taken to open a home for a group

of Mennonite young men, who were still aboard refugee ships in the harbor, in great need of help. Some of the men were so much in need of food that they had traded watches and other valuables for single slices of bread! What hard hearted Greek merchants! (No wonder the Russian refugees dislike the Greek even if they belong to the same church,—Orthodox Catholic.) A house was rented and those Mennonite young men of whom the subject of our sketch had knowledge, were at once brought ashore and put in his charge. Though small at first, the number grew to one hundred twenty-five at last. From this group came the sixty-five who were later sent to America. He gave valuable service helping to find the scattered Mennonite men and getting them into their new home. This was no small job, for it was hard to locate them and difficult to have them released by their officers in the camps.

Because of his wide experience in book-keeping, the unit appointed him our book-keeper, besides his duty as house master. In these two positions he gave splendid service, both to the unit and his fellow-sufferers. It was no small chore for him to keep order in a home of one hundred twenty-five practically idle, energetic young men. Impatience in waiting for months for their final permits to enter America, played no little part in creating dissatisfaction among the men.

Brother Schroeder, for this was his name, frequently made the remark that he had performed numerous duties, but acting as preacher was a new and difficult job for him. He always insisted on Christian conduct in the home, and on Sundays a religious meeting was held. A lack of songbooks made the work more difficult, but a fine Christian spirit was manifested. Here they were in a foreign land, representing dozens of churches over South Russia, all mingling their voices in song.

He was fortunate in having a position as he had, but there was constantly a big burden for him to carry. He had no means of knowing what had become of his son in the army, or what was the condition of his wife and ten year old daughter, left at home in Russia. Constantinople was only a few hundred miles away from home, but there was absolutely no way of communicating. He of course knew too well that millions were dying from sickness and starvation, and that thousands were innocently condemned and executed! Have you ever been away from loved ones for weeks or months, without

word, when you had all reason to believe they were safe and well? How eager you were even then for word from home. If so, you have a small idea of the burden that rested on his heart. Our own letters came and went, but we were not able to give him the news he longed for, much as we sympathized with him. He would say, "If I were only as fortunate as you!"

Aside from his family, he could not help but think of the wealth that once was his; of his booming factory and future prospects. He had just invented a gasoline tractor, a new machine for Russia, by which he hoped to revolutionize agriculture; but all was lost now! Would it ever come back to him? Should he entertain hope? These were vital questions with him. It is easy for a peasant or nomadic tribesman on the Arabian plains to change locations, but it is quite different with a man of his status. Just think, this is the kind of industrial men, Russia thought she could not use! Did his factory continue operations without the capital and capitalist? No! When speaking of these things he would say, "I would gladly lose all this if I only had my family back."

After nearly a year's waiting, he did

receive a letter from his wife, through friends in Germany. This news was mingled with joy and sadness; his wife and children were living, but nearing hunger's door. It also told of the execution of a beloved brother of his, along with other friends! Now he had news from home but was unable to give aid. He earnestly prayed with the rest that brother Miller would be able to find a way of getting help to the colonies. We all know the results. Last reports state that Arthur Slagel, of our unit in Russia, was making his home with sister Schroeder and her daughter,—the answer to many prayers.

During this time the son was trying to get out of Russia into Germany. It took considerable patience, besides much hardship, but he finally got out. When last heard of he was in school, but in serious need of help.

Our unit having been shifted to Russia, the work in Constantinople ceased. This left brother Schroeder on his own resources again. May the day soon come when this scattered family, typical of many others, can once more live together in happiness.

Biglerville, Pa.

IN THE LAND OF SACRED STORY

XIV. The Fellaha (Concluded)

A. M. Eash

The Palestine farmer divides his time between raising grains, raising fruit, herding his flocks and lounging about the village loafing places. Providence and the customs of the land are very kind to him so that he seldom needs to hurry at his work.

For convenience in preparing this article, I will suggest that the Palestine year begins with the coming of the rainy season. From May until November there are no rains. The earth is dry, vegetation is scant and the farmer's time is given largely to gathering the crops of the preceding year. In September and October the cisterns and springs often begin to fail and all look forward anxiously for the first rains. When it does come everyone in the village gives expressions of joy. New life begins to flow through the village life.

It requires only a few days of rain to start vegetation and in a remarkably short time the hillsides begin to dress in green, and dainty wild flowers raise their timid heads as harbingers of the new year. Since the farmer does not plow deep when he prepares the soil for sowing he is not compelled to wait to begin his work until eight or ten inches of soil has been moistened. Soon after the first rain—at least as early as the first of December, he hitch-es his donkey or cow or camel—or a combination of these—to his antique plow and begins to prepare the soil. (The pic-

ture in the July Monitor shows the plowman at work). Thanks again to a kind Providence, the soil is extremely fertile and does not call for extensive cultivation before or after the seed is sown. The entire process of soil preparation and sowing is as follows: The seed is sown broadcast on the unprepared soil. Frequently this is done by the farmer's wife. The plowman follows and with the little plow stirs up the soil, covering up some of the seed grains but leaving many uncovered. That is all that is necessary on his part. The fertile soil, warm sun and refreshing rains do the rest and in a very short time the grains sprout and tiny blades come forth. The process of preparing the soil and doing the sowing is supposed to be completed by the end of December although occasionally a tardy farmer is still in his fields by the middle of the following month.

When one watches the farmer at his sowing he can daily see duplications of the parable of the sower. Some of the grain sown falls on the ground that is later turned over by the plow. Some is not covered at all or so scantily covered that does not thrive, other grain falls among the stones and weeds and still other falls on the hard pathways that lead directly across the fields. The wise birds follow closely behind the farmer and reap where they sowed not.

Simultaneously with the sowing of the

wheat and barley, other fields are prepared and the lentils sown. Lentils are quite similar to our peas and are extensively used for food. The small truck patches near the villages are prepared, planted and cultivated by the women. In these all the work is done by hand. Here are planted tomatoes, cabbage, beets, cauliflower, cousa, pumpkins and other similar vegetables. Like in this country, some of these grow rapidly and are early ready for the market.

While the sowing and planting is being done, the hillsides turn green rapidly and some responsible member of the family each morning leads the flock of sheep and goats out to pasture. Many of the sheep are the large tailed variety. Following a summer of scant pasture these tails are quite small—the fat stored in them having gone to nourish the remainder of the body—but with the renewing of the grass on the hillsides they quickly fill up and by spring are so heavy that the sheep can scarcely run. During this early part of the year the lambs and kids make their appearance among the flock and it is no uncommon sight in the early morning to see the shepherd start out over the hills carrying one or two of the younger lambs, the older sheep following after him.

The olive trees are evergreen—at least in name—although following the dry dusty summer months they are so covered with white dust that they can scarcely be considered green. This is especially true of the trees growing on the east side of the roads. Winds generally are from the Mediterranean and the dust from the roads lands on the trees on the east side of the road. Strangers in Palestine frequently find it difficult to account for white olive trees on one side of the road and green on the other. The first rains wash off all the accumulated dust and the olive orchards become changed in a single night. In the early spring these bright green trees are full of dainty white flowers. Imagine, if you can, a picture of the olive orchards at blossom time and the surrounding hills a very cushion of bright red and purple anemones, little blue "lilies of the valley," white rose of sharon, yellow and white daisies, and violet and snow cyclamen. If your imagination serves you sufficiently well, you can see a picture of the Palestine hillsides.

The fig-trees are rather slow in dressing for the summer. Before their leaves are out the first crop of figs begins to develop. These are more delicious than the later crop but seldom mature. In all probability it was this crop that Jesus looked for on that walk from Bethany. In common with most fig trees, there were none on the tree. The vineyards also are an interesting study. During the summer the farmer carefully trims back the branches until nothing but trunk remains. This lies on the ground stretching toward the East (again because the winds blow in that direction). With the coming of the



A Wheatfield in Sharon Plain

rains new branches shoot forth. These grow remarkably rapid and by spring the parent vine is entirely covered with strong new vines and heavy foliage. Under this cover of leaves and resting on the damp soil grow and ripen the large bunches of luscious grapes—superior to anything I have ever seen in America.

Because of the frequent Bible references to the rains and seasons of Palestine, the following ought to be interesting. The rainfall for the entire year amounts to from twenty-five to forty inches. All of this comes during the months between November and May. Following the first rain at the end of the dry summer, there is a period of considerable rainfall extending over the holidays. In fact, there is no time during the rainy season known as rainless. The terms "early" and "latter" rains are not intended to divide the rainy season into two rain periods but rather to designate its beginning and end. The first rain is especially welcome because it marks the end of the warm dry summer. Man, beast and earth cry for it. The last rain is equally important. Should the rainy season end too early grains and vegetables would fail to mature. On the other hand, should the rains continue too late the grain crops may be damaged. It seldom snows during the winter. It was an unheard of occurrence in February, 1920, when there was a snowfall of thirty inches. Several inches every few years is the rule. The thermometer finds its lowest level at about freezing while its highest may be one hundred degrees. Thanks again to a kind Providence, during the dry summer season there are regular and heavy dews. During my short residence in Jerusalem I saw fully as much concern about the failing of the dews as I did about the rainfall. Failure of the dews for a week or ten days works great harm to some of the maturing crops. There is only one really uncomfortably warm period during the entire year. For a period of a week or ten days during July or August, the winds for some reason seem to tire of their

regular course from the Mediterranean eastward over the Holy Land, and suddenly change and come from the east and southeast. When the wind takes this unfriendly attitude and the hot dry desert air envelops the land, there is genuine discomfort day and night. Everyone dreads the period of the sirocco winds and welcomes the return of the cooling Mediterranean breeze.

Following the end of the rainy season the grain crops ripen quickly. June finds the farmer and his family gathering "the golden grain." This is possibly the busiest season of the year as the wheat and barley ripen quickly and must be gathered without delay. It is either cut with a sickle or else pulled up roots and all. A number of men work together. When harvesting with a sickle the handfulls as they are cut are laid together until there is a small bundle accumulated. This bundle is then tied in a manner similar to the one I was taught on the farm in the days when we still cradled the corners of the field before starting in with the binder. Each evening these bundles are loaded on donkey or camel and carried to the

threshing floor. All the farmers of a village use the common threshing place. This is a fairly level space near by the village with either a stone or hard dirt floor. Each farmer must keep his grain on a separate pile so that the size of the village determines the size of the threshing floor. At times they are several acres in extent. When the grain is all gathered, the threshing season begins. It lasts through much of July and August. There is no particular reason for shortening it as the men have no other work until the olive harvest begins in September. For them it is either threshing or loafing. While there are other practical reasons for not introducing more modern methods of threshing, this is possibly the best one.

The threshing process is simple. The grain in the straw is scattered over a space, possibly forty feet in diameter and then the oxen are driven around and around on it. They are generally muzzled although one of the Old Testament injunctions prohibited this. Sometimes a more enterprising farmer makes a small plank or timber float which he has a mule or ox drag over the grain. The process is varied but the result is the same. The wheat grains are finally all beaten out of the straw. Very carefully the threshed grain is separated from the straw and chaff. First the coarse straw is removed with a fork; then in the early morning breeze the farmer, with either fork or shovel, throws the grain into the air and much of the light chaff is blown to one side. Following this women with sieves carefully separate the remaining straw and chaff from the grains and finally after much labor the pile of golden grain remains. This is carefully stored in the sun-baked mud hoppers and saved for the mill and oven. The farmer has done his portion of the work on the wheat and it now remains for the women folks to grind it into flour and bake the bread.

There remains one more interesting process in connection with the wheat



1—The Pile of Fuel. 2—Mud Wheat Hopper. 3—Mud Stove. 4—The Mill.
(Note three types of headdress)

raised by the renter farmer. It frequently happens that the entire village and surrounding fields are owned by the head man of the village. If that is the case, then the farmers farm on share. They do all of the work until it comes time to divide the wheat after the threshing season. In this the owner of the village presides. The size of the measure is not essential but the method is strictly biblical. The measure is filled, shaken, pressed down and filled up until scarcely a single additional grain can be held. This is done with the portions of both the tenant and the landlord, and is entirely fair. You will recall that on one occasion Jesus mentions this as the method of returning blessings for liberal giving. (Luke 6:38.)

By the end of August the harvest season is over. Soon the olives ripen and need to be gathered; the figs are gathered and dried; the grape season accompanies these; the wines are made; and by

the end of September the farmer is wishing for the winter rains to come in order that he might once more start in the routine life of the year's toils.

The Palestine farmer lives a fairly simple life. He does not travel and enjoys few luxuries. His village is both the center and circumference of his life except as he occasionally goes to the nearest market place with some of the products of his labors, or as he longingly turns his mind and face toward the city made famous by the birth of his great prophet, Mohammed. The world of the Palestine farmer is small, it is true, but it is his world and men may well respect him in it. His land has been in the possession of his family for many generations. A kind Father—who loves and provides for all—loves the poor dirty ignorant Arab. We might do well with less of insistence that he be dispossessed and his home and lands given to his oftentimes selfish, greedy, arrogant, half-brother—the Jew.

OLD SETTLER STORIES

The Maiden Creek Congregation

C. Z. Mast

A mere recital of the members in the old Maiden Creek Meeting in Berks County, Pa., with the antecedents and progeny of the early settlers of that congregational district, including the localities of the present site of Shillington, Mohnton, Temple, Blandon, Leesport, Reichenbach and Maiden Creek, with brief sketches of many noble church pioneers, would fill volumes. Their descendants in later years pushed across the Alleghenies in such vast numbers that the church of Maiden Creek was decidedly weakened from the tendency of "Moving West," and also by the loss of their beloved and faithful minister, Christian Miller, a great-great-grandfather of the writer, who passed to his eternal reward on Feb. 10, 1832.

Evidently a few remained in this section during their entire life time. The Gospel Message was carried to this fold by ministers of like faith who made monthly trips on horseback from congregations in the adjoining county of Lancaster and from the southern section of Berks County. The church however, did not grow in numbers under this system of preaching without a resident minister. The majority of the young people became affiliated with the Dunkards, Lutherans and United Evangelical denominations.

Hundreds of staunch members of these three religious bodies, residing throughout the County of Berks and the adjoining counties of Lebanon and Lehigh may still easily trace back a few generations to the once peaceful fathers and mothers of Maiden Creek. There are some, however, who grew to a ripe old age living according to the habits and customs of the early Amish pioneer settlers, but who never accepted Jesus Christ as their personal Savior. These conditions have been repeated

quite frequently where a church has been brought to a decline on account of similar circumstances as obtained with the once flourishing colony on the banks of the Maiden Creek.

The name "Maiden Creek" is derived from an old Indian legend which says that the maidens of the various tribes were courted by the braves on the banks of this stream, and so it was given this name. Its main tributary is the Sancony, another stream that also figured in the early history of Berks County, as many a battle was waged on its banks by the savages with some of the white settlers.

Standing on the pinnacle of Mt. Penn the landscape from that high view-point is never more beautiful than at the approach of summer and during the harvesting of grain when thousands of fields in subdued and varied shades of green and yellow form a patchwork that could not be duplicated by the most skilled adepts of needle or brush. There, stretching out to the view from a stone tower fifty feet in height and about twelve hundred feet higher than the surrounding country, is a territory thirty miles square. Prominent points can be seen in the six adjoining counties of Montgomery, Chester, Lancaster, Lebanon, Schuylkill, and Lehigh. Northward in the beautiful Maiden Creek Valley and many others lies a considerable portion of one of the richest potato belts in the world. It is owing to this one crop more than any other, that the wealth has flowed hither which has made this vast section once inhabited by Mennonite pioneers to blossom like a rose.

The manners and customs of the early Amish Mennonite settlers became riveted upon the minds of their succeeding generations. The dress of both men and

women was domestic, quite plain, made of a coarse material. The color was chiefly gray or brown. Covyningham writes, "All they required was sufficient land from which by their own industry, they could raise produce for the support of their respective families. Teas, coffees, West India sugar, and spirituous liquors were not considered by them, either as useful or necessary.

There was no newspaper published in the county of Berks before 1787. Christopher Sauer's Journal, a newspaper printed in German and published at Germantown, had an extended circulation. Among one of its early numbers is found a report of the Hochstetler massacre by the Indians in 1757. This was an Amish Mennonite family which was attacked by the redskins. The mother, a son, and a daughter were killed, and the father and two sons, Joseph and Christian, made prisoners. This family had resided on a farm in the Northkill region, near Hamburg, Berks County.

When these first pioneers came into Maiden Creek Valley they depended more upon themselves than upon others and with the ax and the maul, wielded by brawny arms they rooted up the grubs, removed saplings, felled the majestic oaks, laid low the towering hickory, and prostrated where they grew the walnut and poplar to be made into rails for "stauba" fences,—persevered untiringly till the forest was changed to arable fields. They were of the same race and type as those of whom governor Thomas said in 1738: "This Province has been for some years the asylum of the distressed Protestants of the Palatinate, and other parts of Germany, and I believe it may with truth be said, that the present flourishing condition of it, is in a great measure owing to the industry of those people; it is not altogether the goodness of the soil, but the number and industry of the people, that make a flourishing country." Thus in tracing our ancestry to the earliest sources we eventually come to a common tribe, family, or progenitor.

These people described above, like thousands of other American families, descended from the Allemanni. It is supposed that the great Germanic races were the rear guard of the Aryan migrations into the West. The course which brought them out of Asia into Europe ran across Armenia, around the Black sea to the northwest, thence westward through what is now Prussia into the countries where they were destined to establish themselves. They began to appear about the beginning of the third century. The Franks called them the Allemange. The name as well as the language of the ancient people of southwestern Germany, or the Palatinate, is still known as the Allemannic.

The Allemanni occupied the Palatinate until 496 A. D. when Chlodwig, king of the Franks, drove them from the upper Rhine. Afterward they settled in Swabia (Wurtemberg) and Switzerland. They

were and still are, among the best farmers in the world. In many districts they have cultivated the soil for thirty successive generations.

The rise of strong men forms a history of religious fervor and tenacity of noble

everywhere. They obtained governmental favor in Holland by the year 1575 and thus they beheld that golden glow in the west and gravitated there at the close of nearly 200 years of suffering, holding on to their faith in all its simple purity.



The Christian Miller Family Cemetery, located in one of the main thoroughfares in Shillington, Pa.

purpose stretching across a thousand years, as glorious as anything else that ever happened in the history of the world. As early as the year 900, strong men began to stand out as champions of religious liberty and the simple Gospel, against the great Romish Church, the only Christian Church of note on earth.

As a prominent historian says "They held fast to the faith through fire and against sword." About the year 1150 Peter Waldo renounced the Romish Church and led the Evangelical Christians, and by hundreds of thousands they adhered to him. Waldo was a wealthy merchant and his goods were largely disposed by his true followers who read the pure Gospel message in thousands of homes where they found an opportunity in many portions of the western Europe countries and especially in the secluded parts of the Alps region.

They held the faith nearly four hundred years more and went like lambs to slaughter. Then came the Reformation. Luther, Swingli, Calvin and Menno Simons led the movement in the heart of Europe. Menno held to the Waldensian beliefs (and especially to the doctrine of non-resistance) and his followers became the prey of the militant faiths both Romish and Reformed. But neither fire, nor sword, nor drowning, nor prison, nor the galleys could turn them from their conviction and while Zurich and Berne and other cities exterminated, imprisoned and deported them, they multiplied and were found by thousands. Then they learned of America and in

the next half century not less than fifty thousand embarked to reach the glorious land of Pennsylvania. Nearly twenty thousand who thus embarked died at sea, the remainder reached their happy goal.

They filled the valleys of the Susquehanna and the Schuylkill and of all their tributaries. Before the Revolution they flocked down the Shenandoah. They soon crossed the Alleghenies and filled the Cumberland. They multiplied and drifted into the Ohio valley and by the beginning of the nineteenth century they settled in lower Canada. From 1830 to 1847 a large exodus took place among Mennonite communities in Pennsylvania who opened up the Indiana and Illinois region, and other sections of the far west. Their descending generations says a noted historian "In all

the vast empire of middle western and farwestern America as well as in eastern America, are sons and citizens of power and wealth and influence in the forces that are moving and sustaining our great country. Results such as these, make worthy of preservation the origin and early struggles and gradual steps, the long, the arduous and ever conquering march to such a goal."

An Incident

An interesting incident with reference to the burial plot where lie the remains of the early pioneers of the Daniel Miller family, one of the families of the Maiden Creek Congregation, comes from the incorporation of the land on which this plot is located into the borough of Shillington, in Berks Co., Pa. The land was sold by the heirs of Jonathan Miller, a son of the old Maiden Creek pastor Christian Miller, in 1893. It was laid off into lots and this portion of the borough was built up rapidly. The burial plot however, proved a barrier to traffic of the borough, inasmuch as it extends almost to the center of one of the main streets and is surrounded by a stone wall. Many accidents have occurred there in recent years, due to our modern means of conveyance.

In various ways the borough council has tried to eliminate the cemetery during the course of the last quarter century. But the descendants of those buried there have kept it in repair, thereby securing its lawful protection. A four ton monument was erected in the center.

The present borough council has now come to an agreement with the descendants through which the obstruction will be to a large extent removed by taking away the stone wall and building a concrete bridge over the burial plot on an approximate level with the street. The huge monument will be moved to the curb and a large bronze slab erected which will contain the names of those who rest under the surface of the street.

I like that ancient Saxon phrase, which calls

The burial ground God's Acre! It is just;

It consecrates each grave within its walls,
And breathes a benison o'er the sleeping dust.

—Longfellow.

CRYING CHILDREN

Ivan Groh

"Of such is the kingdom of heaven."

We are all interested in children, but most of us must confess that we know very little about them. When we were children we did not understand ourselves, and now that we are grown we are able to enter only with difficulty into the experiences of childhood. How differently we see things now to what we did then. But to know the child we must once more go back to childhood and live again the life of our dependent charges. We must sympathetically consider their limitations and possibilities, supplement the former and

give due opportunity to the latter. But this is so seldom done, and the sweetest and purest and most God-like of all earthly creatures are termed "scoundrels" and "rascals," and are classified together as dependents. Our honest pride should bar the first two terms, for if children are such it is their misfortune and our fault. Children are, however, dependents, as has been duly emphasized by all social workers, but it is just as true that adults and civilization are dependent upon children for much. That tomorrow's civilization is dependent upon the children of today is

axiomatic, but that present society owes much to the child is not so generally recognized. Without children the family lacks most of its socializing influence. Where are altruism, family love, and the sanctity of marriage without the child? That about 40 per cent of the divorces in the United States of America are between childless couples is very suggestive, but that a well bred child appeals to all the more tender elements in our nature makes it imperative that he get due consideration.

As was suggested above children are not well understood and are often misinterpreted by the average adult. This failure on the part of the latter is the cause of many a human shipwreck, which might have been saved had we only known the child better. The boy who was whipped for refusing to wear his sister's shoes to school was not to be blamed: his mother did not understand the mental processes in that young mind which absolutely forbid such conspicuity. The seven year old boy who killed his baby brother by sticking a hat pin into him was probably not vicious: his parents forgot that he wanted some of their love. Biographers frequently confess their failure to really know the personality they are trying to portray. Their task is difficult, but to know a child usually proves even more so, because the child is more inarticulate than the adult, and is frequently afraid to tell his secrets to his seniors: he thinks he is considered "just a naughty youngster." These misunderstandings are frequently due to our failure to appreciate the sex impulses in these young lives. Mr. Prentice Murphy of New York, in addressing a Toronto audience recently, largely attributed conduct problems of unruly children to the failure of parents and guardians to understand the sex impulse of the adolescents. But it is possible to win a child's confidence, and learn what he thinks in his more serious moods, which are common but concealed. Numerous cases are known to most of us of adolescent children who were surprised to learn that other people are much like them: they thought they were singularly wicked and that certain impulses and thoughts were peculiar to themselves. One boy of fifteen said "I never knew that preachers and Sunday school teachers had such thoughts." To be a friend of children we must be able to sympathetically think with the child in all his various moods. Every normal adult can do this if he only loves the child enough to take the trouble; so why make the children we are trying to help think that we are paragons of righteousness who never had a natural impulse or thought?

Difficult as our task is we must patiently and earnestly seek to know the nature of the child and what it is that he needs. In the first place we must not make the mistake of thinking that the child's desires are the result of elaborate intelligently directed mental processes: he never heard of ratiocination, and much less is discurs-

ive reasoning within his power. His demands are largely the result of natural organic needs. If the boys organize a military expedition to take vengeance on an unoffending cat it is because they are made that way, and if the girls play house and rock their dolls to sleep they are perfectly normal. Again children naturally imitate their elders. The boy who lights his imaginary cigarette with an imaginary match and proudly struts the floor is not too the girl who finds the flour chest and makes a horrible sickly mess of her rosy cheeks is just doing what she saw her big sister and her mother do. There are two things then that society owes to every child, his natural organic needs and a healthy environment.

Among the organic needs of the child are good nourishment, clothing, and protection. Less obvious than these, but equally important, is another one which is born within the child, and which, when neglected causes more social deformities than any other one influence. I refer to the child's want of parental or family love. The need of food and clothing has long since been recognized, but the home is just coming to receive proper consideration by child relief workers. We do not expect the underfed and exposed youngsters to make good citizens: nor should we expect the unloved child to become lovely. Where is he going to learn to love his fellow beings and God if he says with a certain New York news boy: "Nobody loves me"? A child of four years in this city was described by his foster mother as "the baddest boy I ever knew." He was a thief, and a liar, and challenged all authority of home and Sunday school, and he lisped all the profanity that was known within a radius of five blocks of his home. His foster mother ascribed all his viciousness to heredity, but the real truth in the case was evident: she never spoke to him except when he needed reproof. What he needed was love. He was crying for fish and received a serpent, and for bread and received a stone.

These organic needs must be supplemented by the right kind of environment. The "bunch" largely determines the character of its individual members. It is almost impossible for the child of the slums to become a good citizen, and the families of many tenement sections of the larger cities are almost destined from birth for prostitution and vagrancy. Thorough education and moral and religious instruction must be given to the child if he is to take an honourable place in our modern complex civilization. If we do not educate him for citizenship his environment will educate him for something far worse. But this aspect of the child's need is duly emphasized in all works on the subject, so we will pass on to a consideration of how these needs can best be supplied.

(To be continued)

HOW THE COLOR SEAS WERE NAMED

There are several large seas which were named for their colors. The White Sea bears its name with perhaps the best reason of any. Its shores are covered with snow the greater part of the year, and its frozen surface is for that time a snowy plain.

The Red Sea is also entitled to its name. Through its clear waters the reefs of red coral are clearly to be seen. Much of its rocky bed is the growth of the coral insect. Another reason, and probably the true one for the name of the sea, is the fact that along its shores lies ancient Edom. This name signifies red.

In the case of the Yellow Sea its name is sufficiently accounted for from the appearance of its water. The sea receives a great deal of mud from the rivers of China, moreover, it is shallow, and the sandy bottom gives its own color a long way out from the shore.

The Black sea affords no clear account of its name. The waters are not black, but blue. The Greeks, when they first became acquainted with this sea, called it by a name which signifies The Inhospitable. Later they changed it to The Hospitable. It has naturally been inferred by this change of name, that upon further acquaintance, the Greek sailors found these waters friendly. But the Greeks were inclined to give soft and flattering names to the objects of their dread, and that may be what they did in this particular case. The Greek name held to this day among the older nations of Europe. The Russians called the sea Black. It seems likely that this name was suggested by contrast. The sea lies south of Russia, as the White Sea lies to the north. Had the latter been called the North Sea, then the Hospitable of the Greeks might have been named by the Russians South Sea. In the same way the Black Sea was named in contrast to the White Sea.—The Classmate.

Friendliness in Chile:—"An encouraging note," reports a Presbyterian missionary in Chile, "is the friendly attitude of the people in the conservative towns, formerly so hostile to everything Protestant. There was a general interest in the church building in Curico. From its beginning to its completion visitors were frequent and opportunities were presented and improved to explain what the Gospel is to city officials and persons of all grades of society. When it was dedicated the building was filled to overflowing. Two daily papers published favorable accounts of the service and expressed their best wishes for the success of the Evangelical church. All this occurred in the same town where eighteen years ago on the occasion of a visit to Curico the meeting conducted by the missionary was almost broken up by a mob and he returned to the hotel amid a shower of stones and followed by hisses and insults."—Missionary Review.

THE YOUNG PEOPLE'S MEETING

THE SURRENDERED LIFE.—Phil. 3: 1-14

Topic for August 12

MOTTO

"I am thine and all that I have."

MEDITATIONS ON THE TOPIC

I. **Surrender to Christ.**—When the general of an army sees that his fight is of no avail and that it would be better to give up and make peace than to continue fighting, he surrenders himself and his army to the one who has overcome him. It depends on how completely that general has come into the power of the other as to how complete the surrender is.

Those who have seen how truly fruitless it is to fight against Christ and His cause have the good sense to give themselves over into His power. Unless the surrender is complete the Lord does not accept it at all, but continues to seek to subdue our will and affection until we shall see our helplessness before Him. Then when we are ready to give over all that we are and all that we have, we find our Captor the best friend that we ever met. He does not ask all that He might bring us into sorrow and distress, but that He might bring us into the very best blessings possible to human souls. It is this secret of His love that the devil kept from us all the years that we were in rebellion against Him. It is a secret which the devil again seeks to hide from those who have accepted Christ when some new object of our love seems to come between us and Christ the Master of our life. Happy are those who learn that to make the surrender good we shall fulfill the condition as each new thing comes up in life, and gladly turn its disposal to our loving Father who demands so much that He might give us the more.

Earthly princes do not serve their captives as Christ does His. Earth monarchs bring their captives into bondage and humiliation. They grind them down into the dust and glory in their sorrow and degradation. And such captives do not fall in love with their captors but grow in hatred until fortune again gives them advantage and as opportunity for rebellion comes, the yoke is cast off. But Christ's yoke is easy and His burden is light.

II. **The Text.**—Phil. 3:1-14.—Paul here shows how Satan's agents seek again to bring the subjects of Christ, who have been set free in Him, back into the bondage of a selfseeking and a selfrighteous life from which they were delivered by faith. Paul's surrender was complete. He counted "all things but loss." He presses on in that surrender to the end for which Christ has made him a captive, "the mark of the prize of the high calling of God in Christ Jesus."

OUTLINE STUDY

I. What is it?

1. A life of self denial for Jesus.—Lk. 9:23.
2. A life without reserve of anything it possesses.—Lk. 14:26-33. Rom. 12:1, 2.

3. A life gladly following Jesus in every desire of His will.—Lk. 9:57-62; Lk. 14:27.

II. Paths of the Surrendered Life

1. With Jesus in Separation.—Gal. 6:14; II Cor. 6:14-18.
2. With Jesus in Suffering.—I Pet. 4:12, 13; II Tim. 2:11-13.
3. With Jesus in Reproach.—I Pet. 4:14; Heb. 13:12, 13.
4. With Jesus in Service.—Col. 1:9-11; Phil. 2:1-8; Rom. 14:21-15:3.
5. With Jesus in Blessings and Glory.—Col. 3:1-4; Rom. 8:16, 17; 8:32.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Obey?"
2. Saying "I will" to Jesus.

For Young People

1. The Reasonableness of Surrendering All.
2. The Fact and the Practice of a Surrendered Life.
3. The Joy and Fruitfulness of a Surrendered Life.

For Older People

1. Following Jesus.
2. Taking the Yoke of Jesus Upon Us.

PERSONAL THOUGHT

Have we been "apprehended of Christ Jesus"? Blessed captivity that, which seeks to take souls that they might be delivered from an enemy of souls and given the freedom of peace and an inheritance of eternal bliss.

SEED THOUGHTS

We must surrender our whole being to Christ Jesus, and cease to live any longer in ourselves, that He may become our life; that being dead, "our life may be hid with Christ in God."—Madame Guyon.

Love so amazing, so divine,
Demands my soul, my life, my all.—Sel.

Take my love, my God I pour
At Thy feet its treasure store;
Take my self, and I will be
Ever, only, all for Thee.—F. R. Havergal

All for Jesus! All for Jesus!
All my being's ransomed powers,
All my thoughts and words and doings,
All my days and all my hours.
—Mary D. James.

LIFE INSURANCE.—Matt. 6:24-34;
Prov. 20:24

Topic for August 19

MOTTO

"Seek ye first the kingdom of God and His righteousness."

MEDITATIONS ON THE TOPIC

I. **Gambling with the Secrets of God.**—Some things God has reserved for His own knowledge and withheld them from ours. If it were good for us to know, God would show it to us. But since it is not necessary for us to know it and we are better off without knowing, it is sinful for us to try to get advantage of life so as to make sure through a gambling

scheme. Jesus told the disciples, "It is not for you to know the times or the seasons which the Father hath put in his own power." Would it be right then to speculate on the times of His return and buy and sell for gain on guesses?

Our own life is in the hand of God. Just as one sparrow cannot fall without Him, so no event in our life can happen without Him (Matt. 10:29-31). Jesus has taught us not to be of a doubtful mind about the future which is in the care of our loving heavenly Father (Luke 12:29). If we begin to make bargains about the risk of dying and the care of our loved ones in case we should die sooner than we expect, we are taking cares into our own hands and trying to rob God of the love and confidence that belongs to Him.

Men and women are trying to plan their own way of life against all providences that God may allow to come. For this reason they are anxious about the future and try to in some way get advantage of the events that come to pass over which God alone has control. God has promised to keep His own. He may do it through our prosperous crops and good fortune when we are industrious in labors. He may do it through the kindness of heart of others whom He has prospered when we were held back. Such plans of God lead us to love and sympathy for others. But if we try to gamble on futures for gain, taking from others whom we beat in the game, we change God's plan and lose the sweet sense of His loving care for us.

II. **The Text.**—Matt. 6:24-34.—There are two masters to serve. We are serving one or the other. If we serve God, it is unreasonable for us to walk in anxiety about the future of our bodies for this earth life. Just as God cares for the birds and flowers so He cares for us. Anxiety will not make us any richer nor cause our bodies to grow taller. But it will lead us into sin and bring the displeasure of God upon us.

Prov. 20:24.—God plans every life. Those who seek to plan their own shall not be able to direct their steps. How can life insurance companies make our steps sure or take the place of God?

OUTLINE STUDY

I. Life Insurance, a Misnomer.

1. God alone holds life in power.—Ps. 68:26; Deut. 32:39, 40.
2. So called life insurance is not truly named, and is not really an insurance at all—
 - (a) Life is uncertain.—Ps. 39:4; Jas. 4:14.
 - (b) Companies are uncertain.—Ps. 39:5, 6.
 - (c) Help may not help.—Prov. 10:2.
3. The real insurance comes from God.—Deut. 4:40; 5:29; Prov. 10:22; I Tim. 6:17-19; Heb. 13:5; Jer. 49:11; Ps. 118:8; Ps. 37:25; Acts 6:1-4; Gal. 6:10.

II. It is Wrong

1. To speculate with the uncertainties of life.—Prov. 27:1; Jas. 4:13-17.
2. To covet riches.—I Tim. 6:9, 10.
3. To invest in fraudulent enterprises or

- receive unjust gain.—Prov. 13:11; Jer. 17:11; Isa. 33:15, 16.
4. To join with the ungodly.—II Chron. 19:2; II Cor. 6:14.
 5. To be anxious for the future in God's control.—Matt. 6:25-34.
 6. To trust in money.—Job 31:24-28; Matt. 6:19-21.
 7. To trust in man.—Jer. 17:5-8.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Trust"
2. God's Loving Care for All.

For Young People

1. The Motive of Life Insurance.
2. God's Provision for the Future of Godly Families.
3. Ungodly Fruits of Life Insurance.

For Older People

1. Modern Substitutes for the Old Life Insurance Principle.
2. A consistent Life of Trust in God.

PERSONAL THOUGHT

God's promises are to those who seek first to further God's cause. If I may not claim such promises I am indeed on slippery ground though I have insurance in the strongest insurance companies on earth.

SEED THOUGHTS

"I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise:
And every joy He sends me, comes
A sweet and glad surprise.

"One step I see before me,
'Tis all I need to see,
The light of heaven more brightly, shines,
When earth's illusions flee;
And sweetly through the silence, comes
His loving 'Follow me.'

O blissful lack of wisdom,
'Tis blessed not to know;
He holds me in his own right hand,
And will not let me go,
And lulls my troubled soul to rest
In Him who loves me so.

So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight."
—Mary G. Brainerd.

POSSIBILITIES IN MUSIC FOR GOOD OR EVIL.—Isa. 5:12; Col. 3:16

Topic for August 26

MOTTO

"Do all to the glory of God."

MEDITATIONS ON THE TOPIC

I. **The Possibilities in Music.**—Ringing bells, instrumental music, and harmonious sounds, seem to affect and charm certain animals with emotions suited to their nature. It is a power that takes hold of the animal nature and moves it with a power beyond its own control just as the surroundings and the sunshine and the rain affect the feelings of those creatures under their influence.

What so moves animal natures about us can move the animal nature in us and affect our conduct as that nature may affect our mind and heart. Through this more sensual side of music, armies are led into the very jaws of death because of the control of passion over reason. Wild

beasts have been held back from satisfying a blood-thirsty appetite while held spell-bound by some musical sound. Men of ungodly purposes know the power of music and have the very choice attractions in its class to lure the way to the saloon and the gambling den and places of passion and pleasure. The underworld of evil spirits has learned to use the sounds of instruments and voices as to tune the passions and minds of men so as to lead them to the great delusions and charms of a world fast hastening down to ruin.

But the music which honors God is that which is borne from a heavenly realm. First thoughts of God and heaven fill the bosom of the singer, then sounds are made by the voice tuned by the spirit of praise, prayer, worship, and instruction which express to others the feelings and emotions which God has wrought within the bosom. The emotions are stirred and the lips are moved and the mind is enwrapped in the heavenly contemplation which leads to noble resolves and yielded wills to Him who transforms characters from evil to good. The predominant feature of heavenly music is not its appeal to the sensual, but its power to so control the sensual that it is shaped to the glory of God, while it moves the soul to those heavenly thoughts deeper than natural passion, which, if acted upon, will bring permanent and lasting change into the life.

II. **The Text.**—Isa. 5:12.—This expresses the predominant sensual side in the use of music. The sensual side of man's nature is gratified while the work of God is not regarded at all.

Col. 3:16.—Here God's Word is first to dwell within us and we are to express to one another out of a heart filled with heavenly grace. This is God's order in music. Its strongest appeal is not to the sensual but to the heart.

OUTLINE STUDY

I. Possibilities for Good

1. Expresses praises to God.—Ps. 135:1-3.
2. Instructs in Holy Sentiments.—Col. 3:16; Ps. 51:14.
3. Comforts the downcast.—Isa. 49:13; 51:3.
4. Brings to mind needed lessons.—Deut. 31:21, 22.
5. Gives intelligence to Holy joy.—Jas. 5:13.
6. Instruments under Old Test. with prophecy.—I Sam. 10:5.
7. The heart the instrument under the New Testament.—Eph. 5:19.
8. Heavenly instruments for heaven's music.—Rev. 15:2-4.

II. Possibilities for Evil

1. Songs of drunkards.—Ps. 69:12.
2. Songs of derision.—Lam. 3:14.
3. Songs of fools.—Eccl. 7:5.
4. Songs of harlots.—Isa. 23:15, 16.
5. Instruments and sensuality.—Isa. 5:12.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Sing"
2. Songs Good to Sing.

For Young People

1. How Different Songs Help Us.
2. Songs that Hinder Holy Thought.
3. The Melody of the Heart.

For Older People

1. Seasonable Singing.
2. Using Songs to Win Souls.
3. Misuse of Sacred Song.

PERSONAL THOUGHT

With what are we most moved in singing? Does the fine harmony of sounds set our passions wild? Or, do we feel stirred at the heart to give glory to God?

SEED THOUGHTS

The highest graces of music flow from the feelings of the heart.—Emmons.

Music can noble hints impart, engender fury, kindle love, with unsuspected eloquence can move and manage all the man with secret art.—Addison.

Explain it as we may, a martial strain will urge a man into the front rank of battle sooner than an argument, and a fine anthem excite his devotion more certainly than a logical discourse.—Tuckerman.

"There is a name I love to hear,
I love to sing its worth;
It sounds like music to mine ear,
The sweetest name on earth."

—Frederick Whitfield.

HOW CAN WE BEAR MUCH FRUIT?
(Jr.)—Jno. 15:1-10

Topic for September 2

MOTTO

"Filled with the fruits of righteousness."

MEDITATIONS ON THE TOPIC

I. **Bearing Fruit.**—There are many different kinds of fruit. Each kind comes from its own kind of plant. Apples grow on apple trees. Peaches grow on peach trees. Grapes grow on grape vines. Each kind of plant must be cultivated and tended according to its nature and needs. The vine will grow too much branch if we leave it without pruning. The husbandman who spares the cutting of the extra growth will have little fruit. But the husbandman who is wise will cut off that part that is useless, even though it would make a fine show on the vine. Then, a branch could never grow and bear fruit were it not for the vine from which it springs. If the branch would go independent of the vine it would soon die. Christ draws a lesson from this as to how His disciples depend on Him for life and for fruit-bearing. But we have a different sort of fruit, and a different kind of connection with Christ than the branch has to the grape vine. He is a spiritual person. His life-giving Words are the sap that flows into our hearts when we receive them. These teach us how to live for Him and in Him so that our life bears fruits of righteousness. We know this Christlike fruit by its sweet flavor. It has love, joy, peace, longsuffering, gentleness, meekness, goodness, faith, temperance, as its flavor in every part. His Holy Spirit in us makes His words a part of our own lives and causes us to do these righteous deeds. If we become rebellious and disobedient, not allowing the correcting of His Word as a sharp knife to cut off the parts of our life that are useless, and not allowing His Spirit to be our helper, we are like a branch that is not abiding in the vine. We shall soon wither and die and of course we shall bear no fruit. Obedience and submission to Christ and His Word will make us useful and fruit-bearing Christians.

II. **The Text.**—Jno. 15:1-10.—We have already given thoughts on this text in Meditations on the Topic above. I suggest that you get this list of words and try to understand their meaning fully before you come to the meeting: Vine, Branches, Husbandman, Fruit, Purgeth, Clean, Abide.

Translate the words into spiritual meaning. For example: Vine means whom? Branches mean whom? Husbandman means whom? Fruit means what? Etc., etc.

(Concluded on page 252)

THE SUNDAY SCHOOL

GRADING THE SUNDAY SCHOOL

John Umble

It may be that one of the essentials in our Sunday school work just now is a clearer understanding of what constitutes a graded Sunday school. So long as we do not agree on this point we shall have great difficulty in agreeing on the desirability of grading. Does grading make for efficiency or the opposite? Does it interfere with the spirituality of the Sunday school?

The Graded Sunday school

Three features make up a graded Sunday school—graded pupils, graded teachers, and graded lessons. Other things being equal, all our Sunday schools are successful in the proportion that they use the graded system. Or to put it into mathematical terms as we learned it in Ray's Third Part Arithmetic a generation ago—A Graded Sunday school is to a non-Graded Sunday school as success is to failure.

Graded Pupils

Now, dear reader, before you decide from the above that this article is to be so radical and so unreasonable, that you will be only shocked and vexed on reading it let us talk about your own Sunday school for a little while. You have a graded Sunday school so far as pupils are concerned if you have only two classes in it,—one for the boys and girls and one for the "grown-ups." You recognize, in practice, the fundamental principle underlying all grading if you have made this division. This involves a different line of teaching to these two groups, which includes graded teachers and graded lessons.

If your Sunday school is a little larger and you have separate classes for smaller groups,—one for the grandfathers, one for the grandmothers, one for the young fathers, one for the young mothers, others for the young men, the young women, the boys, the girls and the younger children, you have a graded Sunday school so far as your pupils are concerned. Your next step would be to group the classes of certain ages together and organize them into departments. The grading of your school would then be complete.

Graded Teachers

And if you have as teacher for your older class or classes, the pastor or some other Bible student or aged saint, who puts the main emphasis on the rich spiritual truth or the practical applications

to be drawn from the lesson material, or if you have as teacher for your younger class or classes a young mother or a young sister of the motherly type who can tell Bible stories in such a way as to charm and delight the little folks and lead them to a knowledge of God and a love for the good and true, then you have graded the teachers in your Sunday school.

In the larger Sunday schools this principle of grading the teachers is often violated by keeping the same teacher for the same class year after year for a long period. Many teachers who are discouraged and overwhelmed by conditions in their class might still be useful if given a younger class, and some who do not feel at home with very young children might get very gratifying results from a class of high school boys or girls. If you believe this or if you have seen it work out in practice, the idea of grading Sunday school teachers is not new to you. It is universally recognized in selecting teachers for the day school.

Graded Lessons

Going back again to the Sunday school with but two teachers, if, in the lesson on the life of David, last quarter, your teacher of the older members of the school drew most of his applications from the years of David's exile and his reign as king, he was seeking to grade his lesson material to the needs of his class. But your teacher of the younger class said not a word about Bathsheba or of the sorrows of David's declining years. She had barely time enough to develop that part of the story that told of the little shepherd boy who was chosen king and whom his father sent to the camp of Israel where he slew Goliath. These teachers were grading their lesson material and consciously or unconsciously were working out the graded lesson idea which after all is nothing more nor less than the same, sensible, God-ordained method, of getting Bible truth into the human mind, heart, and life. The "sincere milk of the word" for the "babe" and strong "meat" for the aged saint is God's wise order. All Scripture is profitable but not all given for the same purpose. II Tim. 3:16.

What Graded Lessons Are

This idea of adapting,—that is, grading—the Sunday school lesson material to the needs and age of the pupil has been quite generally accepted during the past

few years. Our own publishing house at Scottdale in issuing the Teacher's Quarterly provides special help in grading lesson material for the teachers of the Primary, Junior, and Intermediate Grades,—that is, for pupils from six to sixteen.

Their History

But as far back as 1902, leaders of primary teachers all over the land demanded help not only in grading the material of the Uniform Lessons but in selecting material for an entirely new set of lessons for the very young children. Then at the Triennial International Sunday School Convention in Denver in 1902 these primary workers petitioned for an especial two-years' course for beginners ranging up to six years of age. The International Lesson Committee worked out such a course which came to be called The International Graded Lessons to distinguish them from the International Uniform Lessons which are worked out by the same committee. This course has received much praise and very little, if any intelligent adverse criticism. It is true that the course as printed by some publishing houses is open to criticism, not, however, on account of the Bible material selected by the Lesson Committee but because of certain fads and fancies added by some hobby-riding editor. To be sure the same criticism holds true of some editors of the Uniform Lessons. The Graded Lessons as edited by A. C. Wieand and his able assistants and published by the Church of the Brethren are absolutely above criticism. This course is so arranged that it can be repeated with excellent results in the primary grades.

Their Use and Limitations

Beyond the Primary and Junior Grades, that is, after the pupil reaches the age of twelve years, the need for special lessons is not so apparent. A complete International Graded Lesson Course has now been worked out by the International Lesson Committee. Unfortunately a great deal of extra-Biblical material has been included in the advanced courses as lesson text which had better been used as supplementary. Everything considered, it is the writer's opinion that we do well, for the present, to follow the Uniform Lessons except in the Beginners' Primary and Junior Grades, that is, from the age of three or four to twelve. For these three grades, the lessons in the Graded Lesson course are so arranged that the great fundamental doctrines of the Bible are taught. The truths are presented in les-

sons from the Bible and sometimes illustrated by lessons from nature and the history of missions. In conclusion then, Graded Lessons are Bible Lessons so selected that they are suited to the child's mental grasp and spiritual capacity at all stages of his development—lessons that from their fine simplicity teach those truths the child needs for a foundation of faith in, and love to, God, without any "doctoring" or "fixing" or "adapting." They are just "sincere milk of the Word" that the "babe" may "grow thereby."

What Graded Lessons are Not

Much of the opposition to graded lessons has arisen thru lack of discernment. We have sometimes confused graded lessons with a lot of nonsense put out with some graded lesson systems. Just as we have been able to maintain strong Sunday school organizations without rally days, festivals, socials and picnics so ought we to continue to make our Sunday schools the means of getting the Bible into the lives and hearts and minds of our boys and girls without resort to the popular fads and foibles of the day. To do this nothing can substitute for a plain entire Gospel, plainly and entirely taught.

The Sunday School Not a Kindergarten

If we do this well in the hour we devote to Sabbath school there will be no time left to turn our primary and beginners' departments into a Kindergarten. Kindergarten work has its place, no doubt, and some of us might be better men and women if we had attended one in our infancy; but the Sunday school is the one place where the Word of God is taught in a public yet very intimate way, so in one Sunday school at least there is no time for cutting out pictures and pasting them on sheets of paper. Such activity may have its place in the fixing of Bible truth but would the home not be better than the one short hour of Sabbath school? Do not be confused, dear reader, Graded Sunday school Lessons have to do with teaching God's Word effectively and simply and not with painting paper dolls or cutting out pictures and pasting them in a scrap-book, or building houses out of matches or mountains out of sand. We can afford to leave that to the faithful young kindergartner who is being well paid by the state and who has been well trained for that work. It is our precious privilege to preach the Gospel of Jesus Christ, the power of God unto salvation to all them that believe."

Another thing that graded lessons are not is a complicated system of examinations and promotions. In our day schools promotions are made on the basis of certain marks or grades supposed to represent degrees of mental progress. In Sunday school, however, the general development of the child is the basis of promotion or grading and since this general development is determined more largely by his age than any other one factor all that is required to grade a Sunday school is

to place all pupils of approximately the same age in one class or grade. Simple, isn't it? Now in conclusion, if this little effort has succeeded in clearing the atmosphere of some of the prejudice against the word "Graded" as applied to Bible lessons and in dispelling some popular misconceptions, the writer's aim is accomplished. Graded Bible Lessons mean a Bible Lesson to be taught to the boys and girls in Sunday school but suited to that period of development through which the child is moving. It is not a scientific, new-fangled method of cramming the child's mind at the expense of his heart and soul. It is just the same old Gospel way of leading a little child simply and naturally, without straining or worrying or forcing, to the foot of his Savior's Cross.

West Liberty, Ohio.

THE MOUNTAIN STRANGER

"Hello, Stranger! It's a nice morning."

"Howdy, Sir,—Yes."

There are places in this world where the inquisitive mind greets the newcomer, but does not probe into his past. There are no formal introductions. No credentials are carried except the general appearance of the person. The stranger is under suspicion until the strangeness wears off and he is accepted because he has been "around those diggings" for some time.

The "Port of Missing Men" is not a solitary haven, geographically well defined, but is found in every land and upon the high seas. Thousands of people disappear from their familiar haunts every year and their families never hear from them or of them again in this world. These queer folks walk away in disgrace, disappointment, or disgust. They are lured to destruction sometimes. Often they follow a mirage to uncertain endings; and change their names in confusion and shame, never being desirous or never being able to come back. The wanderlust drags some on to the career of the peripatetic. The Salvation Army War Cry and the daily papers carry regularly inquiries for those who are lost because they cannot or will not be found. Like the Ten Tribes of old, they disappear and are only a subject for speculation thereafter. So it was, tradition has it, with our friend Bronson. He was just one of the many similar cases. He dropped down or in, one day, on the mountains of western Virginia. He found himself among the folks of simple ways, who eked out a living on a cleared patch of ground, living remote from the main lines of American life. A small cabin of logs with one family bedroom, a guestroom, and one other room with open fireplace, plenty of children, a few hound dogs and a razor-back pig or two made up the home setting. There was lots of sky above and plenty of fresh air. The people who lived here, too, had a past; but it disturbed them not.

Family trees needed considerably more attention than they were able to give them.

Anyway, Bronson found himself there, and he was found by the natives. Historically, all that we know about him began on the morning he made this mountain neighborhood his "Port of Missing Men." Several things have been handed down concerning his career there. It was soon discovered that the newcomer had some "book learnin'." Bronson could hide for once and for all the story of his former days and why he made his way to this remote section, but he could not cover up his large intellectual outlook and the fact that he had come out of a bigger world. Here appeared for the first time in the mountain the draft order: if the stranger knew anything worth knowing, compel him to share it. So Bronson became the Community Teacher.

The term was short; generally from early fall to Christmas was given to the pursuit of the "three R's." The schoolhouse was primitive; rustic, with plenty of ventilation. Scenery abounded through the holes between the logs instead of in pictures on the wall. The teacher had for pupils strapping big boys and girls and all the rest who could get there. The young man went to his task, and merrily, too. It was his work, and his labors with the simple-minded were fruitful in results. Little money came to him, but the love of the neighborhood was soon the possession of the stranger.

Later, as he was going to stay and become one of them, the teacher was seen to "a courtin' go," and after some months he chose from one of the mountain homes a daughter of the highlands for his wife. Thus Bronson was destined to become a "father of the faithful."

One day, into that "port" came a man on a mission, and found lodging in Bronson's home. This new stranger carried Bibles and books. He carried a "Love Story of Heaven." The short of it is, that the visitor was a Sunday school missionary. He was welcomed in that home, but best of all, before he left he made God welcome there, and found for life and for eternity this father. Away out on the mountain the stranger came back to himself and to his God. And what is told by those who know is, that he led his household in the paths of righteousness. The son of that stranger's household is a burning torch for God today. Bronson taught, consecrated, and helped this son as best he could. When his mind was turned to Jesus, the father said, "Go, preach!"

The son of Bronson has wandered far and wide too. He has carried a gospel into a wider world. The boy developed into a man who knows men. Quiet, patient, keen, with the mind of a teacher and the soul of a mountaineer; distance, whether on foot or horseback, has no terrors for him, and difficulties are counted mere handicaps to be overcome. Over the hills and far away he loves to roam, but as he

goes, everywhere he has in mind, through the American Sunday School Union, a definite Christian duty for the community, which he intelligently performs.

Here is the story of two generations. Lost somewhere—a young man, our Stranger Found of God, through the seeking missionary—twice found for America and religion—Bronson and his son. Whence Bronson came, no one ever knew; but his seed inherits the earth—S. S. World.

WORLD WIDE SUNDAY SCHOOL NEWS

Tin Cans Help in Building a Sunday School

Down in Uruguay they do the best they can with what they have. A photograph was just sent to the World's Sunday School Association, 216 Metropolitan Tower, New York City, by Rev. George P. Howard, Sunday school Secretary for Argentina, showing a Sunday school building of a going, growing school. The description is given graphically in Mr. Howard's own words:

"One of our missionaries over there has a very interesting circuit. His name is Arthur Wesley and he is as aggressive and enterprising as his famous namesake. He found one Sunday school with an attendance of 60 when he took over his circuit two years ago. He now has seven Sunday schools with an average attendance of a little over 1,000. One school is in a very poor section and meets in a mud hut with thatched roof. Twice during the week the whole Sunday school staff go to this same modest little hut to teach the children how to read and write. There is no day school in that section of the country. They have evidently run out of names for their schools so this one is called the "G. P. Howard" school! They must have taken me for a rich business man who would show his appreciation of the honor conferred by building them a suitable school building. One of the packing houses, (an American firm), was donating thirty large empty ten gallon tins which they plan to open and build a nice little tin school building. The roof will be thatched. You have heard of the "little red schoolhouse"—when you visit us, I shall show you a number of little tin schoolhouses!"

Persecuted But Persisting

That the Sunday school has enduring qualities is shown by the workers in the mountain town of Kessab, about thirty miles from ancient Antioch. Before the war this was one of the strongest centres for evangelical work in all of Turkey and North Syria. The Protestant Sunday school in Kessab had a membership of more than 2,000. Then came the Turks who both desecrated and destroyed the buildings. Some were literally smashed

and one was burned. This did not cause the faithful people to lose their faith or to give up their public worship. Just now the Sunday school is but a fragment of its former size for there are only fifty children left. The preacher is one of the Aintab boys who was, while in college, under the helpful influence of Rev. Stephen Trowbridge, Sunday school Secretary for Egypt. Urgent appeals for assistance have come to the World's Sunday School Association whose headquarters is 216 Metropolitan Tower, New York City from this and many other such schools.

Collegiate Honor for Sunday School Secretary

The honorary degree of Doctor of Human Laws has been conferred upon W. C. Pearce, Associate General Secretary of the World's Sunday School Association, by Susquehanna University. Dr. Pearce is well known to the Sunday school workers not only in America but also in many parts of the world. For fifteen years he was with the International Sunday School Association. Since he took up his work with the World's Association he has made three extended trips for the purpose of studying the general work of the Sunday school. First he visited Europe, then circled the globe, going as far south as Australia, and now he is in South America. He will return to New York early in September.

Rev. A. G. Atkins—Sunday School Secretary for India

The India Sunday School Union has been recently organized. Representatives from the various missionary organizations operating in that vast country, composing the Executive Committee, brought about this reorganization and called Rev. A. G. Atkins to the general secretaryship of the India Sunday School Union, a position filled for a number of years by Rev. Richard Burges. The headquarters will remain at Jubbulpore. Mr. and Mrs. Atkins are now in the United States and special attention is being given to the study of religious education as seen in individual schools, state conventions and in courses of religious education given at summer schools. They will participate in the Boys' Camp at Lake Winnepesaukee, N. H., which is under the direction of the International Sunday School Council of Religious Education and then they will be students at the School for Teachers which is in session from July 9-20. Mr. Atkins was a missionary of the Regions Beyond Mission in India and has been specializing in Sunday school work during recent years. The British members of the World's Sunday School Association are carrying on the work in India in cooperation with the India Union.

Other leaders in the India Union are Mr. and Mrs. E. A. Annett who are constantly traveling about India holding

teacher-training classes and speaking to students in various institutions of learning. During the past three months they visited at least eighteen of the larger cities. Their experiences at Lahore are typical: "A large audience gathered each day in the American Presbyterian Church and a reorganization of the Sunday school connected with that church was effected during our stay. Students from the Women's Christian College and the Kinnaird Girls' High School were present and some from the Forman Christian College and High School. It was inspiring to see row after row of well-educated Indian girls from high schools, training schools and college, many of whom will be holding responsible positions in educational work in a few years, while behind them were numbers of educated men almost all of whom were teachers. The opportunities afforded by such contacts, especially as we look forward to the future, must be evident to all."

H. R. H., The Duke of York Patron of Sunday School Convention in Glasgow

The Scottish National Sunday School Union which will be host to the Ninth Convention of the World's Sunday School Convention to be held in Glasgow June 18-26, 1923 is working to make the gathering a great success. Many plans are maturing which will minister to the pleasure and comfort of the more than 4,000 delegates who will be in attendance from all parts of the earth. James Kelly, M. A., is Secretary of the Scottish Union and also is Secretary of the Glasgow Convention Committee. He is now making his second trip to the United States in the interest of the Glasgow Convention. His latest announcement is that H. R. H., Duke of York, has graciously consented to act as Patron of the convention of Sunday school workers which will be held in Bonnie Scotland next June. In fixing the apportionment of delegates 2,000 have been assigned to North America. A tour bulletin and all information can be had by addressing the World's Sunday School Association, 216 Metropolitan Tower, New York City.

Religion in Siam:—Siam has its peculiar interest from the religious point of view, says a bulletin of the National Geographic Society, for it is the only independent nation in which Buddhism is the state religion (Tibet being eliminated from consideration because its political status is in question, and because its Buddhism is of a markedly degenerate type). But though Buddhism is the established religion, Siam is unsurpassed in its tolerance. Not only is the practice of all other religious beliefs freely permitted, but the government has accepted the principle that a man's religion shall not bar him from even the higher administrative and judicial positions—Rec. of Chr. Work.

CURRENT EVENTS

The Immigration Problem:—According to the present immigration law the new fiscal year for which quotas from the different countries are reckoned begins on July 1. For some months past there has been very little immigration, as the quotas of practically all of the countries had been filled earlier, but on July 1 the grand rush began. Twenty-four steamships were anchored just off quarantine in New York harbor on June 30th, carrying 11,000 immigrants from 42 different countries. Promptly at midnight the race began, each liner trying to reach quarantine first, so as to be able to discharge its passengers at Ellis Island before the quotas were filled. Twenty per cent of the quota for each country may be admitted each month for five months, and after that, of course, no more until the next fiscal year. More than 2000 immigrants were cleared the first day at Ellis Island, and more than five thousand waited to be examined, while other liners continually arriving had other thousands on board. Many were doomed to disappointment, as the quotas for their particular country were filled before they could be landed, and they will have to be again returned to their native land. Several ships landed their cargoes of human freight at other ports in order to avoid the congested conditions in New York. The quotas for Asia, Africa, Greece, Turkey, Sweden, Italy and some half-dozen smaller European countries were all filled in the first few days.

President Harding in Alaska:—After a ten-day speechmaking tour throughout the western part of the United States, President Harding and party set sail for Alaska where he will spend some time in getting acquainted with the country and getting material for formulating a governmental policy for the development of the resources of that little known country. Reports indicate that he is already much impressed with the possibilities and the future of Alaska and a number of definite results are expected from his visit there.

In his major speeches in the United States the President dwelt on a number of important subjects in our national life. It is thought that the subjects which he chose are a good indication of the planks that will be written into the Republican party platform in the next presidential campaign. One speech was devoted to the World Court, another to the railroads, one to prohibition, one on the farmer's problems, one on labor, besides a number of other subjects. The President spent a short time in Yellowstone National Park,

and plans to make a few more addresses in California after his return to the United States and before returning to Washington.

France Ratifies Naval Treaty:—France has at last ratified the Washington treaty for the limitation of naval armaments, the last of the five great powers affected to do so. The treaty was ratified without reservations by a decisive majority in both the Chamber of Deputies and in the Senate. Italy ratified the treaty several months ago, the other signatories having ratified soon after the Washington conference.

The ratification of the treaty by France comes as a very welcome event to all those who were interested in the success of the treaty. For a time it seemed as though the treaty might go by default through failure of France to ratify, and only recently Japan made overtures to the United States looking toward the making of a treaty binding between the powers that had already ratified even if France failed to do so. While most naval construction had been halted in anticipation of the treaty becoming effective, and several nations had already scrapped some of their older vessels, there was among many a growing uneasiness over the delayed outcome of the treaty and the fear that eventually the advantages promised might be lost and the competitive building of armaments by the powers again become a reality. France's action at this time precludes the possibility of this so far as naval armaments are concerned.

The Leviathan:—The giant steamship Leviathan, formerly the German liner Vaterland, has made her initial voyage as a passenger vessel under the United States flag and claims to be the last word in luxury and comfort for those who engage in trans-Atlantic travel. She has been reconditioned at Newport News at a cost of over \$8,000,000, and now claims the distinction of being the largest vessel afloat, although of practically the same dimensions and tonnage as the British liner Majestic, which claims the same distinction. At the outbreak of the World War the Vaterland was tied up in New York harbor and remained there until the entry of the United States into the war when she was seized and did service during the remainder of the conflict as a troop transport, having carried at least 200,000 soldiers during this time. She has now been thoroughly rebuilt and will enter the regular service between New York and Southampton, England, stopping also at Cherbourg, France. She has twelve decks,

connected by 600 telephones requiring 500 miles of wiring, and is lighted with 15,000 electric lights. There are 46 oil-burning boilers, furnishing 60,000 horse power to the turbine engines, and the four screw propellers are expected to push the ship along at the rate of 25 knots per hour. There is a tiled swimming pool, a dance floor, restaurants, tea rooms, and other luxuries found only in the most expensive hotels. The crew consists of about 1,115 men and officers, and about 4,000 passengers can be accommodated. The cost of fuel for one trip across the Atlantic is estimated at \$120,000.

Italian Volcanoes Active:—Mount Vesuvius, after a short period of comparative quiet recently began to belch forth cinders and ashes again, while streams of molten lava ran down its slopes and violent earthquakes frightened the inhabitants. Far more serious, however, was the activity of Mount Etna in Sicily which ruined a great number of vineyards and farms and a smaller number of villages on its slopes. Besides the main crater which opened up with a great deal of noise, five great cracks opened up in the side of the mountain, and from all of them shot streams of ashes, hot stones and molten matter. The lava stream 800 yards wide and 30 feet deep started its flow over the cultivated land at a rate for a while of more than a mile an hour. Soldiers and police aided the inhabitants of the towns to escape before the awful flood. Thousands of people are homeless and millions of dollars worth of property is ruined, although no loss of life is reported. While still more or less active, the volcano seems to show signs of becoming normal again, and those inhabitants whose villages have not been entirely destroyed or covered by the lava are beginning to find their way back again to their homes.

Strong Air Forces Planned:—There is considerable talk at the present time about the strong air forces that are being planned by France and Great Britain, according to newspaper reports. France seems to have been leading off in this line for some time, and now England is becoming alarmed lest with her reduced navy she might become outclassed in other modes of warfare and thus become a prey to other designing nations. Premier Baldwin announced in the House of Commons that the British home defense air force would be increased from 18 to 52 squadrons, and that even at that she would still be 300 planes behind France. The increase in the

air force was opposed by the labor representatives in parliament who declared that it was "a crime against humanity to promote this new race in armaments which is a preface to a new era of war." Since the Washington treaty limited only naval armaments each nation is of course free to go ahead with her own program so far as air forces are concerned, and there is some apprehension among those opposed to war that the contention of the laborites is well founded and that the "race" may profoundly affect other nations also. It has been suggested by some that a new treaty be entered into which would limit this phase of preparation for warfare the same as naval construction has been limited.

Twelve Hour Day to be Abolished:—For some time there has been a movement looking toward the abolition of the twelve-hour day which is still the standard in many of the large steel mills of the country. President Harding has been active in trying to secure the co-operation of the heads of the steel trust, in bringing about the abolition of the practice, but until recently there has been very little encouragement from that angle. The chief arguments for the twelve-hour day instead of the eight-hour, were that it was more economical inasmuch as it required only two shifts a day instead of three; that it gave the men an opportunity of earning more wages and was not opposed by the workers themselves; and that the present restricted immigration law was responsible for a labor shortage so that it would practically be impossible to institute the change at the present time. The chief arguments against the twelve-hour day are that it is socially injurious to the workers and makes for unfavorable home conditions, and that it is unnecessary and even uneconomical. Recently the Directors of the Iron and Steel Institute, whose president is Elbert H. Gary, one of the leading steel men in the country, in a letter to the President expressed their recognition of "a strong sentiment throughout the country in favor of eliminating the twelve-hour day" and their determination to secure its total abolition "at the earliest time practicable" but that it could not be done instantly, and not until a surplus of labor was available. Just how soon this will be is difficult to say.

Prohibition Brings International Complications:—The American prohibition law has led to repeated complications with foreign governments on various phases of enforcement, but what threatened to be the most serious one came as a result of the new Supreme Court ruling to the effect that it is a violation of the law for any vessel, foreign or domestic, to bring any liquor into the territorial waters and harbors of the United States, even if the liquor is under seal. This means of course that foreign ships cannot carry liquor on their return voyages from this country unless they call at some port of another

country after leaving our own, and that any liquor remaining on board the ship on the voyage to the United States must be thrown overboard or otherwise disposed of before the ship enters American waters. Shipping companies were not disposed to accept this interpretation of the law without a struggle, and after due notice had been given by the United States as to the date when the new ruling would go into effect they decided to make test cases by stocking up vessels with sufficient liquor for the entire voyage and placing it under the seals of their respective governments just before entering territorial waters and until after leaving. United States officers were ready, however, boarded the vessels as they reached port, broke the seals, and either removed the liquor or threw it overboard, except for small amounts certified by the ship's physicians as necessary for medical purposes. There was considerable apprehension for a time as to what the results of this action would be but the foreign governments, recognizing after some discussion that the United States was clearly within her rights in taking these steps refused to interfere, and the steamship companies decided, rather than to lose quantities of expensive liquor on each trip, to stock up with only as much as would be consumed on the voyage to America, requiring in some cases the passengers to declare on printed forms the amount they could use, so as not to find themselves with a surplus stock on hand which would have to be dumped overboard before entering United States waters.

One Evangelist's Audience:—Preaching to blind sorcerers and magicians is the special task to which blind Paik Sa Kyum, a former fortune teller, now an evangelist, is devoting his life in Korea. Some years ago Paik was making a great deal of money in his business of deception, but being converted he gave it up and started out to travel around the country preaching the Gospel, supported only by his faith that he will be fed and lodged by his Master, working through the kindness of the strangers to whom he preaches. This past year he has been preaching mainly to the blind sorcerers whom he knew in his former life, and among some of his recent converts is a distant relative of his, a confirmed drunkard. Paik has already converted enough Koreans to Christianity in the district to make possible a little group of twenty who meet at Yangjinmal each Sunday. His sons are all talented, one of them being a student in Columbia University in America—The Continent.

"When God writes anything, He means business. It is written in the form of a contract, and when you and I take it up, it becomes a contract."

"A revelation of God's righteousness brings a revelation of God's judgments against sin and Satan and of the judgment day."

Y. P. M. TOPICS

(Concluded from page 247)

OUTLINE STUDY

- I. **We Bear Much Fruit by Abiding in Christ.**—Jno. 15:5.
 1. We abide by Obedience.—Jno. 14:21-23; 15:10; I Jno. 3:24.
 2. It Causes us to Walk like Jesus.—I Jno. 2:6.
 3. It keeps us from sin.—I Jno. 3:6-9.
 4. It makes us to love.—I Jno. 3:14-18; 4:7-12.
- II. **We Bear More Fruit by the Father's Purging (Pruning).**—Jno. 15:2.
 1. He prunes by the Word.—Jno. 15:3; Ps. 119:9.
 2. He prunes by chastening.—Heb. 12:9-11.
 3. It causes the fruit of righteousness.—Heb. 12:11.
 4. It makes us furnished unto all good works.—II Tim. 3:16, 17.
- III. **We Cannot Bear Fruit Without Christ.**—Jno. 15:4.
 1. They who abide not in Him wither.—Jno. 15:6.
 2. They who love not do not keep His sayings.—Jno. 14:24.
 3. They who abide not cannot receive answer to prayer.—I Jno. 3:22; Jno. 15:7; Isa. 59:2.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Fruit"
2. How the Vine Bears the Branches.
3. How the Branches Bear Fruit.
4. How to Make the Branches Bear More.
5. How We Can Be More Fruitful.

For Others

1. Why There is No Fruit.
2. The Value of Pruning.

PERSONAL THOUGHT

To be fruitful I must yield to the husbandman and keep close to Jesus. Lord, teach me to do my part that you may do yours.

SEED THOUGHTS

"Ah, how skillful grows the hand That obeyeth Love's command! It is the heart and not the brain, That the highest doth attain, And he who followeth Love's behest Far excelleth all the rest."—Longfellow.

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God."—Col. 1:10.

"The fruit of the Spirit is in all goodness and righteousness and truth."—Eph. 5:9.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5:22, 23.

"The fruit of our lips; giving thanks to his name."—Heb. 13:15.

"Never find fault with a sermon you may hear, if you have not been praying earnestly during the week that your minister may be filled with the Holy Ghost."

"Sin stupefies the conscience at the same time that it corrupts the heart and perverts the will."

MISCELLANEOUS

ROBERT FULTON

Maude Gardner

Lancaster County, Pa., is a section rich in historical interest. The town of Lancaster was at one time the temporary capital of England's seceding crown colonies. Benjamin West, the famous painter, lived in an adjoining county. Barbara Frietchie, who made the town of Frederick, Md., famous, was born in Lancaster, and her birth certificate is still on record in one of the local churches. "Wheatland," the historic home of James Buchanan, fifteenth President of the United States, is just outside the city, and in this same town Thaddeus Stevens, sometimes called the "Old Commoner," practiced law. But of none of these is Lancaster quite so proud as of Robert Fulton, the inventor of the steamboat.

"Fulton Township" is a section which was set aside in 1844, in honor of the man who spent the first few years of his eventful life in the old stone plastered farmhouse, which still stands at the country cross roads. The old home has been remodeled, but some of the rooms remain as they were when the future inventor was born on November 14, 1765, and when as a boy he played with his toy boat on the Conestoga River and dreamed his childish dreams—dreams from which later came the revolution in transportation.

It seems that farm life was not quite suited to the Fulton family, and after a couple of years spent at the old farmhouse, they moved back into Lancaster, but Robert made frequent visits to his birthplace where an aunt lived, and it was while on one of these numerous visits, as a boy of fourteen, that he made the small working model of a fishing boat, which was for many years an object of interest in his aunt's parlor.

Robert Fulton's love for mechanical things was overshadowed a few years later; however, by his great desire to become an artist and the years of his young manhood were devoted to the study of art. Benjamin West, the noted painter, whose work the national gallery in London thought fine enough to hang in the same room with those of Sir Joshua Reynolds, was an intimate friend of the Fulton family, and on one occasion he came to their home to paint the portraits of the future inventor's parents. It was then that Robert Fulton, seeing the success of his famous young neighbor, was inspired to follow a like career, and at seventeen went

to Philadelphia as a painter of portraits and miniatures, taking lessons the while from Mr. West, who had also located in Philadelphia. A strong friendship sprang up between the two, who had much in common, and a few years later found them both in London, where through West's influence, young Fulton gained many influential friends in the art circles of Europe.

While in London, Robert Fulton met James Watt, the inventor of the steam engine, and at once became interested in finding practical uses for the recently invented machine. That steamboats could be made, he firmly believed, and all the old love for mechanical devices again became the dominant passion of his life. Abandoning the profession of a painter, he became a civil engineer, with a new and glorious vision of serving the world.

The history of successful steam navigation forms a wonderful chapter in the records of invention and human progress. For seven long years Robert Fulton studied and worked, sacrificing all personal claims to leisure or pleasure, and in 1806 he returned to America, bringing with him one of Watt's engines. The building of a boat to carry it was soon begun.

This project was viewed by the public with indifference or with contempt as a visionary scheme. Some called the building of the ungainly boat "Fulton's Folly," but amidst all the discouragement and scoffing, the young inventor never lost hope, and on August 7, 1807, the finished "Clermont" was loosed from its moorings at a dock near Greenwich village, and the order was given for the vessel to move.

What a trying and interesting occasion it must have been for Robert Fulton! Some of his friends had reluctantly agreed to go on board to witness the experiment, and great crowds had gathered about the wharf to see the first voyage of the "Clermont." To the great astonishment of the crowd, the boat moved steadily out for a little distance and then stopped, and all about him Robert Fulton could hear the murmurs of discontent, the shrugs and whispers: "I told you so." With a word to the crowd, the inventor went below to examine the engine, in a moment the signal was again given, and the boat moved! The wondering crowd looked on in amazement while the party on board the vessel was seeing New York left behind and the beautiful scenery of the highlands approaching.

What a glorious day it was in Robert Fulton's life! He had reached the goal of that irresistible impulse which had guided

him through the long, weary years of struggles and hardships and now the crowning triumph had come, for his boat was moving toward Albany against wind and tide! The noise of the boat must have been sweetest melody to the inventor's ears. Against the current of the mighty Hudson, the boat made its way till New York State's capital was reached, a distance of one hundred and fifty miles made in thirty-two hours. Robert Fulton's fame was secured forever!

The invention of the steamboat had the greatest influence on the future development of the American nation, and came as one of the harbingers of civilization in the great valleys of the Ohio and Mississippi. The great victory at New Orleans, in 1814, was in a measure due to the steamboat which carried supplies to "Old Hickory" and helped him to win the famous battle fought there.

The life-dream of Robert Fulton was realized in 1814, when Congress appropriated \$320,000 for the construction of a steamship of war under his direction. At the time of his death, which occurred in his fiftieth year, six steamboats were afloat on the Hudson and the honor of first crossing the ocean was just within his grasp for he was building a vessel designed for a voyage to St. Petersburg, in Russia.

The name of Robert Fulton has come down the years as a great benefactor to the world, and it is not surprising that the people of Lancaster are proud of the old stone farmhouse in which he first saw the light of day.—The Wellspring.

You can write to your people and your religious papers and tell them to **send the best** they have to these Far Eastern mission fields. These people need a positive faith from a positive man. They have doubts enough; they do not need to be fed any more! If a missionary is uncertain in his faith, they will be the first to know it and turn away in disappointment, or else be led astray,—which is worse. If Kipling could say, concerning "The White Man's Burden," in regard to mere physical responsibility for these weaker Eastern races, "Send forth the best ye breed!" we surely ought to be able to say it, and demand it, for the spiritual needs of these same people. We need "the best ye breed" for this work out here, and the natives need that same kind, or the work will fail.—General Leonard Wood.

THE FIRST STEAM ENGINE ON THE CONTINENT

In the National Museum, Washington, D. C., is the first steam engine run on rails in North America, and it looks more like a street sprinkler than anything else. If placed by the side of the monster steam engines of today it would remind one of a child's toy.

Ninety-three years ago, on the 8th day of last August, in the little town of Honesdale, in Northeastern Pennsylvania, United States, the appearance of that street sprinkler caused the greatest excitement ever known in that part of the state. People came from hundreds of miles around, on foot, in wagons, and on horseback, to see the first steam engine ever made in America, by a man named Horatio Allen, who called the wonderful invention, The Stourbridge Lion; because it was the most powerful force in existence and when "it let off steam it roared like a lion."

The little engine filled the people who saw it with awe: "Just think, it actually pulled some tiny coal cars, or a tiny passenger coach—about as big as a taxi cab—twenty miles on the Delaware and Hudson Railroad, and it made the trip in less than four hours—unless something happened!"

Honesdale is still only a small place of a few thousand inhabitants—there were 1,000 or 1,500 living there when the Stourbridge Lion blew its first whistle, that made almost as much noise as a dozen katydids might, if they were in good form—but never before or since did Honesdale feel its importance as it did that August day in 1829.

One story is told of a family named Baker, who drove fifty miles from the mountains with an ox-team to see "a carriage go with nothing pullin' it." Father Baker was a cautious man, and he took his family some distance from the tracks, but on a high spot to see "The Roaring Lion go by." After he did see it he was speechless with amazement for a time, then when he found his tongue he explained to a neighbor he met, and who, like every one else, could talk of nothing else, but what he thought of the invention. "It's all right, Hank, and the wonderfulest thing in the world, but I'm agin their bein' used common. They're too dangerous. You see, Hank, if one of them engines was pullin' a long string o' cars and took it in its head to get off'en them little strips o' iron they've got fer em to go on, and went to goin' side ways instead, why it would sweep the hull country. No, Hank, they're agin' natur, or what was hosses and mules and oxen made for? They're somethin' magic about it, and I'm agin' usin' 'em common," and Father Baker went off to the hills to tell his stay-at-home neighbors just what we told ours after seeing our first airship. But the story has been handed down, and is still told in that district.

The Stourbridge Lion was not the first steam-engine built. In 1543 a Spanish cap-

tain showed a model of a steamboat in Barcelona Harbor, and it is said that he got his idea for controlling steam from an invention in which it was used to cause the rotation of a globe called Hero's Aeolipile that was modeled 130 years before the coming of Christ.

Several European scientists utilized steam in working models of engines, but a Scotchman named James Watt made the first practical steam-engine in Soho, near Birmingham, England, in 1775.

In 1784 an American inventor named Oliver Evans applied for a patent to use steam-engines for vehicles, but was refused by the Pennsylvania legislature—perhaps they had Father Baker's idea that "it was agin' nature"—but Mr. Evans wrote that the time would come when people would ride in stages moving nineteen or twenty miles an hour. Suppose Mr. Evans could see some of our present-day steam-engines that travel sixty and eighty miles an hour drawing thousands of tons of freight, he would wonder if he were not dreaming—as we do sometimes when we hear of some wonderful invention.—The Youth's Evangelist.

HOW "ESKIMO PIE" IS MADE

Five cents on a dozen cakes is what C. K. Nelson, of Onawa, Iowa, gets as royalty on his invention of "Eskimo Pie," a unique confection. Since he placed his idea on the market last January he has averaged \$30,000 a week in royalties. However, his discovery went begging almost four years. The son of a small-town confectioner, this young man first thought of the plan to cover ice-cream with chocolate in much the same manner as candy, but when he tried to market his scheme he was laughed at. "Cover ice-cream with hot chocolate? Ridiculous," he was told. Finally an ice-cream manufacturer at Omaha saw its possibilities and backed the inventor. The chocolate-covered cake of ice-cream is now sold by the millions each day, especially around New York and Chicago.

After all, now that the secret of "Eskimo Pie" is known, the process seems very simple. Brick ice-cream is cut into oblong bars and dipped in chocolate which has been heated to 115 degrees F. and allowed to cool to 90 degrees. On first thought it would seem that the hot chocolate would cause the ice-cream to melt and "run" before it could be placed in the hardening room, but such is not the case. It works the other way round—the ice-cream causes the chocolate to harden. The bar is then wrapped in tin foil and placed in a cold storage room where it waits to be sold. The inventor says the bar can be exposed in a warm room for as long as half an hour before it will begin to melt.—Pathfinder.

"Faith is pure, let it be in what heart it may."

CHICKENS AND COFFINS FIGURE IN CHINESE GIVING

Stories from Real Life Reveal Generosity of the Orientals

The Chinese as a class are a very hospitable people, and although they do not feast every day, they invariably prepare eggs or chicken or meat of some kind when a guest comes to dine. A humorous story is told of an old miser who was very much distressed because a friend happened to call upon him one day at meal time. The unwilling host knew that his guest expected refreshments, and so he wrinkled up his yellow face and assumed a sorrowful expression as he said:

"I am a very poor man. There is no meat to entertain you with. I am sorry."

The guest as he rode up to the miser's house on his donkey had noticed some chickens running around in the yard. He tried to attract his host's attention to them, but in vain. Again the miser said, with a sad shake of his head:

"There is no meat. I am sorry."

"Oh, well, never mind," rejoiced the visitor cheerfully, a humorous expression making mere slits of his almond-shaped eyes. "You can kill my donkey. We'll make a meal of him."

"Kill your donkey!" exclaimed the miser in surprise. "Then how will you get home?"

"I will ride on one of your chickens," finished the guest with a merry laugh.

Although there are doubtless misers in China, as this story indicates, the Chinese as a people are generous. They are perfectly willing to share their chickens with you, once you have touched their imaginations, their minds or their hearts.

Bishop Lewis of China relates several examples of striking generosity which have come under his notice. A Chinese was so impressed with the industrial system of education which the church has introduced in its schools, that he donated a farm of one thousand acres. This farm is very valuable, having thirty-five thousand wood-oil trees on its acres. To this he also added a gift of \$5,000.

But more noteworthy than this story is that of the man who sold his coffin, which in China is a man's most valued possession, that he might donate the money to the church at Hinghua.

Generosity among the Chinese is not, however, an exclusively masculine characteristic, as Miss Monafield, Principal of the Girls' Boarding School in Foochow, can testify.

"Soon after I went out to China," she said, "we were so short of funds for the school that we thought we would have to close. We talked the matter over and decided to try to collect the money from the Chinese. The case was presented at a woman's conference. There were thirteen Chinese women present, all school-teachers, earning three dollars a month in Chinese money, which at that time was equivalent

to one dollar and a half in American money. As I was a new missionary I presented the case as strongly as I could, preparatory to asking for a collection. However, I had not reached the climax of my appeal when one of the women interrupted my discourse:

"You need not say any more," she exclaimed. "We will see what we can do."

"Then they went away and conferred together. When they returned, one woman stood up and announced that each of the thirteen would give a month's salary!"

"This woman who spoke for the others was very plainly dressed. The patches on her clothes were many, and no wonder. Afterwards I learned that she had been wearing that dress ever since she had been married—twelve years before."

In reaching out a helping hand to China the church is confident that she will meet with a sincere response.—The Centenary Bulletin.

VILLAGE LIFE IN CHINA

Carl A. Johnson

The country life in China is so different from country life in any other part of the world. When we speak of the country at home, we think of the people living on farms, but it is not so in China. No one lives by himself on his piece of land in China. No one dares to do that. The robbers, who are omni-present, would attack the poor, helpless people at once and take everything they have. Therefore, the country people or the farmers in China are living together in villages. All night long a watchman walks along the streets and beats a large bell. As long as there is no trouble, the watchman beats his bell in a usual manner, but if anything should happen or some robber approach, he beats his bell much faster and harder and in a few minutes everybody in the whole place is awakened and ready for any emergency.

The houses are joined together and usually built of poorly burned brick with a door in the front of it, a sun window in the roof and a square hole or two on the side, with bars across to keep thieves out, but open so as to let light and air in. Often the parlor, the dining-room, the bedroom and the kitchen are all combined. If the house is of the larger type, it is divided into two rooms with the kitchen and the bedroom combined, while the parlor and the dining-room are combined and form the other part of the house.

The furniture is very primitive in its appearance, but nevertheless very serviceable. Usually a large table is placed along the wall in the front of the door, where tea is always kept warm so as to be ready to treat all visitors, who very often come in for a friendly chat to find out the latest event.

There are two things one notices in almost every house. The first thing is a large number of muscular, bright-eyed, noisy children, who are full of animation,

ambition and strength, although kept on very coarse and often improper food. The other thing one sees in every house is a large vicious looking idol, which is feared and dreaded but faithfully worshiped. It is the first duty of the day to burn incense to please the idol. If the people who know the real Living and True God, were as eager to worship and to offer to Him, Christianity would be a much greater force in the world for God and for good.

Men and women are separated. They never walk together on the streets. The men walk by themselves and so do the women. Not even in the home do they eat together. The men eat first and then the women. Often the women, or what we call the fairer sex, are suppressed and looked down upon as inferior beings.

At the meals they just gather around a common table as it were, and everybody helps themselves. They each have a bowl of rice, but soup they all take from a great common bowl, and the same thing is true of the vegetables and the meat. While the people are enjoying the food on the table, the chickens and the hogs also know it is rice time, so they usually come in and run under the table between the legs to pick up some bones and rice that are purposely dropped for them.

Our standard of life is so different from theirs. We foreigners are afraid, lest the hogs should make a mistake and bite our feet, so we feel like putting our feet up on the chair or give the animals a kick to send them away, but they are used to them and glad to have them around. They do not want to disturb the peace that prevails, but have a very great and good heart and with that "brotherly love may continue." The familiar phrase: "To know them is to love them" can not very well be said about them, but if we turn the phrase around, "to love them is to know them" we have the real truth concerning the Chinese country folk.—The Young People's Messenger.

YOU'RE A BRICK

When Tom says admiringly to Harry, "You're a brick!" I wonder if he knows how the saying originated. In the golden days of Greece, an ambassador once came from Epirus to Sparta and was shown by the king over his capital. He was surprised to find no walls around the city. "Sire," he exclaimed, "I have visited nearly all the towns in Greece, but I find no walls for their defense. Why is this?"

"Indeed!" the king replied. "You cannot have looked carefully. Come with me tomorrow, and I will show you the walls of Sparta."

On the following morning the king led his guest out upon the plains, where his army was drawing up in battle array, and, pointing proudly to the valiant soldiers, he said: "There you behold the walls of Sparta, every man a brick."—Publisher Unknown.

TELEPHONE CHRONOLOGY

- 1877—First words transmitted by telephone
- 1876—First complete sentence transmitted by telephone.
- 1880—30,872 Bell telephone stations in the United States.
- 1881—Conversation by underground cable, ¼ mile.
- 1884—Conversation by overhead line, 235 miles—Boston to New York.
- 1890—211,503 Bell telephone stations.
- 1892—Conversation by overhead line, 900 miles—New York to Chicago.
- 1900—676,733 Bell telephone stations owned and connected.
- 1902—First conversation by long distance underground cable, 10 miles—New York to Newark.
- 1906—Conversation by underground cable, 90 miles—New York to Philadelphia.
- 1910—5,152,692 Bell telephone stations owned and connected.
- 1911—Conversation by overhead line, 2,100 miles—New York to Denver.
- 1913—Conversation by overhead line, 2,600 miles—New York to Salt Lake City. Conversation by underground cable, 455 miles—Boston to Washington.
- 1915—First conversation by transcontinental line, 3,650 miles—Boston to San Francisco.
- 1920—11,795,747 Bell telephone stations owned and connected.
- 1921—Conversation by deep sea cable, 115 miles—Key West, Florida, to Havana, Cuba. First conversation between Havana, Cuba, and Catalina Island by submarine cable, overhead and underground lines and radio telephone—distance 5,500 miles.
- 1922—Ship-to-shore conversation by wire and wireless between Bell telephones in homes and offices and the S. S. "America" 400 miles at sea in the Atlantic.
- 1923—14,050,565 Bell telephones owned and connected. Successful demonstration of transoceanic radio telephony from a Bell telephone in New York city to a group of scientists and journalists in New Southgate, England.

—The Girls' Friend.

WANTED

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POWER OF MUSIC

Some dogs howl when they hear music, and it is generally believed that this is because the sounds are painful to them. But it is well known that other animals are sometimes so much affected by it that they are really charmed.

A story illustrating this comes from South Africa. One day a four-year-old son of an Englishman, unconscious of its danger, approached a pet lion that was chained in a neighbor's yard. The beast was called a "pet," but it was really vicious and dangerous, and the moment the boy got within its reach it knocked him down and put its great paw upon his head.

Several persons saw the child's peril, but they could do nothing to rescue it, and merely looked on in speechless horror, until a young woman, who had a good and cool head on her shoulders, ran up-stairs, and taking her accordeon, went to an open window, where she could look down upon the lion, and began to play.

The lion looked up immediately, and taking its paw from the child's head, it went the full length of its chain toward the music, and stood there listening as if charmed.

The boy, who did not seem to realize his danger, got up as the lion left him and went back home, where he had a good cry when he saw how excited the people were over the incident. It was only then that he "took in" the situation, and realized the great danger he had been in.

The young woman's coolness and presence of mind, and the lion's love of music, combined, had saved the child's life.—The Baptist Commonwealth.

A New Appeal to Students:—The Brethren, or Dunkards as they are often called, are conducting a campaign to enlist large numbers of college students in the cause of religious idealism. The recruits for foreign service represent one class, but students are also recruited for the home field on the basis of practicing the same self-denial as that on the foreign field. The unique feature of the challenge is that students are also invited to pledge their lives as money-makers for the support of the Church, and are asked to promise to live on the same scale as missionaries and to devote their surplus to religious work.—Christian Century.

"Let God make you a pipe through which to pour out the healing waters on the bleeding and dying."

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I THESSALONIANS, 1, 2.

Continuance in prayer.

loved brother, who is one of you. They shall make known unto you all things which are done here.

10 Ar-is-tar'chus my fellowprisoner saluteth you, and Mär'cus, sister's son to Bär'na-bas, (touching whom ye received commandments; if he come unto you, receive him.)

11 And Jē'sus, which is called Jūs'tus; who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Ep'a-phrās, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath

a great zeal for you, and them that are in La-ōd-i-cē'a, and them in Hī-e-rāp'o-lis.

14 Lūke, the beloved physician, and Dē-mas, greet you.

15 Salute the brethren which are in La-ōd-i-cē'a, and Nym'phas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the La-ōd-i-cē'ans; and that ye likewise read the epistle from La-ōd-i-cē'a.

17 And say to Ar-chip'pus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

Written from Rōme to the Co-lōs'si-ans, by Tych'i-cūs and O-nēs'i-mūs.

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Hard, fine-grained, durable wood usually grows slowly. A most remarkable exception is the eucalyptus, and this gives the tree its great value in reforestation. It is said that the eucalyptus grows five times as rapidly as any other tree. Seedlings have been observed to make an average growth of six inches a day, and one tree attained a height of one hundred and

twenty-five feet and a diameter of thirty-six inches in nine years.

The eucalyptus will not thrive where there are frosts, but in the South it promises to go a long way toward filling the places once occupied by other hardwoods, which have been greatly reduced.—Publisher Unknown.

"We must love God completely in order to love others rightly."

CHRISTIAN MONITOR

SEPTEMBER, 1923



A Turkish Cemetery in Constantinople

(See page 271)

SELECT READING

ECHOES OF LIFE

Misunderstood

C. F. Yake

Success or defeat cannot always be measured by outward appearances, neither is it possible to always rightly judge the motives of another's conduct. We form our opinion from observation, but hidden deep in the conscience of the individual who is the actor may be a motive that we can not see nor understand, and we misjudge. Probably it is the capability of man to camouflage his conduct that oft-times causes us to misjudge the sincerity of the acts of others, but more often we believe it is because we do not understand.

Evidences seem to be numerous enough to warrant the statement that no one ever passes through life without sometime or other being misunderstood. It seems to be the common lot of man, because the rest of us are not wise enough nor charitable enough to bear and forbear. And yet what sadness and sorrow and heartache and unhappiness might be avoided if we always understood.

Many examples along this line might be mentioned, but there comes to our mind the story of a little lad who years ago was misunderstood by his mother who eventually drove the lad in desperation from home. And that misunderstanding mother, though she has gone to her reward, will without doubt have to give an account at the day of judgment for sending her own son down the wrong road of life. And that brings us to the thought that the home is a place where misunderstanding, if it exists, works most disastrous results. Many a son and daughter are out and going astray because of a misunderstanding mother or father or both. May we as parents pray for wisdom to understand and lead aright.

Sometimes misunderstandings cause us to misjudge those who are our co-laborers, our friends, our associates, or even our dear ones. And these misunderstandings become serious strains upon our friendship relations. What pleasure can there be in life when Christian charity is brushed aside and for reasons only selfish we fail to measure up to our worthy calling. The two boys who worked side by side for many months without speaking together found what a pleasant thing it was to enjoy each other's friendship when again they became reunited upon the sickness of the one.

Elvira was a girl of quiet disposition and yet pleasant. But when it came to

other girls knowing the inner workings of her thought life and her real self, they failed. And though she was always known as a fine girl with a strong Christian character she was misunderstood—a feature that must not have been especially pleasant to her. Maybe she could not account for it; and possibly others could not understand but there is one thing that was possible and that was the exercise of Christian charity.

Frank and Samuel had a rather interesting discussion that eventually proved to become a matter of verbal contention during which each made statements that were misunderstood by the other and naturally wrong judgments were passed, most of which might have been entirely avoided if clarity of understanding would have been kept sight of and—charity would have had full sway—just in the mind of the one.

Jeremiah of old is an example of suffering of one who is misunderstood in the sincerity of motives. How his life was made most miserable by those for whom he did everything to the best of his ability, and endeavored by the help of God to serve to their own best interests and welfare. But instead they called him a traitor, worthy of death, one who told them unpleasant things, and was a hindrance to their own national welfare. And yet really he was their very best friend they had. Without doubt one of the most worthy lessons from the life of Jeremiah is the nobility of suffering and still remaining strong in endurance, faithful to duty, and kind to those who cause you to suffer.

Jesus without doubt is the One who was misunderstood and misjudged more than any one else and paid the supreme sacrifice for faithfulness to duty. He came a Savior but the Jews wanted to make Him a king in their own way, and because He did not come in their way, they were disappointed. Furthermore, His very miracle performing was accredited to the power of the devil. Think of it, misunderstood and misjudged all through life except by a very few! Nevertheless He loyally continued His life work here unto the end, and won the eternal kingship. And yet He is misunderstood. Today the ecclesiastical controversy raging throughout the churches is due to the fact that He is misunderstood and wrongly judged,

and Christian charity is almost a discarded thing in the heat of controversy.

But the great thing about being misunderstood lies in the beauty of the lives who, being misunderstood, never once fail in doing their God-given duty, and conscientiously and unselfishly plod on for the good of others. This is the beautiful that comes into the lives of many from an unfortunate circumstance. And yet ought not there be still more of the beautiful? Ought not Christian charity overlook and make the lives of such who are not strong enough to bear the sting of being misunderstood also beautiful? And should not the pain of being misunderstood and misjudged make us careful of misjudging others?

Let us remember the message from Adelaide Anne Proctor:

"Judge not; the workings of his brain
And heart thou canst not see.
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well-won field
Where thou wouldst only faint and yield.

"The fall thou darest to despise—
Maybe the angel's slackened hand
Has suffered it, that he may rise
And take a firmer surer stand;
Or trusting less to earthly things,
May henceforth learn to use his wings.

"And judge not lost; but wait and see
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days!"
Scottdale, Pa.

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J. R. SHANK, Carver, Mo., Y. P. M.

S. F. COFFMAN, Vineland, Ont., Bible Study

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No. 9

WHEN NOBODY THANKED HER

The elevator man was gruff, and in his estimation the little, frail old lady who got on last made one passenger too many in his car.

"Take the next car," he commanded gruffly.

"Take the next car!" slipping his hand in front of her. But the little old body, frightened in the crowd, seemed deaf to his remark and unconscious that anything was required of her.

A young woman from the middle of the car worked her way out to make the one passenger less. The aged woman, happy in being able to find room, did not notice that anything had been done for her.

Nobody thanked the girl as, pressed for time in her busy day, she stood looking a little wistfully after the ascending car, thinking perhaps that it was merely a sacrifice of time that counted for little. But doubtless every heart in that car, as it went up, was beating with some better impulse because of that little kindness so unobtrusively done.

Let us not think because we have made some sacrifice and received no thanks—perhaps met even with criticism—that that sacrifice has been vain. If we have done the unselfish thing to the best of our knowledge and ability, we may rest assured it is not lost in our little world. No kindly word or deed is ever without its influence. They are all in the reckoning when the sun goes down.—Exchange.

THE OL' CLO' MAN

Emptying Clothes Closets of America to Clothe Naked Russia

By Rev. S. H. Kirkbride, D. D.

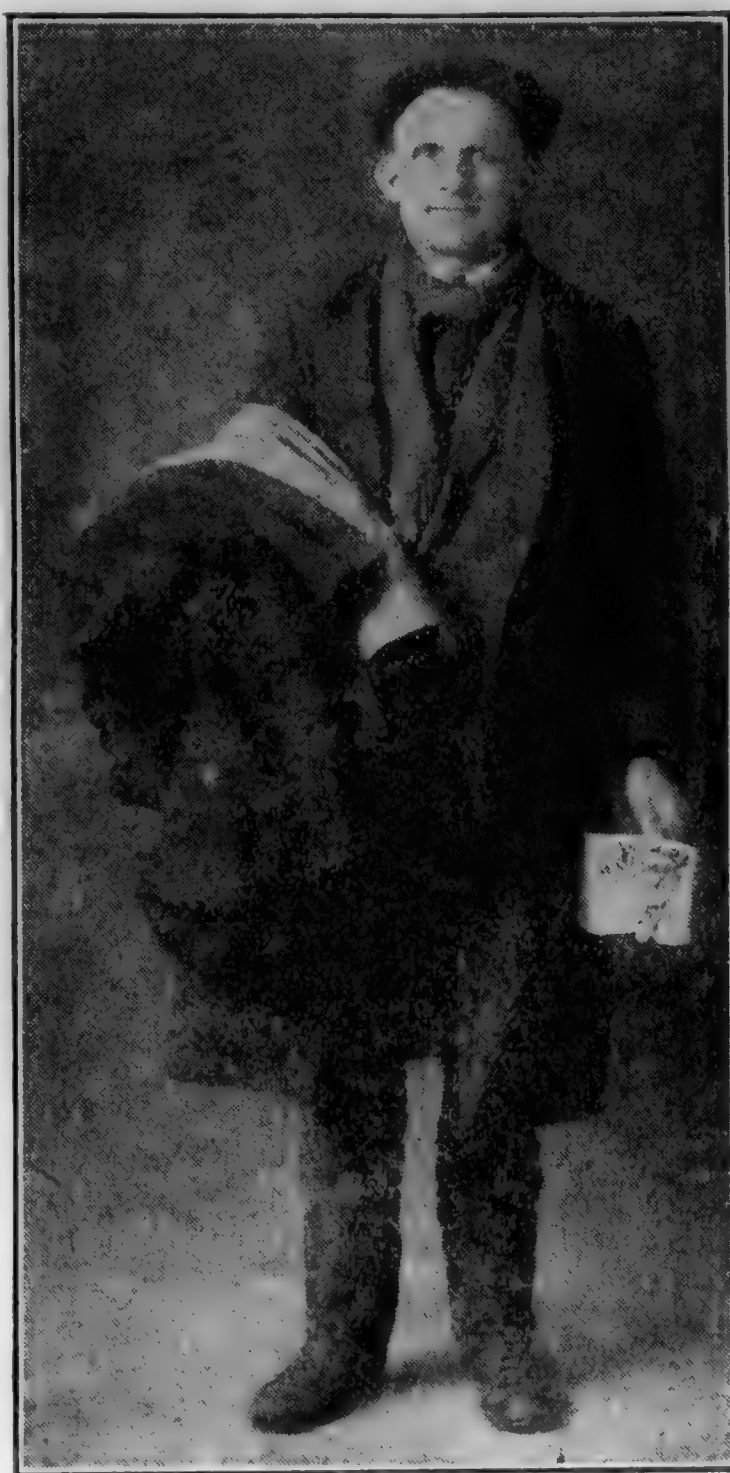
Secretary Northwestern Agency, American Bible Society

A familiar figure on the streets of London and the great cities of the Continent of Europe, and in the pages of literature in a by-gone day, was the "Old Clothes Man." With the raucous voice of hucksters and peddlers, arose their cry, "Ol' Clo'! ol' clo' to sell!"

These men made a precarious living, going from door to door, begging and buying worn and cast off garments which they cleaned and mended and sold at a small profit to the dwellers in the slums. Today our cast off clothing is sold by Ladies' Aids at "rummage sales," gathered

up by vans of Goodwill Industries, or taken by second-hand dealers who make their business known thru newspaper advertisements.

But I have found a new type of "Old Clothes Man." A few weeks ago, we received a letter from Charles Hanson of Minneapolis, who told us that he was going from house to house in Minneapolis to beg worn and cast off clothing. Be-



Man Selling Ol' Clo'

cause so many Russians were freezing to death, there came to Mr. Hanson—to use his own words—"a vision to empty the unnecessary clothes out of every closet in the United States, to clothe naked Russia." These garments he is renovating and getting ready to send to starved and naked people in Russia.

His object in writing us was to know if the American Bible Society would not make grants of the Holy Scriptures in the Russian language, so that he might put a Bible or Testament, or a Gospel, in a pocket of every single garment sent to Russia, so that not only the bodies of

these unfortunate and suffering people be warmed by the clothes given, but that their souls might also be warmed and comforted, and these come to "know the great happiness that only Jesus can give." "Often the Missionaries do not have time to talk to every one of the needy about Jesus, then these Bibles and Testaments will do the work instead."

Of course we could not resist such an appeal as that, and set aside \$500 for this purpose, and immediately sent him an initial grant of 800 pieces of Russian Scriptures. By this most humane and Christian cooperation we shall get the Word of God into thousands of Russian homes.

It is very probable that many persons who get their impressions of Russian conditions thru the daily press judge all the Russian people by the Soviet Government. This would be a great mistake. The present government may burn Jesus Christ in effigy, put to death many religious leaders, show their contempt for religion and by every means in their power seek to make Russia an atheistic and religionless country; yet this class, so far as numbers are concerned, are a minority, while the great mass of the Russian people are ineradicably religious and docile, and a deeply pious people.

Several facts have just come to my attention which show the deep regard the Russians have for the Holy Scriptures. One religious worker states so scarce are Bibles in that distressed and famine stricken land that in spite of their poverty and lack of even the bare necessities of life, as high as \$100 has been paid for a single Bible. But more astonishing than this is the story, learned from another source, of the means adopted to put the Book to the utmost possible use. I have been told that when a Bible is secured in a region that is destitute of the Scriptures, the Book is taken to pieces and a Gospel or a small portion is given to one congregation, another Gospel or part is sent to another body of believers, and thus the Book is broken into fragments, that as many hungry souls as possible may get at least a crumb of this "Living Bread." One instinctively thinks of Christ's taking the loaves of the Lad and breaking them and with them feeding a multitude.

I was in a General Conference on Russia some time ago, and a part of each day was given over to testimonies by Russian Christians. Without a single ex-

ception in the many experiences I heard, every man attributed his conversion to a Bible or Testament that had been put into his hands by a Bible Colporteur.

Russia truly has many needs today. Christian nations may fill many of them. Surely not one of the least of the needs of her people is the Word of God in the mother tongue. Christian people have the means, the Bible Societies have the printed Word and the soul of suffering Russia may be strengthened and saved by the co-operation of these two forces.

These supplies are made ready and sent to Russia in charge of missionaries who personally give them away or supervise their distribution. Mr. Hanson and his

co-laborers have already sent many bales of clothing, each garment containing a piece of the Scriptures.

We wish that we might find many earnest Christians who would like to share the task and the joy of this modern "Old Clothes Man."

[Editor's Note:—The American Mennonite Relief cannot permit the distribution of Scriptures in Russia by the method advocated in the above article, since it is in direct violation of the agreement with the Russian Soviet government. The agreement, naturally, was not of the A. M. R.'s choosing but had to be conceded in order to be allowed to do relief work of the scope and kind desired.]

THE CLEMEN FAMILY

John Horsch

Chapter XVIII

Expectations of a Better Time to Come

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

A small church of the Swiss Brethren maintained itself for many years in the vicinity of the village of Waldberg. Their pastor was Henry Clemen, now a man of over three score and ten years. Their meetings they held in secret under the greatest difficulties and dangers. The worshipers found themselves compelled to travel on foot, oftentimes from considerable distance, hence it had become a custom that, after the services, the family in or near whose house the meeting was held served them with a plain dinner. The afternoon was oftentimes given to Christian conversation.

It had been late in the fall of the year 1527 when the Clemens fled to Waldberg. They rented a small house in the mountains where they made their home as well as circumstances would permit.

Their hope that Daniel Clemen, the missionary, would return was not realized. Daniel, they felt certain, had died a martyr. In all probability he was killed in one of the "Anabaptist chases," without trial or sentence. The thought that one of their own family had laid down his life for the principles of the Gospel was a wonderful inspiration to them. They resolved anew to renounce all worldly ambition and devote their lives fully to the service of God, and to die rather than to deny the faith and profess belief in what they recognized to be contrary to the principles of the Gospel.

Early in the year 1528 Andrew and John Clemen undertook a missionary journey to the Tyrol, leaving the household under the care of Henry. Word had been repeatedly received of the hunger for the Word of God prevailing in the Tyrol. The

two men felt it their duty to go. Under the greatest dangers they reached the valley of the Puster river. Many of the people of that region had lost faith in the priesthood and the sacraments as the means of salvation. The missionaries found a goodly number of Brethren in the valley of the Puster, and many others who were Anabaptists in sentiment. Although they preached in secret places, comparatively large congregations assembled to hear them. The cause prospered notwithstanding persecution. Soon the authorities ascertained that Anabaptist missionaries were again laboring among the people, but all attempts to apprehend them failed. At last they succeeded in finding a "child of Judas" who under the pretense of being under conviction of sin and desiring to begin a new life, found access to one of the meetings; and also ascertained the place of the next appointment—to betray them for money. Thus the two missionaries with a number of others were apprehended.

Andrew and John Clemen suffered martyrdom, being burned at the stake together. Even a recantation would probably not have saved their lives, although it would have secured for them a milder form of execution. Not until the spring of the following year did the Clemens receive word of the martyrdom of those for whose return they were so eagerly looking.

Through the good will of their friend Hugo Walter, the pastor of Waldberg, the Clemens found it possible to prolong their sojourn in his parish. And not only in the vicinity of Waldberg, but in various other places of the canton Bern existed secret Anabaptist churches. The population sympathized with them and oftentimes warned them of approaching danger. Although the authorities, from time to time, succeeded in apprehending some of them, it was found impossible to crush

the movement entirely. A special police force—the Tauferjager—were maintained upon whom no other task was imposed than to ascertain the whereabouts of the Anabaptists and arrest them.

The prevailing intolerance was as great as at any previous period when the Pope's word had been law. The break of the day of liberty seemed to be distant, yet the Clemens were certain that the night was far spent. It was their daily prayer that they might see the time when they could worship God according to the dictates of their conscience, without being in continuous fear of life.

Henry Clemen fostered the hope that the new continent, discovered by Christopher Columbus, was destined to become the birthplace of true tolerance; as a man of advanced age he advised the younger members of his little congregation to emigrate to America. The traditions of government and toleration which prevailed in Europe through the influence of ancient heathen Rome were not likely to prove as strong in the new land. It was to be expected that the oppressed and persecuted of the Old World would be the first to colonize the new continent, and particularly those who believed in liberty of conscience. Why should not their principles predominate in the new land from the beginning? The Pope, it is true, had made a present of the new world to two Roman Catholic rulers and he expected them to suppress what in his opinion was heresy, but the natives of the new land, at least, did not accept the authority of the Pope.

* * *

The great aim of the Swiss Brethren was to "present a consistent Christian church on New Testament principles alone. That tyranny, both secular and ecclesiastical, has found it impossible to exterminate these great principles, is due to the genuine Christian heroism and devotion of the much abused Swiss Brethren. The early history of evangelical Christianity is written with blood and tears; it is a story of those who had a positive message to bring to the world—who were more certain of the truth of God's Word than of that which comes under the observation of the senses; it is a story of self-denial in the service of the Master, of unswerving devotion to principle, a willingness to suffer rather than to accept or do the wrong. Such, in fact, is the story of all true Christians in all ages. What shall our history be, dear reader?

The End

"Self-sacrifice is never the real thing, until self is forgotten clean and clear, in loving thought of others."

"Unpolished hearts do not shine; so untried Christians do not display the real luster of their true character."

TOBACCO, TOMBSTONES, AND PROFITS

Luther Burbank

You have seen pictures of military cemeteries near great battlefields.

Upon every headstone is chiseled the inscription, "Killed in action."

If one knew nothing about war, these headstones would be sufficient to impress upon him that war is deadly—that it kills.

How much would you know about tobacco if, upon the tombstone of everyone killed by it were inscribed, "Killed by tobacco."

You would know a lot more about it than you do now, but you would not know all, because tobacco does more than kill. It half-kills. It has its victims in the cemeteries and in the streets. It is bad enough to be dead, but it is a question if it is not sometimes worse to be half-dead—to be nervous, irritable, unable to sleep well, with efficiency cut in two and vitality ready to snap at the first great strain.

This seems like exaggeration. It isn't. It is well within the truth. You do not know the facts because you are not permitted to know them. It is profitable slowly to poison you and millions of others, so you are poisoned. You were only a boy when you were urged to smoke cigarets. A little later you saw advertisements in which your attention was called to cigars and smoking tobacco. Now you are pressed to use tobacco in all its forms, except as snuff. You can buy snuff if you want to, but it is not urged. Perhaps there are too many false teeth in America to make sneezing popular. But chewing and smoking are set forth by the tobacco trusts as delightful, harmless pastimes. It is even declared that the use of tobacco is beneficial—that it "soothes" the nerves.

Chloroform soothes the nerves, too. A small bottle of it will soothe them forever.

Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away and, years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away, and when they die, the doctors certify that they died of something else—pneumonia, heart disease, typhoid fever, or what not.

In other words, tobacco kills indirectly and escapes the blame.

What killed General Grant? Why, of course you know—cancer. But what caused the cancer in his throat? Do you know? Smoking caused it. General Lee could not get Grant, but tobacco got him.

What killed President McKinley? An assassin's bullet, you say. Partly right and partly wrong. McKinley was shot, but his wound need not have proved fatal. Thousands of men, hurt worse, have survived. But they had good hearts. When a great strain comes, strong hearts are necessary to bring the sufferers through

alive. McKinley, when he was born, had a strong heart, but the tobacco habit got him and left his heart muscles soft and flabby. When McKinley had need of a strong heart he went down because he had nothing to keep him up. He had smoked up his most vital strength.

Woodrow Wilson when old was seized by an ailment that brought him almost to the point of death. For hours he was unconscious and for weeks his physicians could not say whether he would live or die. He had need of a good heart. In his hour of need he had a good heart. If Mr. Wilson had been a smoker, Mr. Marshall might have been President.

In the African jungle, Theodore Roosevelt was stricken with such a fever that he begged his son and other companions to save themselves by leaving him to die. He, too, had need of a strong heart—and he had one. Mr. Roosevelt never used tobacco. His African illness was so serious that he returned to America emaciated and shaken, but he at least had the heart-power to enable him to get back.

But the case for or against tobacco cannot be conclusively proved by what happened to this or that man. The point I am trying to make is that when the pinch comes everyone has need of all the heart-power he can muster—and tobacco weakens heart-power. There is no doubt about that. When one's heart is faltering, no doctor ever prescribes nicotine. Nicotine is a slow poison that strikes at the heart first.

Nicotine, after you have used it a while, puts you in a condition to be "bumped off" by the first thing that hits you. If you saw some men undermine a building until it was ready to topple into the street, and then saw a woman hit the building with a baby carriage and make it topple, you would not say the woman wrecked the building, would you? Yet when a smoker dies of pneumonia the doctor's death certificate gives pneumonia and not tobacco as the cause of death. And the tombstone man with his chisel says nothing at all.

What a shock people would get if they went through cemeteries and saw tombstones declaring the fact that this man died of typhoid made fatal by a tobacco-weakened heart, and that man succumbed to nervous prostration because tobacco had shot his nerves to pieces, and another one gave up the ghost because tobacco had ruined his stomach.

But the truth will never be known about tobacco so long as the great tobacco companies are able to spend millions of dollars to build up and maintain businesses with which to poison the people for a profit.

Did you ever think what would become of the tobacco habit if there were no profit in selling tobacco? How long would it last and how rapidly would it spread? Was anyone ever born with a taste for

tobacco? On the contrary, everyone is born with a taste against it—tobacco produces sickness the first few times it is used. Men are able to use tobacco only because of the remarkable power of the human body to adjust itself to an unfavorable environment. The human body prefers the good and dislikes the bad, but if it is compelled to endure the bad will make the best of it and stick to life as long as possible.

If there were no money in poisoning people with tobacco, the tobacco habit would die out with the last of its present victims. No boy could begin smoking because there would be no place where he could buy tobacco. If there were no place in which to buy food the boy would not go without food. That shows the difference between useful necessities and poisonous things that enslave only to destroy. We need food; we do not need tobacco. We use tobacco only because it is foisted upon each generation as opium was foisted upon the Chinese, and as cigarets are being foisted upon us now.

As the tobacco interests become better organized it is increasingly difficult for each generation to escape. Even thirty years ago, a cigar store was an ugly place, littered with cuspidors, dirty and unattractive. Better brains in the tobacco business have changed this. The cigar store is attractive now, even from afar. Its windows are tastefully decorated with red, a primary color that appeals to the lowest order of intelligence. Inside, everything is as clean and bright as if the place were a jewelry store. Every possible appeal is made to the eye. And, in addition, there are certificates with which, if one will smoke his head off, he may get a beautiful glass fruit dish for his grandmother or a collar button for himself.

Billboard advertising, newspaper advertising, magazine advertising, search every nook and cranny of the country for victims. In this way, millions upon millions of dollars are spent by the tobacco interests every year. It seems almost as if there is no escape for each new generation as it comes along. No matter where a boy may be, tobacco advertising reaches him, pleads with him and urges him to be a fool—to injure his health, decrease his happiness and shorten his life that the tobacco interests may gather more millions.

If the money that the American people are wasting for tobacco were invested in homes, every man and woman could have a home, free of debt, before reaching the age of fifty.

If it were invested in farms, everyone could have a farm.

If it were invested in reclaiming deserts that, with water, would be orange groves, the present century would see the end of most of the deserts.

If it were invested in stock in water-power companies honestly and wisely managed, the harnessing of power now going

(Concluded on page 277)



EDITORIALS



The Death of the Nation's President

Death is no respecter of persons. The small and the great alike must bow before the grim monster, who frequently strikes at a time least expected.

President Harding had been seriously ill, but according to the best belief of everyone was well on the way to recovery, when suddenly, without a moment's warning, he was called upon to pass into the regions beyond. It mattered not that perplexing problems of vital concern to the nation awaited him on his return to Washington,—problems which no one could solve at this time as well as he because no one had given such careful thought and concern to them. It mattered not that a nation would mourn and that loved ones would be heart-broken; the call came and the President responded. Hearts are saddened, but the world moves on. If the good that men do lives after them, then that is the only worth-while heritage which our deceased President, or anyone else, can leave in this world. And it is a heritage which brings its reward to the giver. If men pass on without leaving a heritage of good deeds and a clean life and an incentive to others for seeking the nobler things in life, then indeed life for them has been misspent.

Already we are becoming accustomed to referring to another as the nation's "President." It will only be a comparatively short time until even President Harding's name will be forgotten except it be recalled on special occasions or by certain events. And so, if the head of a nation thus passes into comparative obscurity, small indeed would be our hope as ordinary individuals to achieve lasting glory or fame if that were indeed the chief aim in life. Nothing could be more discouraging than to feel that success in life depended on the heights of fame or ambition which we succeed in climbing. All of these things are but temporary and fleeting. Only character and goodness remain. All of them give place to the grim monster Death.

Only the true Christian attains to the really worthwhile things. Only spiritual things remain. What profit all the ideals of the world in the hour of death? Let us choose the things which are eternal.

As Christian people, we are commanded to honor and obey our rulers. We appreciate the fine spirit of our late President; we are glad for his efforts toward and his belief in the doctrine of peace. We appreciate the large-hearted and tolerant way in which he regarded those who differed somewhat with him in their application of these principles. And we trust that our new chief executive, Mr. Coolidge, will be equally active in his efforts to promote the cause of human welfare, and that Christian peo-

ple everywhere will show him due regard and obey the Scriptural injunction to pray for those who have the rule over us.

The Bok Peace Award

Our attention is everywhere called, through the printed page, to the \$100,000 prize offered by Mr. Edward Bok to the American who proposes the best plan for promoting the cause of world peace.

It is a commendable zeal which Mr. Bok has for the cause of peace, and the editor of the Monitor sincerely hopes that someone will be able to present a plan which will be effective and which will be accepted by those who have the power to carry out the plan.

No doubt many plans will be presented. The stimulus of gain will appeal to some. Others no doubt will be stirred by the opportunity to acquire fame and recognition. Still others will make a genuine effort to find a solution to the problem because of their love for peace and their desire to help bring about the abolition of war. The latter motive should stir every true Christian heart, whether or not an attempt is made to win the peace prize.

Unfortunately however, men are inclined to overlook the real solution to the problem, perhaps because of its simplicity. It is looked upon by the majority as impractical and impossible of realization, but it is the only thing that will ever attain the end sought. We refer to the Spirit of Christ in the hearts of men. Once let the real Spirit of Christ take possession of men's lives and the peace problem is solved.

Whether it be possible of realization or not, as Christians we should do our utmost toward bringing about this ideal. We are to be judged, not by our success, but by the sincerity of our efforts. Let us do what we can to bring about the cause of peace.

Special Offer

Those who are not now subscribers to the Christian Monitor may take this opportunity of coming into our family of readers at a reduction of the usual subscription rates. For only seventy-five cents you can secure the Monitor for the balance of this year and all of next, including several back numbers while they last. This is the equivalent of at least a year and a half for less than the regular price for one year. Mention the special offer when sending in your subscriptions.

Readers will do us a favor by mentioning this special offer to such as may be interested, or if you send us their names we will be glad to send them sample copies. Regular price for renewal subscriptions is one dollar per year.

CHRISTIAN LIFE

THE CHORISTER AND HIS RESPONSIBILITY

Allen Christophel

Rather slowly, but just as surely we are coming to the place where we give singing its rightful place in our public worship. The very fact that subjects like this and similar ones are discussed at various meetings is strong evidence of the fact that we believe that this part of our services can be improved, i.e. made better, more conducive to real worship.

We are assuming that the chief function of our regular Sunday service is to worship God. This worship consists of praise, prayer, etc., and is to be performed in "spirit and in truth for the Father seeketh such to worship Him." The singing of suitable songs plays no small part in creating or bringing about an atmosphere in which true worship is possible.

A large congregation of people meeting at the house of God on a Sabbath morning for divine worship bring to that house great many different mental and spiritual conditions. In some of the homes there has been reading of God's Word, meditation, and prayer. In most of them there has been prayer before the morning meal. In some, perhaps there has been no exercise of any kind to draw the minds of its inmates, toward the house of God or the worship of God,—the minds have been drawn to pleasure, worldliness and the like.

Now in order to worship as we should the congregation must be,—not merely a certain number of individuals assembled, but there must be a unity of thought,—a oneness of mind and purpose—yea, it should be a vitalized whole. How shall such unity be brought about? In what kind of an exercise shall we engage that will cause us to center our minds on the one thing needful,—the worship of Jehovah? This is the part of the opening service, and in this service good singing is certainly not the least important thing. Good congregational singing does have a tendency to lift our minds and hearts to higher and nobler things, and when we thus unite our hearts and voices in singing songs of praise and adoration, the Holy Spirit will lead us to a oneness of mind and purpose.

Who will say that good church music cannot be made to minister to the spiritual life of a congregation? In order to bring this result in the most effective way there needs to be a chorister, and since the highest mission of singing is of a spiritual nature, that chorister needs

also to possess spiritual life. It is a very good thing for one who leads in singing to have a fine voice and the ability, rightly to use the same, but when spiritual life is wanting, then one of the most important qualifications is lacking. Aside from this the chorister should have a full and firm conviction of the importance of his part of the service, coupled with a steadfast belief in the object and mission of sacred song. He should be a man of prayer and should always remember that the very highest mission that music can perform is spiritual in its nature. David wrote, "Let the people praise Thee, O God; Let all the people praise Thee." A good prayer for the chorister on going to the house of God.

It is a great mistake to suppose that a congregation can only sing poor and commonplace music. With a good song leader they can be led to sing and that with the "spirit and the understanding," the very best church and Sunday school music.

It may be advisable occasionally to call a service of song at the church at which time new songs and hymns may be learned. Since many people sing by ear they must learn these songs largely by rote. A few such services would increase the number of songs from which the chorister could make selections, and would do away with the idea of practicing when we should be worshipping.

The children and young people in our churches should not only be familiar with the best selections in our song books, but they should commit them. The question was recently asked by a minister, "How many of the standard hymns of the church can your congregation sing without using books?" While it is true that the home training of the child enters into this question in a large measure, yet the chorister can do a great deal in helping the congregation learn these old hymns which have stood the test of many years.

When a young brother or sister is elected to the office of church or Sunday School chorister without any previous experience or training, it is no small task for such a one to lead the singing in public worship. While it is true that all of us had to get our first experience some time, it is no longer true that about all the chorister has to do is to "start the song." In these days there are opportunities for young people in the church

who have musical ability and more or less of leadership, and who are willing to serve the church in the very best way possible, to prepare themselves for this service. There are schools and colleges today with courses in music for the development and training of just such people.

Would it not be commendable for our own church schools and perhaps Bible schools to offer a definitely outlined course of instruction in vocal music for the training of church and Sunday School choristers? Such a course could be made very helpful and practicable. It would cause him to realize in a measure, the importance of this service to which God through the church has called him, and to this extent, to feel the responsibility resting upon him.

May the choristers in our various churches from Lord's day to Lord's day come before their congregations in all seriousness, and by the power of the Spirit of God lead them to purer and nobler worship. And may the brotherhood lift them to a throne of Grace and pray that God would give them the ever abiding presence of the Holy Spirit.

Goshen, Ind.

SAVED BY A LAMB

A gentleman who was traveling in Norway tells how he went to see the church of a certain town. Looking up at its tower, he was surprised to see the carved figure of a lamb near the top. He inquired why it was placed in that position, and was told that when the church was being built a workman fell from the high scaffold. His fellows saw him fall, and horror-stricken, rushed down, expecting to find him dashed to pieces, but, to their surprise and joy, he was almost unhurt. This was how he escaped: A flock of sheep was passing by the church at the moment of his fall, and he fell amongst them as they crowded together, and right on top of a lamb. The lamb was crushed to death, but the man was saved. And so they carved the lamb on the tower, at the exact height from which he fell, to commemorate his escape. Oh, brother, Christ was crushed to death under your load of sin. Shall you not give Him the highest honor? Can you resist the impulsive love and gratitude of your heart that impels you to crown Him Lord over all?—Publisher Unknown.

"It was great for Simon to carry the Master's cross, but it is greater for us to make that cross effectual in the salvation of men."

• MISSIONS •

AND HE WAS A LEPER

Geo. J. Lapp

The writer had occasion recently to go to Sihawa on business and his wife and sister-in-law accompanied him in the motor car and visited in the home of the Mulguzarin (village owner) who is a widow living alone in her large house. After the business was transacted we also repaired to this home and found sitting in the reception room one of the leaders of the Non-Cooperation movement. He is a Brahmin by caste, an owner of several villages and has become an avowed advocate of the independence of India. He has sided with the extremists and served one term in jail as a political prisoner.

From a conversation with him we found him to be quite an intelligent man and fairly well informed on various subjects relating to what he himself advocates. We could see at once that he was a bitter opponent of Christian institutions, contrary to the teachings of Mr. Gandhi their great leader in this land. His one purpose in coming to this part of the country was to again boycott our Mission school which had again grown in attendance until it was fairly large. He did not tell me this openly, but he did tell us that the purpose of Christian missionaries coming to this country is to gain adherents and spread our religion by every means possible and lead the people away from their ancestral faiths. We were not slow in telling him that our great mission in coming to India is to reveal the Truth as we have it in the Bible and to bring to them the knowledge of the only source of emancipation from sin, caste, idolatry, superstition, ignorance, harmful custom, destructive habits, social uncleanness, etc. He confessed that we would be falling short of our avowed duty if we did not teach that for which we have come to India. But he contended that the great European war was a result of Christian teachings, philosophy, and institutions, and wound up by saying, "Give us money and power and we shall show you what can be done without shedding one drop of blood." In his mind Hinduism had always been an example of passive resistance and has always remained true to her tenets in spite of the many invasions which have been made by outside nations. He probably has forgotten that the thugs of India are Hindus of recognized caste, that there is the Kshatri caste which has according to Hindu teaching been created as military protectors of the people. He must have

forgotten for the time being that their religious books are full of descriptions of military exploits and the destruction of thousands of people.

We also asked him what the object of a movement could be that seeks to boycott Christian efforts to raise the people of India out of the awful condition in which they are found today. His only answer to this question was that Christian Missions force their religion down the throats of the Indian people and compel the children who come to our schools to sing, "Yishu Masih Mero Pran Bachaya" (Jesus is the Savior of my soul), and literally pull them into the Christian Church. But he admitted that the Christian community is fast growing in India and becoming a power with which all classes have to deal but his heart was set against it and he wanted none of it. He had no doubt also forgotten that Mr. Gandhi and his co-agitators continually advocate Mohammedans, Hindus, and Christians and all other communities in India uniting in creating and maintaining a great national spirit in India (which she has not now) which will unite all classes in true national patriotism. (Mr. Gandhi also strongly advises reading the Bible daily.) The Christian of course cannot be a revolutionist on the one hand, nor could he join hands with such forces in creating a national patriotism. A compromise would mean disaster to the Cause of Christ. Only strict adherence to the teachings of Christ and strict neutrality to things political during such troublous times will count most for the welfare of country and people. There is no doubt but Christian teaching and institutions bring about great changes in a country, as we have witnessed many times in India, and seeing the fruits of efforts as we have made us all the more determined to push the work all the harder knowing what the result will be in the lives of these people. We establish our Mission schools, orphanages, industrial workshops, buy villages, help our Christian people to land, and evangelize the people that they may come to know Christ and His love and become changed in their lives. We have no fear that it will work havoc in the country politically but know that it might thwart the purposes of some of these extremists who have been exploiting the people to their own advantage and the people's detriment.

This leader with whom we had the con-

versation and many of his co-agitators know that Christian Missions set up the first printing presses in India, that they established the first schools and worked out courses of study according to which the educational curricula of this land are largely shaped to this day; that they published the first dictionaries, established the first courses for language study, established the first colleges and universities and that the Christian young men and India lead in their grades as graduates from the highest courses offered in India. They also know who have maintained benevolent institutions for feeding the orphan and housing and protecting the unprotected and downtrodden widow. They know who are supporting the large leper homes in India and the East and who are aiding in every way the industrial and agricultural interests of India. They know that there is not a phase of India's social, or industrial life that is not touched by the Christian Mission and they know what a power Christianity has proven to be in bringing into every phase of life righteousness, honesty, uprightness, and purity, working for the betterment of the masses of India.

But such as he jealous of their own influence would have nothing of Christianity in their systems, in fact from his conversation we could see a very strong tendency toward Bolshevism which has of late been exerting somewhat of an influence in India. Soviet money and agents have been at work stirring up the masses against the existing Government.

The poor man is a leper. They say he has become careless regarding his own life knowing that his days are numbered and consequently is more openly defiant toward Governmental authority. He is one of the main leaders in a very recent reactionary conference held in Sihawa at which time they also passed resolutions to completely boycott our Mission school. That same afternoon in a secret meeting in Ghatula they called a number of children in and had them sing the song "Yishu Masih Mero Pran Bachaya" to demonstrate what the Mission is doing in their Christian school. How I would liked to have heard the children sing that song. It would have been a grand testimony of the power of Gospel teaching. The fact is however that only a few of that group attended the school and that they learned the song in the village Sunday schools that are held in the villages each week.

The next day only nine children came

to our Mission school and since then the attendance has been very low. The National school is in a flourishing condition with two former prisoners as teachers. We are hopeful of the future as we know

the people of the villages would rather send their children to our school where we conform to the regular established Government curriculum even though we teach Christ.

NOT SINCE COLUMBUS SAILED

Esther Smucker

The character of Columbus as he is presented to us in history is not complete. Columbus, voyager and discoverer, was also a missionary. During his imprisonment, after his first three voyages had failed to give him gold and rich cargoes, we can easily imagine him thinking of the Indians he had found,—the Indians without a true religion and with no knowledge of his God. For at least when he made his fourth and last voyage to the West Indies, he took with him Las Cases, a Spanish missionary, whom he had persuaded to go with him to teach Christianity to the natives. As we all know, on this voyage of 1502-1504 Columbus attempted to find a passageway to a land still farther west by skirting the eastern coast of what we now know as Central America. He touched Guatemala, Honduras, Nicaragua, and Panama, and there is where the first missionary efforts in America were ever made. Las Cases, a man who feared God and loved his Indians, worked long and arduously among them. At first he and his message were not well received, but after he had spent three months teaching a group of Guatemalan Indians a poem containing the Christian doctrines, and had shown that he was absolutely sincere and honest, he received invitations from a number of tribesmen to come and visit their clan. So he with his group of Indians whom he had baptized went about doing good, gaining the good will of the people by singing this poem of Christian doctrines, accompanied by a few crude instruments, as they entered each village. The Spanish government began to despise the Indians, and the new Spanish colonies mistreated them in every way possible. In considering their wrongs, Las Cases always stood for truth and justice, and the Indians came to look upon him as their protector. For many years he labored with them; he baptized many who accepted Christianity, and his name was revered among all the tribes. He never lost his interest in them; at the age of ninety he pleaded their cause before Philip the Second of Spain. Such was the work as it was begun in the time when Columbus sailed. But, tragic as it is, we have no history of any further missionary activity after Las Cases had so faithfully spent his life there.

This land that has had so very little evangelization since Columbus sailed is a land as large as the New England and the Middle States combined—a land in which live 4,270,000 people, more than one fourth of whom are Indians. It is a land

of seven republics, each with its own characteristics. Beginning at the north is British Honduras, rich in woods; it has a population which is six-sevenths black, which chooses its own queen. Guatemala, next to the south, is the largest republic of all and is a land of beautiful scenery. Honduras lies down in the "depths" from which it receives its name; it is rich in minerals. Sliced out of its west coast is the densely populated Salvador. The Mosquito Coast of Nicaragua, next to the south, the very coast which earned Columbus the taunting title of the "Admiral of Mosquito Land" given him by his enemies, is one of the three places in Central America now at all touched by missionaries. The only place where agriculture is prominent is Costa Rica, a land which has a profusion of plant and animal life. And when we come to Panama on the south, which name is the most familiar to us, we come to a land that has one missionary among 350,000 Spanish-speaking peoples. Entire Central America is a land of rugged and valueless mountains and fertile plains, of moderate rainfall and semi-tropical climate.

This land which has not been Christianized since Columbus sailed is a land of many races, as all Latin America seems to be. There are Americans and Europeans; there are Indians, some of whom are agriculturalists, and some wild prairie Indians. There is the servant class—a mixture of European and Indian—which has the vices of both races. The Negro and Indian mixture does the heavy plantation work. The Creoles, who are the ruling class, are non-dependable and fickle. In recent years the Europeans are dying out and the pure Indians are increasing.

In the land which the church seemingly has forgotten since the time Columbus sailed, the culture and religion is naturally at a low ebb. The education is free but very poor. Of all the children who are of school age only thirty percent are enrolled; only one half learn anything at all, and but three percent master their subjects. Newspapers and libraries are very few. Trained nurses and public clinics are unknown. A few of the rich people have medical service, but the poor do not; they and their children suffer from and are the victims of curable and preventable diseases, for they are woefully ignorant of sanitation and social purity. Accordingly the death rate among women and children is very high.

The Christianity which Las Cases carried and so heroically taught to Central

America has degenerated until it is nothing more than paganism. The old Romanist religion is presented in a new form. It is a religion of two gods—one for the Indian and pagan, and one for the white man. The images in the churches have lost their true meaning and are the center of Central American paganism. Recently some missionaries who were traveling in Nicaragua came upon a place of worship. Inclosed in a tent, standing at regular intervals, were twelve cornstalk dolls representing the twelve apostles; the worshiper was lying prostrate before them. Into such a religion has the Christianity Las Cases preached degenerated. It would almost seem that his efforts had been in vain, yet surely they can not be. The Indians believe that God does not care if the people sin, and so polygamy, superstition, vindictiveness, and drunkenness abound. In the interior among the Spanish the idea is prevalent that a pure belief does not necessitate a pure life, that is, one may have ever so fine ideals, but one receives credit for—having fine ideals whether one lives up to them or not. They consider the Virgin Mary more powerful than God; they are fickle-minded and have a marked tendency to go to extremes. Moreover the educated and ruling classes have lost faith in the degenerate Roman church and have turned to the Goddess of Wisdom.

But has nothing at all been done to bring these people the true religion? No, since the time Columbus sailed until very recent years nothing at all has been done. But at last after almost four centuries the Moravian Brethren, those people with an undying missionary spirit, have begun work in the Mosquito Coast in Nicaragua. The entire Mosquito tribe has been converted, and the New Testament has been translated into their language. The British and American Bible Societies have begun work with much success; so too have the Church of England and the American Presbyterians. But there has not been sufficient time yet for fruitage. The scanty missionary literature upon Central America proves the recency of any missionary activity. And so practically all of Central America is open to evangelization, for remember that the conversion of only one tribe leaves all the other classes of Spaniards, Creoles, Negroes, besides all the many and various Indian mixtures and tribes, yet to be brought to Christ.

And now what of the future? Shall this land which Christianity has forgotten since the time of Columbus and Las Cases be left to its degenerate religion? Shall Central America be evangelized? Right now in the fields already opened there are only ten evangelical church buildings, four schools, and one hospital. There are one hundred towns with a population of from eight to ten thousand to be reached. And all this is in a land only three days sailing from New Orleans, and adjacent to a British colony! There is need, too, for

pastors, to organize congregations; for itinerant preachers, to spread the Gospel and teach the true religion; for intelligent and tactful workers among the Spanish in the large cities. There must be teachers for the Indians; there must be Christian farmers to teach and train Christian industrial workers; Christian school teachers are very necessary in the proper evangelization and Christianization of the land of Las Cases. And everywhere there must be colporteurs. One fact which is significant and encouraging is that the republics have asked for missions and mission workers, but as yet it seems that the majority in the Christian church have forgotten Central America too long to hear her calls now. And yet it seems incumbent upon the evangelical churches of our own country, for obvious reasons of nearness and similarity of institutions, to acknowledge a special responsibility for this field. One can easily find countries in other directions with larger populations quite as needy and perhaps more neglected, but we do not find anywhere a field at once so easily reached, so freely open to missionaries, so fruitful, and so inviting as Central America. Not since Columbus sailed!

Surely it's time the Christian church is remembering forgotten Central America. Tiskilwa, Ill.

SAVED FOR SERVICE

Selected by Florence B. Lauver

It was evening; and across the end of a stormy day the Invisible Artist had drawn fold upon fold of blue, above a horizon exuberant in yellow and crimson, when night dropped suddenly, extinguishing all.

A girl sat idly by her window, the outward darkness affecting in nowise the iridescence of her youthful air-castles.

Yes, she would win laurels from the world. Her voice should do it, or her violin, and afterwards—yes, afterwards—Love would come and make her the center of happiness in a cottage, or in a mansion, all her own, and life would be one long rapture.

But what was that thought of Drummond's she had just been reading? Why should it come back to her? It was a little troublesome. "Throughout the ascending scale of nature the course of life is shaped by two compelling forces, side by side, the struggle for self, at first the superior power, yielding by degrees to the dominion of the struggle for others." And again, "Love is the greatest thing in the world. The highest expression of love is service. * * Love that seeks the lost is Christ-like in its nature, its reward is not the answering love of kin, but the consciousness of fulfilling the Divine will in winning back to God His children."

The brow of the girl knit earnestly. "I am afraid I shall never reach that point in life," she sighed. She was startled from her reverie by a flash of light from the

church opposite. By and by the people began to file in. At first she could not recall what occasioned the meeting. Then it occurred to her that it was the farewell to Elizabeth Colson, who sailed soon as a missionary to Malaysia.

It was too late to try to go to the meeting, for she wasn't ready. But she wished she hadn't forgotten. What was it they were singing?

"No joy like the joy of His service,
No rapture like this."

"I partly understand," she was saying to herself, "and Bess has told me so much of the people to whom she is going. I wish I might be like Elizabeth!" she sighed. She leaned forward to listen. It was Elizabeth's voice,

"Over mountain, or plain, or sea."

Clear and strong it came to her ear, and somehow a chord glanced her heart, starting a resonance new and unfamiliar.

"O Thou," she murmured, clasping her hands toward heaven, as the strain from the symphony of another life fastened itself upon her awakened consciousness, "help me!"

The music ceased. Later a pleasant mingling of voices reached her ear; then the lights went out, and all was still.

The courthouse clock struck ten, eleven, twelve, and she had not moved from her chair.

The light of a star, gleaming through the maples just outside, fell upon the floor at her feet; and moved by the gentle caress of the shadow leaves that followed, alternately advanced and then retreated. Meeting no resistance it seemed to grow bolder as a fresh rush of air set the leaves in swifter motion. Could it be true? Yes, the light, by graceful turns, stood upright; and from its center emerged a Presence of such magnetic sweetness as to rivet her whole attention. The form was not a strange one, and the face had become familiar long ago, when as a child, she stood at her mother's knee, and begged for one more look at the engraving in a certain big, old-fashioned book. The same mild eyes, beneath a broad, peaceful brow, looked down upon her. A smile, reassuring and tender, parted the lips and suffused the face of the marvelous Presence, while His low "Follow Me," fell as softly upon her ear as moonbeam drops upon the water.

Without hesitation she took the hand extended to her, and together they floated out through the window. A force invisible bore them above the sleeping world as lightly as the subtle ether lifts the thistledown upon a summer day. On they sped, fleetly, but with a delicious freedom.

They were going towards the south, she was sure and just as she began to wonder what their destination would be, their flight became slower, and she saw by the dim outline below, that they had descended. By a quick movement, her companion drew her towards an opening between the two old, adobe buildings. It was none too soon, she thought; for down the street,

as far as she could see, came a strange procession.

She remembered the pictures and descriptions she had studied and knew these were Mexican women; but how weird and distorted their faces! And, lo! the procession stopped, and the women stretched their hands imploringly to her. "What can it mean?" she whispered.

"Listen," He replied, an added tenderness stealing over His face, "and you shall know."

"O woman of the Bible land," swelled the voices in unison, "in vain do we seek peace by self-torture; in vain do we impoverish ourselves and our little ones for the salvation of our dead kin."

At this point her Guide touched her arm, and they began to ascend, while the streaming eyes of the multitude followed, and their voices, now near and again far, but always, cried, "O woman of the Bible land! O woman of the Bible land!"

Swifter than fancy they rose, and traveled in silence over what seemed miles. What was that queer speck in the ocean below? Could it be Japan? It was surely true. And those queer houses—what could they be? There were thousands of them.

"Those are the temples of the idols," explained her Companion, divining the girl's thoughts.

Quickly they descended to temple after temple, finding at each crowds of women, "seeking, by peace-offering or merit," her Companion said, "to save themselves ages of misery in the future." Alighting beside one of the temples, they saw the prostrate form of a woman and stooped to lift it: but, with a convulsive jerk, the reclining figure released itself, muttering something unintelligible.

"Leave me to death," she says," the girl's Companion interpreted, sorrowfully.

"Poor woman!" sighed the girl viewing the hardened, hopeless face before her. "What is the matter?"

"She wants to die that she may be born in the form of an animal, and have a chance to reach the state of nothingness, which is her heaven."

"Has no one ever told her of God?" questioned the astonished girl.

"No one," was the mournful answer "but, come."

Again the earth was left far behind, and they proceeded westward, alighting finally beside a strangely familiar stream.

"The Ganges!" exclaimed the girl; but as she spoke her foot stumbled on something, and she would have fallen had not her Companion reached out His hand to her.

"A little child!" shrieked the girl; and looking around she staggered at the sight that met her eye. Not only one little child, but half a dozen lay at unequal distances along the stream, each wearing a sickly woebegone expression.

"Why!" she gasped, "who are these, and how came they here?"

"These are little girls who are married."
"Married!"

"Before they were ten years old," said her Companion, taking no notice of the interruption, "they were taken as slaves to their husbands' mothers but these have become sickly; and since they are not allowed a physician's service, they are laid by the river, the sight of whose holy waters is to cleanse their sins. After death, the same sacred stream will receive their ashes."

"Impossible," sobbed the girl, kneeling beside a babe whose pitiful moans pierced her heart with its utter helplessness. "Is there no help for such a childhood?"

"Only through God's messengers," answered her Companion, stooping to bind a little one's head with the cool leaves. He had dipped into the water. "But we must hasten."

Their course was still westward; and soon, reaching down into the southern waters, Africa lay before them. The girl had learned to be expectant; and upon their nearer approach, she distinguished the forms of women,—coarse women, with hard faces, blank and expressionless as to hope or fear.

"The doom of these women is to crawl forever as beasts before their husbands, if commanded," her Interpreter was saying, "or to be disfigured and killed by jealous companions as desperate as themselves."

"Surely this is the worst wretchedness of all," the girl sighed, involuntarily closing her hand over her Companion's with a tighter grasp.

"Let us go to the east," He directed, leading her gently from the sight of the last misery; but neither the exquisite ozone of the upper atmosphere nor her Guide's peaceful presence could obliterate the scenes of desolation she had visited.

"Were they going back to Japan?" No, it was China they were nearing. The girl wondered what sight would meet them there. She had not long to wonder. This time they alighted amid a throng of women, many of them sad-eyed, but more of them vicious. She shuddered, and would have been afraid had not the fierce-looking creatures seemed oblivious to her presence.

"These are ranked with monkeys and parrots," explained the girl's Companion. "If their parents had murdered them at their birth no one would have interfered. They are crippled from childhood, and their only education is in lessons of obedience to their fathers, husbands, brothers and sons. They are forbidden to go beyond their own doors."

The sight was sickening, and the girl began to feel faint.

"Only one more visit," He whispered, encouragingly. "We shall see Malaysia soon."

"Why, that is where Elizabeth is going," the girl remembered, as the country came in sight. But there was crape

on so many doors, she noticed as they entered the town.

"There must be some dreadful disease among the people," she observed fearfully.

Her Companion smiled, reassuringly, while she waited to hear His explanation.

"No one is dead," He said. "This is the forty days' mourning because of the birth of girls into these households. Allah has no care for girls or women in this land. They must be beaten and reckoned as wild beasts."

"Will no one listen to their story?" moaned the girl.

"Not many," he answered, and the echo of a sigh escaped His lips.

Absorbed in thoughts unutterable, the travelers journeyed homeward. On nearing the maples, at the side of the house, the girl's eyes involuntarily sought the face of her Companion. He was looking at her, and such an expression of confidence and trust suffused His features, as He gazed into her eyes, that the girl felt herself lifted into a realm of sweetness and light, before unknown and unthought of. The birds were just leaving their nests in the maples, when she bade her Companion good-morning, and entered her own room.

Had she dreamed it or was it real?

"Sleeping or waking, it is real to me," murmured the girl, and reading the familiar invitation on the church across the way,

"Enter, rest, and pray,"

she slipped noiselessly down the stairway, and into the waiting sanctuary.

It was daybreak when she knelt at the altar, and with clasped hands and face Heavenward, softly sang:

"I'll go where You want me to go, dear Lord." And He knew the girl had reached the top of the ascending scale of nature, and that her love had found the highest expression.—Selected.

AN INTERESTING REPORT

Twentieth-century mothers and babies, facing hardships of 17th-century pioneer life, are described in a report on "Maternity and Infant Care in a Mountain County in Georgia," made public recently by the United States Department of Labor through the Children's Bureau.

The report throws some interesting light on the needs and opportunities for missionary work in some of these neglected mountain districts.

The Georgia county surveyed by the Bureau lies in the southern-most extension of the Blue Ridge Mountain belt. Its people are American by birth and descent. Because of the mountainous character of the district and the lack of good roads, their homes are isolated and often almost inaccessible and they have not shared in the development of the rest of their State and nation. Some homes visited could not be reached even by wagon and had to be sought out by trail over

mountains and through streams. A few mothers and fathers were visited who had not been to nearby villages in years; some had never seen a train.

In one family, separated by a mountain range from the nearest store and post office, the father had not called for his mail in twelve months, the mother had not been to the settlement in seven years and the father's mother had lived sixty years before she saw a train. Another woman had not been to the nearest settlement, six miles away, in twenty years. A mother who lived only three miles from town, one-third of the distance rugged trail, stated she had lived there a year before she saw another woman. At one home, the father answered most of the questions and explaining his wife's shyness, said "She has seen mighty nigh no strangers and never seen a train."

The county had almost no public health resources. It contained no hospital; none of the nearby Georgia counties had hospitals. There were only seven physicians in the county and the difficulties of travel made it often impossible for the mountain mother to secure any physician. Sometimes a sick mother or child had to be carried over miles of rough road to reach the nearest doctor.

Mothers and babies suffered from the lack of medical help. Eighty-six per cent of the mothers who were questioned went through the period of pregnancy without any medical aid whatever. The others received totally inadequate care. Two-thirds were attended by physicians at childbirth but in a number of cases, the doctor did not arrive until after the baby was born. Seventy-seven per cent of the mothers who were attended by physicians were not visited at all after the birth of the baby. No physician was reported in attendance at the deaths of more than two-thirds of the babies in the group studied who died in their first year.

Few mothers knew the best way to feed and care for children, not only because they lacked medical advice but also because many of them could not read or write. Practically all mothers nursed their babies but some babies received solid food even during the first month. Buttermilk, sweetened coffee, syrup, butter, eggs, corn-bread, meat, potatoes and other vegetables were among the foods given in the first month. Some of the foods given before the sixth month included sausage, pickled beans and chocolate candy.

When children became sick, patent medicines were used by many of the mothers. Almost one-half of the babies included in the study, all under 2 years, had such nostrums. A number of the patent medicines reported as given to babies had been analyzed by the Bureau of Chemistry of the United States Department of Agriculture and declared misbranded under the Federal Food and Drugs Act. In one case, for instance, a medicine containing

(Concluded on page 270)



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XXVII

From the date of Paul's departure from Philippi, he led the life of a persecuted disciple of Christ until his arrival at Athens and Corinth. Acts 17:1-15. His conduct during this time was that suggested by the Lord when he told his disciples, "If they persecute you in one city, flee to another."

His departure from Philippi was an honorable one—Acts 16:39. His entry into other cities was not forbidden and he continued his ministry in the land to which the messenger of the Lord had called him. He passed through Amphipolis and Appolonia, with no mention of there having been any special effort made to bring the message of salvation to the multitudes. According to the instructions of the Lord his first effort in the new field was directed to the Jews for he did not stop in his journey until he came to Thessalonica. "Where was a synagogue of the Jews" But, we have no authority to say that no one in the towns and districts which he passed through had no opportunity to hear the Gospel. Paul took especial pains to fulfil the directions of the Lord and perform his duties toward the Jews, but did not neglect the work of teaching the Gentiles to whom he was sent as an apostle of Jesus Christ. In fulfilling our duty in the service of Christ men are not privileged to neglect other duties. Each duty is an obligation from the Lord, and a privilege of grace from God to man.

It is most interesting to learn the possible method of Paul's preaching of the Gospel to the Jews. In his work in Thessalonica there is a probable clue to his procedure. His principal efforts were made on Sabbath days, when the Jews assembled in the synagogues. He made use of the Scriptures to present to the Jews the particular facts connected with the life and ministry of Christ; that is, he presented to them the Christ of the Scriptures. An obvious error among the Jews seems to have been that the Christ whom they expected was not to suffer death and to rise again from the dead. Paul corrected this wrong impression by teaching them that the true Christ must suffer death and rise again. His next step was to show them that Jesus, whom he preached fulfilled the requirements of the Scriptures concerning Christ and that He was indeed the Christ. We must conclude then, that a true Gospel message will contain the

message of the Scriptures and of Christ, and Jesus as the Christ and Savior of men.

The church in Thessalonica had its origin in this effort of Paul in presenting Christ to the Jews. Some of them believed and fellowshiped with Paul and his company. They were immediately opposed and persecuted by the unbelieving Jews. These believers continued to suffer persecution after Paul and his company had left the city. The two epistles to the Thessalonians were based upon Paul's desire to comfort these people in their sufferings and told of the judgments that would befall their persecutions—I Thess. 2.

The nature of the persecutions is given by Luke in this account of Paul's labors. Physical violence was used in haling believers before the magistrates. Facts which were innocent and harmless were enlarged upon and distorted so as to appear as injurious in character and purpose. Misrepresentations were effective in arousing ignorant prejudices and innocent men were made to suffer. There had been an earthquake in Philippi, but the apostle was not the author of it. He could not "turn the world upside-down." It was God who moved the city and citizens to righteousness by His power.

As usual, city authorities did not trouble themselves with religious questions. Religion is not a question of legislation—it is a matter of personal conviction. Righteousness is effected in the heart. Men are made righteous by regeneration, not by legislation. Jason and the believers gave security to maintain the order of the city, but were free to follow their convictions concerning Christ. The persecutors were the false religionists,—the Jews, and not the city rulers.

Paul and his company were conducted out of the city by the believers. Berea was the next scene of their ministry. Again the Scriptures were used and the Bereans searched the Scriptures, to learn the facts concerning Christ, a thing which the Jews in Thessalonica had not troubled themselves to do.—v 11. "The entrance of the Word giveth light," and many of the Bereans believed. Again the persecutions of the believers began, instigated by the unbelieving and unenlightened Jews of Thessalonica. These persecutors were successful in interfering with the work of Paul, who was conducted safely to Athens while Silas and Timothy continued the instruction of the believers in the Word of

God. Had men known the Scriptures they would have enjoyed the salvation of Christ, the love and fellowship of righteous men and the peace of God in their hearts. Ignorance of the Word of God brought to them the Spirit of hatred, strife, and sorrow, and left them without love and comfort. But the Gospel passed on and brought its salvation to other nations.

SOME FACTS FOR THINKING CHRISTIANS

There are 1,000,000,000 heathen in the world.

There are 10,000 missionaries.

Each missionary is responsible for 100,000 souls.

In the United States there is one minister to every 700 people.

In China there is one ordained minister to every 1,000,000 people.

In the United States there are 70,000,000 people and 80,000 ministers, besides other Christian workers.

Out of every 100,000 church members in America only twenty-one go to the foreign field.

Forty million heathen die every year. They are dying at the rate of 100,000 a day.

Every tick of the watch sounds the death of a heathen soul.

At every breath we draw four souls perish, never having heard of Christ.

Christians are giving at the rate of 1-10 of a cent a day.

Of every dollar given for Christian work, we spend 98 cents on our home work and two cents for the heathen.

We give one cent a year for each heathen soul.

Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean a part.—Zion's Tidings.

"Only he who is faithful in that which is least—that is, he who continually keeps faith with the minor duties of everyday life and has kept up to date with the small accounts—is ready for promotion."

"If we have on the gospel shoes we can tread on the lion and adder; the young lion and the dragon we can trample under our feet."

What men may think or say or do cannot silence him who is filled with the grace of God.—S. J. Patton.

The Workers' Column

Slaves or Sons?

Overcoming Temptation—Romans 7, 8

September 9

- I. Living as a slave to the flesh.
 1. The flesh is a rebel to righteousness.
 - (a) Sin works in the flesh to bring forth fruit unto death.—7:4.
 - (b) Sin in the flesh creates evil desires against the law of righteousness.—7:8.
 - (c) Sin in the flesh affords no means of doing good.—7:18, 19.
 - (d) Sin in the flesh does that which the Spirit does not assent to.—7:15-17.
 - (e) The flesh, because of sin, is not subject to the law of God, neither can be.—8:7.
 2. They that walk after the flesh can not free themselves from the penalty and power of sin.
 - (a) They that walk after the flesh are unseparably joined to it.—7:1-3.
 - (b) They are under the law of sin which holds captive the members of the body.—7:23.
 - (c) They are wretched captives of the body of death.—7:24.
 3. The condition of those that serve the flesh.
 - (a) They are under death, slain by sin.—7:9-11.
 - (b) They do not belong to God.—8:9.
 - (c) They shall die.—8:13.
 - (d) They are under bondage and fear.—8:15.
- II. Living as sons, in the Spirit.
 1. How to overcome the temptations of the flesh.
 - (a) By Christ's death believers are freed from the law of the flesh.—7:1-4.
 - (b) Believers are to reckon themselves dead to sin, and not let sin reign in their mortal bodies.—Rom. 6:12.
 - (c) They shall yield their members as servants unto righteousness—Rom. 6:13. (As married to Him that is raised from the dead.—7:4.)
 - (d) They shall not consider themselves debtors to the flesh.—8:12.
 2. The power of overcoming temptation.
 - (a) By the law of the spirit of life in Christ Jesus.—8:2.
 - (b) By walking after the Spirit, the righteousness of the law is fulfilled in believers.—8:4-6.
 - (c) By the indwelling of the Spirit of Christ who is risen from the dead.—8:9-13.
 3. The spirit of Sonship and righteousness.
 - (a) They are the sons of God, and led by the Spirit of God.—8:14.
 - (b) They walk after the Spirit.—8:1.
 - (c) Through the Spirit they mortify the deeds of the body.—8:13.
 - (d) Through the Spirit, they triumph as heirs of God.—8:14-18.
 - (e) They triumph in the hope of eternal life.—8:19-27.

Barnabas, the Whole-souled Missionary.—Acts.

September 16.

- I. Not naturally disposed to be a missionary.

1. Of a foreign country—Cyprus, isolated from early Christian influences.—Acts 4:36.
 2. A Levite affiliated with the classes who opposed Jesus and His faith.—4:36.
- II. He became a devout Christian.
 1. He became a convert in time of persecution.—Acts 4.
 2. He was a witness to the demonstrations of the Holy Spirit among the believers.—4:23-31.
 3. He followed the precedents of other believers in deeds of charity.—4:32-37.
 4. He devoted all of his possessions to the service of the Church.—4:37.
 5. He was a notable comforter among the believers—"Son of consolation."—4:36.
 - III. He gave encouragement to missionary enterprises.
 1. He befriended Paul, the apostle called to go to the Gentiles.—9:26-30.
 2. He gave encouragement to the missionary enterprises of the Church among the Gentiles.—11:22-24.
 3. He was active in finding qualified men for missionary work.—11:25, 26.
 - IV. He was an active missionary.
 1. He was called by the Holy Spirit unto active service with Paul.—13:1-3.
 2. He witnessed to his own country and to other lands.—Acts 13, 14.
 3. He defended the ministry of the Gospel, without the obligation to the Jewish law, among all nations.—Acts 15.
 4. He continued his work as a missionary under circumstances of differing opinions among the workers.—15:36-41.

The Spirit of Restitution—Leviticus.

September 23.

- I. Restitution to God for trespasses and sins.
 1. In repentance and sorrow for sin, seeking forgiveness.—Lev. 4:20, 26, 31, 35. The offerings of blood imply atonement for sin.—See verses 2, 13, 22, etc.
 2. In restoration according to the character of the trespasser and the trespass.
 - (a) Those more able or more responsible shall make the greater offering. Cf. vv 3, 14, the priests and congregation, and vv 22, 28.—the princes and the common people.
 - (b) The penalty must be in proportion to the sin.—The wages of sin is death,—the offering of blood is the only possible restoration to God.—4:4, 15, 24, 29, and texts following in next section.
- II. Restitution for trespasses against fellow-men.
 1. Sorrow for the sin.
 - (a) For deliberate trespass a fifth part more must be restored as a token of repentance and sorrow.—Lev. 6:5.
 - (b) An added amount was levied by the priests as a sacrifice for the sin.—Lev. 6:6.
 2. Restoration of the trespass.—The wrong done must be righted.—Lev. 6:4.
 3. Recompense to the one injured by the trespass, an added amount, one fifth above the value of the injury, or the thing restored, was given as a compensation for the wrong done.—Lev. 6:5.
 4. The equity of the Spirit of God.—Suffering with those who have

been caused to suffer.—Lev. 24:17-22.

The Purity of the Holy Spirit.—Eph. 5.

September 30.

- I. Those who possess the Holy Spirit are followers of God.
 1. They are dear children of God.—v 1.
 2. They follow God.—v 1.
 3. They walk in love as Christ loves.—vv 1, 2.
 4. They live for each other as Christ lived for us.—v 2.
 5. They live to please God as did Christ.—v 2.
- II. Things foreign to the nature of God and His children.
 1. What they are.
 - (a) Fornication—personal impurity.
 - (b) Uncleanness—impurity of life and habits.
 - (c) Covetousness—uncleanness of thought against fellowmen.
 - (d) Filthiness, or lewdness in morality.
 - (e) Foolish talking—vain and empty conversation.
 - (f) Jestings—making evil out of good.
 2. What they are not.
 - (a) They are not becoming to saints.—v 3.
 - (b) They are not convenient.—v 4.
- III. Characters that have no place in the Holy Kingdom.—v 5.
 1. Whoremongers.
 2. Unclean persons.
 3. Covetous men.
 4. All idolators.
 5. Those upon whom the wrath of God comes.
 6. Deceptive arguers who cannot change the truth of God.—v 6.
- IV. The holiness of God's people.
 1. The subject of their conversation is pure.—v 3.
 2. Their pleasure is in thanksgiving rather than in foolishness.—v 4.
 3. Their lives are pure as the kingdom they inherit.—v 5.
 4. They should not partake with those who are the children of disobedience and under the wrath of God.—v 7.
 5. They walk in the light, and not as in the past.—v 8.
 6. They prove what is acceptable to God.—v 10.
 7. They, by their lives, reprove the shameful secret lives of the ungodly.—vv 11, 12.

True Sons.—Eph. 6; Col. 3.

October 7.

- I. Their relation to parents.
 1. They are subject to them.—Eph. 6:1.
 2. They should honor them.—6:2.
 3. They should receive instruction from them.—6:4.
- II. The spirit of their subjection.
 1. The obedience is a commandment of the Lord.—Eph. 6:1; Col. 3:20.
 2. It is a commandment and a first principle of righteousness.—Eph. 6:2
 3. It is a personal benefit to obey.—Eph. 6:3.
 4. Obedience brings favor from God.—Col. 3:20.
- III. The extent of the honor to parents.
 1. In all things the parent should be honored.—Eph. 6:1; Col. 3:20.
 2. Honor to parents is unqualified as to time or extent.—Eph. 6:1.
- IV. The benefit of parental honor.
 1. It affects righteousness in life.—Eph. 6:1.
 2. It brings about physical endurance and blessing.—Eph. 6:2.
 3. It results in a knowledge of righteousness and salvation.—Eph. 6:4.

EDUCATIONAL

IN THE LAND OF SACRED STORY

XV. Bar Lut—The Dead Sea

A. M. Eash

The name "Bahr Lut" was given to the Dead Sea by the founder of the Moslem religion. He seems to have gotten the story of Abraham and Lot—particularly the rescue of Lot by his uncle—from some source and, in writing the Koran makes reference to it. In this account he calls attention to the Lake of Lot—Bahr Lut. In Roman times the fact that asphalt was found in the Sea in considerable quantity was responsible for calling it the "Sea of Asphalt." And in the Old Testament it is called the Salt Sea because of the extreme saltiness of the water. It is to the Dead Sea, made memorable by centuries of sacred history, that I shall invite you for a short trip.

By name, the Dead Sea is familiar to all students of Bible Geography. We all know that it lies at the south end of the Jordan Valley, that it is a long narrow body of water and that there is something about its nature that is responsible for its peculiar name. Possibly a considerable variety of reasons might be given for that name. The waters of the Dead Sea are by no means "dead" as you would discover if caught in one of its storms. Probably the chief reason for calling it "dead" is the fact of its extreme saltiness. No living animal can long exist in it. I recall reading somewhere when I was a small boy that the saltiness of the water so affected the atmosphere above the Sea that birds could not fly across from one side to the other,—splendid reading for an imaginative boy, but hardly true to fact.

The surface of the Dead Sea lies twelve hundred and ninety feet below the level of the Mediterranean Sea. At places it is over thirteen hundred feet deep making the lowest point of the sea bed about twenty-six hundred below sea level. At present the dimensions are about forty-seven by ten miles. The small bay on the east side has a depth of about eleven feet and the entire south end varies in depth from five to thirteen feet. The Sea seems to be gradually rising. There are still men living whose fathers rode horses across from the south end of the peninsula of El Lisan to the west side of the sea. At present such a feat is not possible. Annually about six and one half million tons of water are poured into the Dead Sea by the Jordan, Arnon and other smaller rivers, by the rain fall and the

numerous springs along the shore. There is no outlet aside from evaporation. The result of this is an ever increasing density of the water. At the present time the water is from twenty-four to twenty-six per cent mineral. About seven percent is common salt. In addition to this there is much chloride magnesium and chloride calcium. The water tastes extremely bitter and nauseating. The chloride of magnesium is responsible for a smooth oily coating on the body of the bather that drives him hurriedly to fresh water for a second washing. A fresh egg will float with about a third above water. The human body readily floats, the only difficulty being in keeping the head above water, instead of the feet.

There are apparently large deposits of asphalt in the bottom of the sea. This seldom comes to the surface—in fact, only as it is broken loose by the action of storms or earthquakes. This asphalt, sometimes called "Dead Sea Stone" is shaped into vases and dishes of various kinds and sold in the shops of Bethlehem and Jerusalem. They make an unusually fine souvenir of the Dead Sea.

There are at least nine geographical

points of interest bordering on or near the Dead Sea. I shall describe them briefly. One naturally thinks of the place where the Jordan waters, after their turbulent journey of several hundred miles, find their resting place. This is at the extreme north end. The Jordan at this point is several hundred feet wide and flows through a plain covered with dense shrubbery in which wild boars and many birds are found. Several miles west of the Jordan's mouth is the modern Dead Sea Post. This consists of several houses, built during recent years. During the World War, when Jamal Pash the Turkish governor, found life in Jerusalem too tame for him he conceived the idea of making the Dead Sea a great winter resort. He proceeded to erect commodious houses but the undertaking was unexpectedly cut short when the Egyptian Expeditionary forces made that historic campaign which ended in conquering all of Palestine. The few buildings remain and are all owned by a wealthy Jerusalem grain merchant.

Along the east side of the Sea are the following points of interest: Possibly a third of the way down the east side stands the huge rock projection known by the natives as "Lot's Wife." If, as some archaeologists believe, Sodom was at the north-west corner of the Sea,—the site now under water,—and Zoar is somewhere east of the sea, then this peculiar rock formation is near the route which Lot and his family would have followed in fleeing from the ill-fated city. The Arnon River flows into the Dead Sea at about the middle of the east side. This is a beautiful stream with steep rock sides at places towering several hundred feet. Beautiful fish abound in the shaded pools along its course. Frequently these are carried on to the sea by the river current and destroyed by its strong salt waters. The plain of El Mesra is a very interesting spot. Here there is a small plot of tillable soil and considerable wheat is raised. The people of Mesra are strictly Bedouin. In the winter time they live in the hills back of the plain and during the summer months their home is in the black Arab tent close by the sea shore. Mesra is a small village at the point of the small bay on the lower east side. In Joshua 15:2 this bay is called "the tongue." At present the large peninsula is called "El Lisan," Arabic for "tongue." This peninsula is entirely barren and rocky at the north point. On the south side it is level and affords pasture for the sheep of Mesra.



The King of Engedi

Jebel Usdum is a low mountain at the south-western extremity of the Dead Sea. Its name is an echo of Sodom although there is no great reason for believing that that city was located in this vicinity. The common English name for this mountain

feet above the sea. The place was first built by the Maccabeans and then enlarged by Herod the Great. When Jerusalem and the surrounding country were captured by the Romans, it was at this point where the brave Jews made their last



Men of El Mesra

is "Salt Mountain." It is about seven miles long and rises four to five hundred feet above the level of the sea. While there is soil on the top of the mountain, at its base it is a pure rock salt. This salt is in perpendicular strata rising from one hundred to one hundred and fifty feet above the sea. It is believed that at one time this mountain extended much farther into the sea than it does at present. The waters of the sea lapping at the rock salt wash it away much more rapidly than they would a similar mountain of rock.

The story of David and his experiences during the time that Saul was seeking his life is a familiar one. Engedi will be remembered as one of the places where he hid in the mountains. This place is located on the west side of the Dead Sea and almost directly opposite from the mouth of the Arnon River. Ruins of former buildings are still extant but the only place of any interest is the spring of fairly fresh water. The modern Engedi contains two lone inhabitants. It was a rather pathetic sight to see one man, ragged, dirty and gaunt, as he hobbled across the stones to where our party was resting. On being asked who he was and where he was from, he proudly raised his head and informed us that he was the "King of Engedi." When asked who his subjects were he replied, "I have only one. He is my son, the prince." The modern name of the place is Ain J'di, meaning, "The Goat's Spring."

There are two more points of interest that must be mentioned. On the west side of the sea directly opposite from the peninsula, "El, Lisan," are the fortress ruins of Masada. This is on the top of the shore mountains, about fifteen hundred

stand. They built strong walls and towers. When finally they saw that there was no hope of holding the place longer, they slew all the women and children and then killed themselves. The other site is on the east side and is the fortress ruin of Machaerus in the Moab mountains thirty-seven hundred feet above the Dead Sea level. Here, according to Josephus, stood the second largest fortress of Judea. For many months John was held a prisoner within its walls and it was probably here that he gave his life as a testimony to truth and virtue. From this point one can look over a large portion of Palestine. Bethlehem, Jerusalem, and Mount Gerizim are visible.

Briefly, this is a bit of the Dead Sea geography and history. It was my happy privilege on two different occasions to

make a tour of the sea on a motor boat. Most of the points mentioned in this sketch were visited on one or both of these trips. I slept at the Dead Sea post, was entertained in the village of Mesra, waded in the waters of the Arnon, climbed to the spring at Engedi, explored the cave in salt mountain, bathed in the sea, and slept at its base. The last trip north from Salt Mountain to the mouth of the Arnon was a memorable one—at least for some members of our party. The sea was far from "dead." There was a high wind and the waves were violent. Salt water spray splashed over us, the boat rocked violently as wave after wave attacked it. One third of the members of our party solemnly decided that if they lived to again see shore they would never again tour the Dead Sea. They sought to do the impossible as one after another emptied the contents of their stomachs over the sides of the boat,—for there were no fish to feed. Those folks were desperately sea-sick. The storm subsided as suddenly as it came on and the sick were entirely recovered after an hour's wading in the refreshing Arnon.

Millenniums have passed since the first waters rolled down the Jordan valley. During these thousands of years the Dead Sea has constantly received the refreshing waters from the surrounding hills. How like many of our lives! There is constantly flowing into them a stream of rich blessings. We receive them with gratitude but there is never a blessing given out. We pride ourselves in the greatness of our knowledge and experience but there is no out-flowing stream of lifegiving energy. How like the Dead Sea in our fruitlessness! On the shores of our lives there often stand ruins of possibilities of greatness and we joy in them but we fail utterly in making a definite contribution in the present day. How like the Dead Sea in uselessness are many individual lives and church groups!

THE OLD TURKISH CAPITAL

J. E. Brunk

It has been said that a city as favorably situated, from the standpoint of commerce and trade, as Constantinople Turkey, should be a rival in size and industries to New York City. From the standpoint of age it has every advantage, dating back to ancient times. It is in the gateway between Europe and Asia; the main junction of the Berlin Bagdad Railway; and on the thoroughfare of all maritime trade between the rich wheat and oil fields of South Russia and the rest of the world. In spite of all that, it is not a booming busy metropolis, but is rather a backward crumbling city of scarcely a million with very little manufacturing or exporting.

Advantages are often accompanied with

disadvantages and so in this case. While the situation is good, the circumstances are not. The government being Turkish has its pernicious influence, but this is by no means the whole trouble. The war demon is the potent factor in hindering the development of the city. "Wars and rumors of wars" have been in progress in those lands all through the ages. The great pity is that the so-called Christian nations are to blame for these conditions, for most all the leading nations of Europe have at one time or another been striving for political influence in Constantinople.

Its population is extremely cosmopolitan, perhaps more so than any other city of the world. If you were to station yourself on one of its prominent street cor-

ners, you could see citizens from most of the prominent nations of the world pass before you. At one time the American Y. M. C. A., of that city had twenty-three different nationalities represented in its membership. This being the old Turkish capital you naturally find the Turks

teen towers, of which some ninety are still standing in a dilapidated condition. These are for the most part square, the rest being round or octagonal. The outer wall, thirty-one feet high, was flanked with seventy-eight towers, of which about seventy remain. This massive work

huge hinges. Then the slow camel caravan was the train that entered those walls; now the Oriental Express from Paris. Then the mote some sixty feet wide, and from four to thirty feet deep, was full of water; now it is devoted to vegetable gardening. Then these brick and stones guarded the enemy; now they are being used in building homes to shield from the elements.

Aside from these exterior walls one finds most of the streets through the residence part of the city walled up on either side some six or eight feet. This is not unlike most cities in the East. How unsightly such walls make an otherwise attractive place! We often saw through an open door into the yard of a fine residence when our eyes were greeted with beautiful flowers and shrubbery, but from the street the view reminded one of some prison! It is common to see dressed and polished marble blocks from some former architectural structure, in these rough defensive walls. Even tombstones from some earlier generation are to be found serving the same purpose! To prevent thieves from climbing over such barriers, sharp pieces of glass are to be found set in mortar on the tops of the walls!

A third precaution is used in many of the residences to keep out all possible intruders, which tends to make the homes still more like our modern prisons; namely, all the windows of the first story are covered with heavy iron bars! Think of calling such a place home! How imperiled a family from over there would feel if placed in one of our American homes!

This is not enough to make those folks enjoy their slumbers, because in most sections of the city a night watchman is employed to make regular beats through the streets, stamping his heavy club on the stones as he goes. Then in case of fire his doleful plaintive voice can be heard echoing through the quiet streets.

The presence on almost every hand, in and about the city, of old tombstones is a



Part of the Old Wall Around Stamboul

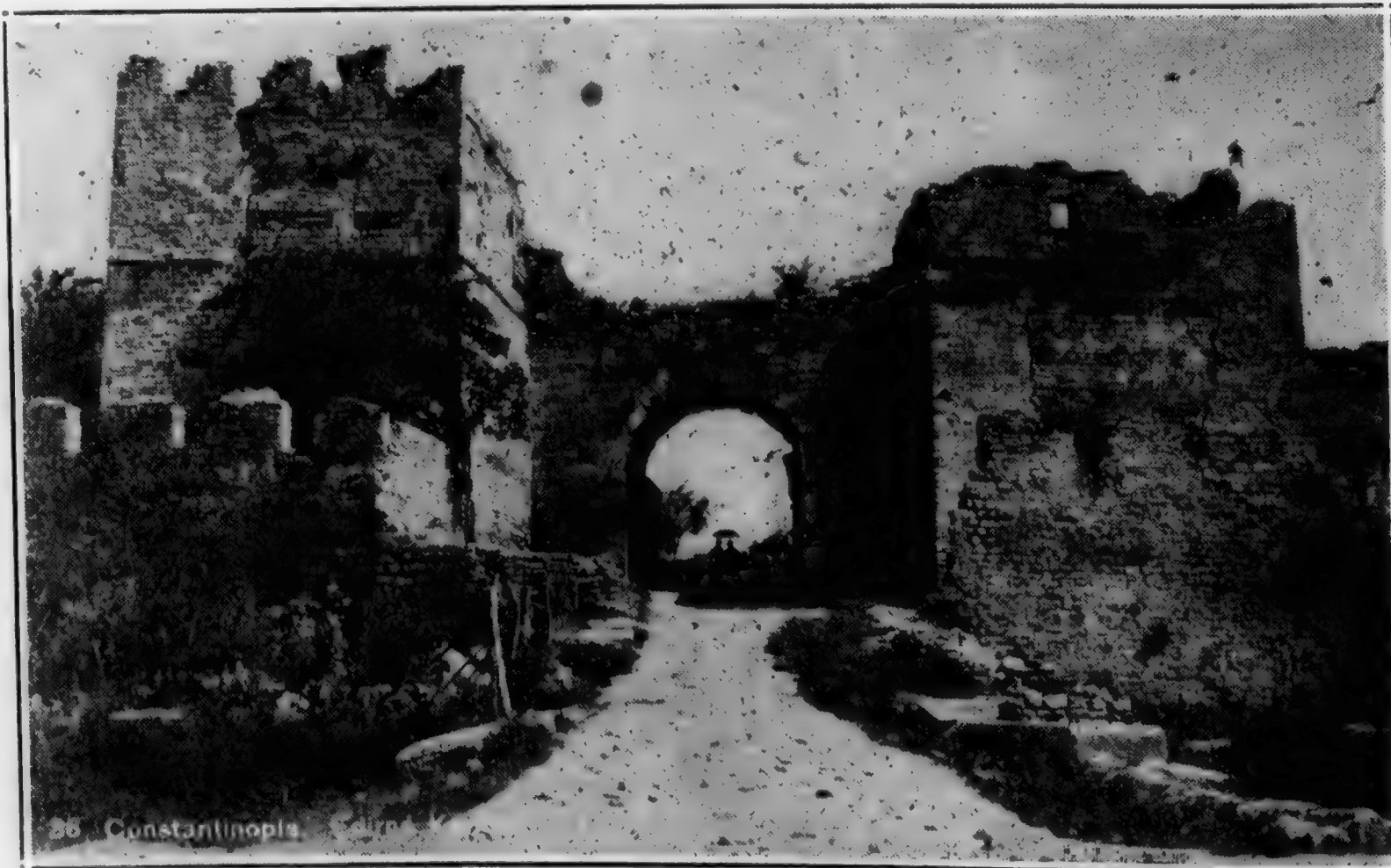
in majority, a distinguishing feature on the street being the red fez of the men and the black veil of the women.

The modern city has of course many times outgrown that earlier one (old Byzantium on the Hellespont, relatively speaking only a few miles above ancient Troy) which included only the small peninsula lying between the Golden Horn and the sea of Marmora. This part of the city was defended against conquering armies, by two light sea walls and a third one on the land side. The two former are torn away at most places but the latter is pretty well intact for the entire five miles. Though somewhat tiresome a group of relief workers, including the writer, thought it well worth the trouble to tramp the entire distance along this old wall. Starting at the sea of Marmora we first viewed the "Seven Towers," which was the citadel in an earlier day. The massive walls are in a good state of preservation, but only four of the seven towers are standing at present. This heptagonal fortification served the purpose of fort, treasury, and prison at different periods since its erection. At present it is used by a carpet company as a place to treat new oriental rugs to soften the colors and give them an oldish appearance, thus making them more attractive to western buyers. We saw hundreds of rugs that had been washed and scrubbed, lying on the grass to dry. This is followed by a singeing and brushing; rather a hard usage for a new carpet.

From the Seven Towers a double line of walls extends across to the Golden Horn. The inner, some thirty-six feet high was flanked with one hundred six-

was formed out of brick and stone and represented an enormous amount of labor. These walls were originally pierced with seventeen gates, some of which were used only for military purposes. It was through one of these gates that the conquering Mohammed the II entered the Christian city in 1453, and each succeeding Sultan as he entered the city on the way to the Palace.

As we gazed on that relic of ancient times we were made to think what a change has come about in those lands. Then the doors were carefully guarded by day and securely barred by night! "Friend or Foe?" was always asked before the traveler could pass the portals; now they stand ajar, no more creaking of those



A Gate in the Old Stamboul Wall

constant reminder, to a citizen from a new country like ours, that he is in an old inhabited place. It must be remembered that in this very city generation after generation lived and passed for thousands of years. Frequently what should be a lawn for a private dwelling, is devoted to graveyard purposes. The available ground around most of the numerous Mosques (Turkish Churches) is covered with curious gravestones. In addition, acres and acres of land adjoining the city are literally covered with these unsightly objects of all sizes and shapes. Contrary to the custom in this country of keeping such grounds well kept and attractive, there they are neglected and repulsive. Weeds, briars, thistles, trees, etc., grow unhindered, while the old tombstones lean in almost every direction of the compass. No system or order in arranging graves is evident.

I well remember what I saw one evening when I walked over the hill from a main street. There before me was a little mound of earth which had been placed over a departed person that same day. With the fresh earth some human bones were to be seen which had been unearthed in the process of making the grave! A stone taken from some other grave sufficed for a memorial!

Another feature of the city which reminded me that he was not in New York or Chicago was the numerous steep streets. Part of Constantinople is built on the steep banks of the Bosphorus. Instead of cutting down hills and filling up hollows, the narrow side streets are formed with large cobble stones into huge stairways. People living along such streets are obliged to carry everything to and from their homes. This is not such a great handicap in the East where much of the merchandise is transported on the backs of men.

The "Hymal" is the transfer wagon of the East. He has a curious saddle, made of wood and leather, which is strapped across his shoulders. His load is placed in position by another person. It is a common sight to see these humble burden bearers wend their way through a crowded narrow street, with huge drygoods bundles, boxes, barrels, or articles of furniture on their back! No chance to rest until the destination is reached! Carrying loads like beasts is all the hymal does from morning until night, day in and day out, all through his life. The burden of the Orient! With this mode of transportation there is little need for traffic regulations.

With poorly arranged streets it is only natural to find inadequate sewer and water systems. Trenches cased up with loose stones answer for the former, and of course give ample room for seepage. On hillsides the waste often breaks thru to the surface and flows for blocks through the streets, not only making walking diffi-

cult and unpleasant, but polluting the air. How we wished for hard rains to drench the streets, but they were scanty! The fresh breezes from the Bosphorus no doubt go a long ways in warding off epidemics. The water supply is too scanty to be wasted on the streets. It is not even piped to many of the poorer sections of the city, thus necessitating the old custom of carrying water. Large pigskin bags strapped across a donkey's back suffice for a water wagon. I well remember a public water spigot we had to pass every day on our way to work. There we would see dozens of men, women and children awaiting their turns to fill their vessels. Since the days of the Standard Oil Company in those parts, the cheap five gallon gasoline tins (in which most of the gas is handled in the East) have taken the place of the old water jars and pig skins, for carrying water. There was usually some boisterous disputing and earnest gesticulating. One morning several came to blows, when a Turkish gendarme (police), made his appearance, struck one across the head and gave another a push sending him sprawling over the long row of cans. Thus the

order of turns was changed and the dispute settled for a time at least.

Another curiosity on the streets of that city was the fire brigade. A good fire force should be a vital factor of a city of that size where many of the houses were old wooden structures. Fires were quite frequent too, seemingly a weekly occurrence. It has been said that the fires are so telling that the city must be rebuilt every twenty years. I would not have been able to tell what the native fire force was had I not been told beforehand what to expect. It reminded me somewhat of a ball team hurrying out for a game. A dozen or fifteen men all dressed in striped suits, bareheaded and barefooted trotting along the streets with a small hand pump carried on the shoulders of four men, made up the procession! No wonder whole sections of the city are wiped out when a raging fire gets started! The water supply is inadequate. We witnessed a sweeping fire in the Christian section which put over a thousand families on the streets! Conditions would be worse were it not for a modern fire outfit of the British army of occupation.

Biglerville, Pa.

OLD SETTLER STORIES

The Kurtz Family

C. Z. Mast

Where the Millcreek, in the old historic county of Berks, joins the Tulpehocken, on whose banks lived the early ancestors of the Kurtz family in America, just east of Stouchsburg, where the William Penn Highway crosses the stream, is the real heart of the Tulpehocken region. Here was Lonhardt Reith's land. The later Reith (Reed) homestead built of stone, which sheltered several generations of the pioneer's descendants is still standing. The mill and the church are both gone. The site of the latter is marked by the cemetery, in which are buried six generations of Reiths, and the eldest son of Conrad Weiser (the father of whom was a well known liberator, diplomat and interpreter).

At the Reith homestead the Tulpehocken curves to the north, through the original Kapp's meadows, then turns to the east through the Johannes Jacob Loesch tract on the northern bank of which stream, one of the original settlers had reared his home near a spring in 1723. Thirty years afterward, in 1753, as indicated by an engraved date stone in the gable end of the house, a large colonial stone house replaces the former log cottage.

This and the former house were frequently the lodging places of Count Zien-zendorf and the early Moravian bishops and missionaries during the period of their early work among white settlers and the Indians. The diaries and records of these zealous religious workers during the colonial period, preserved in the archives of their church at Bethlehem, Pa., are full

of incidents connected with this, the historic Kurtz homestead. The first occupants were converted to the Moravian faith in one of the first itineraries of these missionaries, and they must have been hospitable hosts as their names are often mentioned in the tales of other travelers. When their own race was run they were laid to rest in a private burial plot on a sloping hillside back of the homestead, but the epitaphs have become obliterated from their limestone markers.

Kurtz Burial Plot

In 1764 the farm homestead passed into the hands of Johannes Kurtz, comprising of 200 acres having purchased it from Adam Losh (Lesh) whose father, Johan Loesch, had erected the previously mentioned house on the old homestead in 1753. This house has been visited four times by the writer since 1909 on the occasions of historical research work. The house is built of stone and is in good condition today and the wall will be good for another century. This land Johannes Kurtz, in about 1780, divided into two tracts, the deeds calling for 101 and 120 acres respectively. The inscription on his tombstone, in the same little cemetery mentioned above as being the resting place of the Moravian converts, is quite legible. This is what it says: "Denkmal von Johannes Kurtz. Er war geboren in Europa in der Schweiz und starb in April 1796 alt 74 jahre." By his side sleeps Betty Kurtz, his wife and a number of his descendants and relatives. The Kurtzes oc-

cupied the farm for a century and a half. It was recently sold and transferred to another family.

The Old Canal Lock

of the Union Canal, now no longer in operation, is seen just at the end of the lane which leads into the barnyard of the Kurtz homestead. It is built of huge sandstone and the writer was told by an aged member of this family how the little tots on these premises for several generations would stand on the garden fence and watch the boats being towed into the immense lock, after which the monster water gates were closed behind it with the creaking and grinding of the wheels and chains of the machinery. Then the flood gates that held the water of the canal back on a higher level were slowly opened by another set of wheels and chains and pulleys and finally the boat was raised to the level of the canal ahead of it. Undoubtedly those little tots often smiled at the merrymaking of the lock tender or the crack of the mule driver's whip as it wakened the echoes of the valley.

This canal presented quite an engineering feat for engineers of more than a century ago. It however attracted such men as President Washington (himself the head of a similar canal company in Virginia) and Robert Morris the financier, and Tench Francis of Philadelphia, the agent for Penn's estates. These men came on an inspection tour to this Tulpehocken Valley as early as 1793 after the first locks of this canal summit were built. Other eminent visitors came also into this valley within sight of the early Kurtz home. Among them was General LaFayette while on his way to York, Pa., after he had received a wound in the Battle of Brandywine which was nursed by the Moravian nurses at Bethlehem, Pa., in the winter of 1778. John Penn a grandson of William Penn and a son of Richard, one of the proprietaries of the province, rode into the nearby town of Womelsdorf on horseback on April 9, 1788. President John Adams passed through Tulpehocken Valley with sixty-four delegates, twenty-six of whom had been signers of the Declaration of Independence. Alarmed by the approach of Gen. Howe toward Philadelphia, Sept. 19, 1777, important papers of the treasury and war offices were being shipped to Bristol, and Congress followed in flight via Trenton, Easton, Bethlehem, and Reading. Adams writes, "In order to convey the papers with safety which is of more importance than all the members, we were induced to take this circuit which is near 180 miles, whereas, this town, (York) by the direct road is not more than 88 miles from Philadelphia. This tour has given me an opportunity of seeing many parts of this country which I never saw before."

President Van Buren on June 25, 1839, traveled over the Harrisburg Pike near the Kurtz home while enroute to Reading. "The President traveled in a carriage ac-

companied by one of his sons, and attended by two colored servants, one driving his carriage and the other riding horseback."

Ancestral Setting

We shall endeavor to give an account of a few Amish Mennonite pioneer families of the early Kurtzes in America, and especially this branch of the Tulpehocken region. The writer's deceased grandmother often related her recollections as a little girl when her parents and relatives would visit among members of the Tulpehocken meeting. After the first home was visited then that family would proceed along to the next place and the same would be repeated with second and third parties, and frequently more, until the visiting tour was ended. This was the olden time method of associating and is still worthy of commendation. Many of the social instincts of our early pioneers are lost to the generation now living. What now follows will be an endeavor to trace the lines of descendants that have come from the ancestral stem of the Kurtz family of Tulpehocken valley.

Stephen Kurtz the ancestor of this prolific family was born in Switzerland where he lived all of his life. Among his children were two sons, Johannes and Christian, who came to America. The latter came a number of years earlier than the former. He located in Tulpehocken township, Berks Co., Pa., where he was a taxable in 1759 paying three pounds federal tax in that year. He had a son Stephen, now buried near Moyerstown north of the pike.

Johannes Kurtz, son of Stephen of Switzerland, was a native of Switzerland and came to America in the ship Anderson, landing at Philadelphia September 27, 1752. He became a resident of the early Northkill settlement of Amish Mennonites in 1757. His wife Betty Richenbach died in February 1796, aged seventy-three years, and was the mother of the following children: I. Jacob, who settled in the vicinity of Ephrata, Lancaster County, Pa. His children were, John, Jacob, and Nancy who married to John Kurtz of another branch of the family in Comru township and founded the Kurtz House, a large country inn. II. John, settled in Lancaster County. Stephen lived at one of the homesteads for some years and then removed to Mifflin County, Pa., where he died. III. Adam, married to Anna Mast, a daughter of Bishop Jacob Mast 1738-1808. IV. Eochley married and had offspring and lived in Lancaster County. V. — — — a daughter was married to a John Forney who lived in Ontelaunee Twp., Berks County.

A number of Jacob Kurtz's descendants are affiliated with the Brethren Church. Nancy Kurtz, daughter of I. Jacob Kurtz, who married John Kurtz of near Shillington, Pa., has numerous descendants. Among them was one familiarly known as "Creek" Johnny Kurtz. A grandson is

living in Morgantown, Pa., known as Charles K. Huyett.

II. John Kurtz had children, viz.; Christina, the writer's great-grandmother, on his maternal side who was married to Henry Zook; Christian, married to Nancy Umble; Jacob, married to Catharine Kurtz; Catherine married to Jacob Zook; and Elizabeth, married to John Umble.

III. Stephen Kurtz who moved to Mifflin County and located about a mile north of Belleville, Pa., was married to Veronica Hertzler, a granddaughter of Bishop Jacob Hertzler, 1703-1786, a native of Switzerland. Their children were John, Elizabeth, Jacob, Fanny, Stephen, Martha and David, who was the father of Adam K. and David Kurtz of Smithville, Ohio. The former died about one year ago, and was for many years a contributor of religious writings to our Church periodicals. There was also another child, Samuel, who was the youngest of eight in the family.

Another Pioneer Kurtz Family

is headed by Abraham Kurtz, a native of Germany, whose descendants are numerous in Mennonite and Dunkard congregations of Pennsylvania. He was a resident of Lancaster County at the time of his death and arrived in Philadelphia, Pa., Dec. 3rd, 1740, in the ship Robard and Alice. He had two sons by his first wife named, Christian and Eochley, both married and had offspring. Abraham Kurtz revisited Germany and there married his second wife, Barbara Bolinger. With her he returned to America, arriving in Philadelphia September 15, 1749 in the ship Phoenix. Their children born are, I. Abraham, born July 5, 1753, married to Barbara Ritter. Both resided at time of death in Comru Twp., Berks County. Their children were, Mary, married to David Mast; Susan to Christian Mast, whose offspring in 1911 was 309 families; Christian, died single; Abraham, married and had offspring; Sarah, married to Jacob Kurtz; John, married to Nancy Kurtz; Elizabeth, married to Jacob Yoder; Catherine, married to Nicholas Yoder. Catherine born April 30, 1793, and died February 12, 1885, leaving at the time of her death eighty-two living descendants and twenty-seven dead.

Continuing with the list of Abraham Kurtz's children as descending from the second marriage after he returned to Germany and came back to America again we have: II. John, married to Bertha Garver; III. Peter, married to a Miss Plank; IV. Joseph, married to Fanny Miller. They lived in Somerset County, Pa., and had fifteen children; V. David, married to Barbara Lapp; VI. Samuel, married to Barbara Showalter.

We have thus endeavored to give a brief account of the two distinct houses of Kurtzes as pre-Revolutionary War settlers representing Mennonite pioneers. We may also state that Bishop Jonathan Kurtz of Ligonier, Ind., descends from

a German immigration of the early part of the nineteenth century whose progenitor was David Kurtz, having settled in Indiana and died there.

The name Kurtz is ancient, the following is taken from the Escutcheon Book and the family record in the library at Vienna, Austria. "Julia Kurtz from Riccardia, about 790 had married Bertrande de Vanneres, a distinguished and experienced warrior and chief counsellor of the city of Wangen in Upper Swabia and was at this period appointed by Charles the Great, King of France, who enlarged the city and surrounded it by high walls. Bertrande de Vanneres died A. D. 832 and left two sons named Winfred and Herbert, who bore the same escutcheon."

William Penn's son transacting business with a Kurtz

This we find in an article in Vol. 7, of Haz. Reg., p. 150, of a reply made by Kurtz, a Mennonite, in 1720, to an offer of 1000 acres of land, offered to an influential member of the Amish faith by the one of the proprietaries. Kurtz refused

the grant saying, "It is beyond my desire, also my ability to clear. If cultivated, it would yield more than my family could consume; and as the rules of our society forbid the disposal of the surplus, I can not accept your liberal offer; but you may divide it among my married children, who at present reside with me." This individual claims absence of avarice which was prevalent in early German-Swiss life.

The writer has now endeavored to give a brief account of the several distinct houses of Kurtzes whose ancestors were Mennonites. A dozen or more of other non-Mennonite pioneer settlers could be dealt with if space would permit.

The descendants of these early Mennonite pioneers of the Kurtz family have now come down to the seventh generation, and in some lines the eighth generation, and while we have several families fully traced out in a few genealogies, it may easily be reckoned out that if all lines were followed out to the present day the descendants' names would run up to a list of over twenty-five thousand.

will turn now to discuss these various classes of homeless children who are dependent upon charity for a chance in life.

1. Destitute and Homeless Children.

"It is a cardinal principle of public and private charity that the family must be held to its task and responsibility by all available means, so long as it can possibly serve its functions; that parents and relatives should not be bribed by charity to neglect their own flesh and blood." But there are circumstances in which children must perish or suffer moral ruin if they are not protected by the community. "The events which make family support impossible or undesirable are the desertion or exposure of offspring, the death of parents, the unfitness of parents through immorality, cruelty, or crime, for the care of their children; the impossibility of giving maintenance, as in the case of some half orphans. The methods adapted to these various conditions must be treated separately." Henderson.—Defectives, Dependents, delinquents, p. 103.

An orphan is one whose parents are dead; and not one who has been deserted or taken by legal process from his home. The method generally adopted in dealing with orphans who have been left to the community is to find the nearest relatives of the child and try to persuade them to take the child and bear all responsibility for his welfare. When this is impossible a good foster home for the child is found as quickly as possible.

In addition to orphans there are children who are taken by legal process from homes, which, for the reasons mentioned above, are unqualified to care for the children. Such cases are fairly numerous, especially in large cities. The superintendent of the Children's Aid Society of Toronto told me that they have to deal with several such cases nearly every week. Children taken in this way are given to foster parents just as soon as worthy ones can be found. A great deal is being done by the Children's Aid Society for these unfortunate children. "During the year ending Sept. 30, 1921, the Society has received and investigated 1,425 complaints regarding children who were neglected or cruelly treated involving the interest of 2,823 children." Only 98 of these were made wards of the Society. In all cases children are not kept in the Shelter on Simes St. any longer than is absolutely necessary. This is illustrated by the following figures: During the year ending Sept. 30th, 1921, 402 children were cared for in the Shelter representing only 15,820 days in residence, or less than 34 days per child. Children that can be recommended to foster parents are disposed of in that way as quickly as possible.

2. Children of Unmarried Mothers.

These unfortunate individuals present a very difficult problem to the community. We are not only required to care for the children, but also to hold the guilty parents to their responsibility in a way that

CRYING CHILDREN

Ivan Groh

(Continued from last month)

We concluded above that every child has certain organic needs, needs which arise from the constitution of his being such as hunger and love, and that he needs a healthy environment, the kind of external influences and stimuli which will bring him into the proper understanding of and relationship to the world and God. But how can these needs be best supplied? Which of the various methods that have been tried is best adapted to the case? The florist who wants to grow flowers under glass has sense enough to know that to make a success he must give the green-house plants the conditions which produce the desired results in nature. Perhaps this much can not be said of many of the philanthropists of the past. To know how to take care of needy children we must know what conditions produce the right kind of men and women in nature. How are socially efficient individuals brought up? Is the Greek system, whereby the children are the possession of the state, the best? Or is the home the better place to raise children? Is it by institutional or by parental care that good men and women are produced? All are at once agreed that the home is the ideal place for every child.

Why is a home a better place for children than an institution? It is because the former is better fitted to provide the child with all his needs than the latter. True, an institution can feed and clothe and protect the child, and perhaps better than many homes. So too an institution under careful management can school the child and teach him a trade. But there is one thing which a home alone can give.

No institution can supply the parental and family love which the child needs. Mother and father are absent, and the children are inmates, not brothers and sisters. Attempts have been made to make homes of such institutions, but it has always failed. Love cannot be bought on the market and be distributed to the children. A place to live, enough food to sustain the physical life, a father and mother, brothers and sisters constitute a better home than any institution can ever hope to be. Children naturally want their parents and the rest of the family. After careful investigation it was found that a large proportion of the children in New York institutions should have been in their homes. Mr. Prentice Murphy tells us that as a result of this investigation the admissions to institutions in one year were reduced from ten to four thousand. Children in their homes were found to be equally good in health and did better in the schools. According to this the number of children in institutions and foster homes should be greatly reduced. "It is to be hoped," said Mr. Murphy, "that the day of extensive institutions is over."

This limits our attention, then, to those children who have no homes or whose homes are not able, for other reasons than poverty, to care for them. Poverty should never separate children from their parents. It has been found less expensive and better in every way to take care of children in their homes than in institutions. But there are a few children in every city, and occasionally elsewhere, who must be cared for by child relief organizations of some kind or other. We

will not encourage crime or endanger the moral standards of the community. Illegitimacy is a serious problem in all countries, and has tried to the limit the welfare workers and law makers who are still searching for better ways of dealing with this kind of crime.

We are interested to know the best way to care for the child and still not encourage immorality. It is commonly recognized that the unmarried mother must receive some protection in the time of her extreme disgrace. An occasional woman, like Hawthorne's hero in *The Scarlet Letter*, can nobly bear her shame, but the larger number are liable to drop out of respectable society and try to hide their shame with more sin, or succumb to insanity, or end all with suicide. France, at one time, undertook to relieve such mothers of their infants so that they could go free. Nurseries cared for the children and the guilty mothers did not need even to show their faces. It was soon found that the birth rate among unmarried women greatly increased, and illegitimacy came to be looked upon lightly. A similar experiment was tried in England and with the same disastrous results.

At present in this country the guilty parents are required to bear some responsibility for the child. The father is found if possible and is forced to help support the child. In most cases however the welfare of the children has to be looked after by charitable societies. When children are left in this way they are treated in much the same manner as are other dependent children. They are given to foster parents as quickly as possible, but the natural parents of the child are still required to pay a sum stated by the laws of the country for the support of the child.

(Concluded next month.)

THE BOK PEACE AWARD

The first announcement is made of the conditions of the hundred thousand dollar award created by Edward W. Bok for the "best practicable plan by which the United States may cooperate with other nations to achieve and preserve the peace of the world."

In making the first public statement of the Award in early July, the Committee in charge of the Award stated that the conditions would be announced within a few weeks, or at some time before August first. All plans received by the Committee up to now have been returned to the senders, who have been notified that they will receive copies of the conditions when published.

The conditions define broadly the scope of the plan sought, as follows: "The winning plan must provide a practicable means whereby the United States can take its place and do its share toward preserving world peace, while not making compulsory the participation of the United States in European wars if any such are, in the future, found unpreventable. The

plan may be based upon the present covenant of the League of Nations or may be entirely apart from that instrument."

The conditions set forth that the competition is open to every United States citizen, whether by birth or naturalization. Plans may be submitted not only by individuals, but also by organizations, national, state or local.

Every plan submitted must be accompanied by a summary of not over five hundred words. The total length of the paper, exclusive of the summary, is not to be over five thousand words. Manuscripts must be typewritten.

Manuscripts must not bear the author's name, or any identifying sign. Each manuscript must have attached to it a plain sealed envelope containing the author's name and address.

All plans must be received at the offices of the American Peace Award by midnight on November 15th next.

The names of the Jury of Award will be announced as near September first as possible.

It is possible that in addition to the main award of one hundred thousand dollars, several smaller awards may be made. The Jury of Awards may select a plan which is a composite of the best plan and of ideas or sections taken from each of several other plans. If the Jury decides to select a composite plan of this kind, there are also offered by Mr. Bok a second, third, fourth and fifth award of five thousand dollars each, for any plans or portions of plans used by the Jury in a composite plan. If, however, the Jury of Award accepts one plan in full, making no additions to it from other plans, no subsidiary awards will be made.

The main award of one hundred thousand dollars is to be made in two payments:—fifty thousand dollars (\$50,000) will be paid to the author of the winning plan as soon as the Jury of Award has selected it. The second fifty thousand

dollars (\$50,000) will be paid to the author if and when the plan, in substance and intent, is approved by the United States Senate; or if and when the Jury of Award decides that an adequate degree of popular support has been demonstrated for the winning plan.

The above is merely a summary of some of the principal conditions. All contestants should have the conditions in full, which after July 25th, may be obtained on request at the office of the American Peace Award, 342 Madison Avenue, New York City.

AN INTERESTING REPORT

(Concluded from page 267)

60 per cent of alcohol by volume and also chloroform, ether, and red pepper was claimed to be a panacea for internal and external use and a cure for diphtheria, rheumatism, la grippe, and all aches and pains. Many of the mothers took patent medicines for their supposed help during childbirth. Even after the medicines had been analyzed and declared misbranded by the Federal Government, they continued to be used widely.

The report recommends as the most immediate need of the mountain mother a rural public health nursing service, so that instruction on maternity care and also on the care of babies can be brought to the mother in her home. Other recommendations are "hospital service which would provide for maternity cases, medical care available to every home in the area; a full-time county commissioner of health and regulation of the practice of midwifery."

But the greatest need of all, and this is quite aside from the recommendations made by the report, is a saving knowledge of the Gospel of Jesus Christ. Can not the Mennonite Church be instrumental in helping this need?



Kurtz Homestead, Womelsdorf, Pa. See page 273.

THE SPIRIT OF REAL EDUCATION

Submitted by L. C. Miller

And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; That your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew. For had they known it, they would not have crucified the Lord of Glory. But, as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, But God hath revealed them unto us by His Spirit: For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: Neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.—Bible.

Limon, Colorado.

OUR NATIONAL BLOT

(The editor is in receipt of the following letter from the Principal of Tuskegee Institute.)

Dear Sir:

I send you the following information concerning lynchings for the first six months of this year. I find according to the records compiled by Tuskegee Institute in the Department of Records and Research, Monroe N. Work in charge, that in the first six months of 1923 there were fifteen lynchings. This is fifteen less than the number 30 for the first six months of 1922 and 21 less than the number 36 for the first six months of 1921.

Of those lynched, two were whites and thirteen were negroes. One of the latter was a woman. One of those put to death was charged with the crime of rape. The other offenses charged were: murder, 2; killing officer of the law, 2; wounding officer of the law, 2; no charge reported, 2; assisting man charged with rape to escape, 1; trying to pass for white, 1; resisting posse searching for man charged with rape, 1; participating in depredations connected with railroad strike, 1; cattle stealing, 1; trying to act like white man and not knowing his place, 1.

The states in which lynchings occurred and the number in each state are as follows: Arkansas, 1; Florida, 2; Louisiana, 1; Mississippi, 2; Missouri, 1; and Texas, 1.

Yours very truly,

R. R. Moton, Principal.

TOBACCO, TOMBSTONES, AND PROFITS

(Concluded from page 261)

to waste would make heat, light and power abundant and cheap.

If it were invested in traveling, the saving would be sufficient to enable everyone to see all America several times and take at least one trip around the world.

Figure it out for yourself. The ordinary smoker who uses cigars will burn up about a dollar a day, which is about \$1,000 every three years. If smoking, after thirty years, kills him, he will have wasted \$10,000. That is more than enough to buy a decent home, a good farm, or to see America several times and take a whirl around the world.

And, at that, the greatest loss is in health and life. The basis of all happiness is health. A sick millionaire is much worse off than a well garbage man. Sickness not only cuts off happiness but brings discomfort and pain.

Always remember that the tendency of tobacco is to destroy.

Don't be fooled by newspaper stories inspired by the tobacco interests about gentlemen 104 years old who attribute their multitude of years to the use of tobacco.

When whisky-selling was a legal method of getting a living you used to read the same kind of stories about centenarians who had drunk whisky since they were nine years old.

There is no doubt that some men have lived to be very old, notwithstanding the use of tobacco and whisky.

But they are entirely mistaken in believing that it was the tobacco or the whisky that helped them to live long. Here is one proof: Look for all those who were boyhood chums of these aged survivors of tobacco and whisky and who, like them, smoked and drank. Where are they? In graveyards. Tobacco and whisky helped to put the finishing touches upon them.

The one in ten millions or more who survives and reaches a great age, notwithstanding the use of tobacco or whisky, is

the odd one who, because of some peculiarity in his constitution, was able to generate an antitoxin that offset the poison of nicotine or alcohol. Each of us has the ability, to a greater or lesser degree, to develop antitoxins to meet our needs. Smallpox kills the Indian and treats the white man comparatively gently because it is a new disease to the Indians, to meet which they have not yet had time to generate proper antitoxins. The white man, on the other hand, has had time to develop antitoxins. Smallpox is no new disease to him. He has been familiar with it for centuries and, in the beginning, it hit him as hard as it now does the Indian.

Make no mistake. Tobacco is a poison that would not be urged upon you if there were not a profit for others in making you a victim.

Within my own circle of friends and acquaintances I have known many, or at least several, men whom it has killed.

I never met a tobacco-user who did not regret that he had formed the habit, but I never met a non-smoker who was sorry he did not smoke.

Isn't that significant? If tobacco is such a fine thing, why don't its victims rejoice? Why do not men like Woodrow Wilson hasten to acquire the tobacco habit? Think this over.

Youth is the dangerous age, as far as tobacco is concerned. If one can reach the age of twenty-five without smoking, the tobacco trust will have difficulty in getting him.

We are in the process of driving alcoholic beverages from the country. The death rate all over the country has taken a sharp drop to the lowest point ever reached. In my opinion the day is not far distant when we shall outlaw tobacco as we have alcohol. I believe tobacco shortens more lives and kills more people than alcohol ever did, not because tobacco is more deadly, because it is more widely used than whisky ever was.

We shall have better health, more happiness, longer life and more comforts when we cease wasting our money for tobacco and whisky. There are now plenty of persons who will hoot at this statement, but in a few decades there will be a hundred millions or so who will hoot at the present hooters.—The Dearborn Independent.

A mixture of honey and water is said to be effective as an anti-freezing solution in the radiators of automobiles. Ten pounds of honey with an equal amount of water is said to last through the winter and to be effective at a temperature as low as 20 degrees below zero.

The United States is the world's greatest fur consumer. Our people spent \$300,000,000 a year for furs. One-half of the finished product is produced from furs drawn from other parts of the world.

THE YOUNG PEOPLE'S MEETING

HOW TO WITHSTAND TEMPTATION.—Matt. 4:1-11; Eph. 6:10-18; Jas. 4:5-10.

Topic for September 9

MOTTO

"Resist the devil and he will flee from you"

MEDITATIONS ON THE TOPIC

I. **Temptation** is principally recognized by a soul who has some desire for freedom and deliverance. Those who have no conviction of what is right and wrong know nothing of what it is to be tempted. But when we know a thing to be right, and face the issue as to whether we shall do the right or the suggestion of the wrong, especially when there is something about our flesh that can be enticed, we are face to face with temptation. "Every man is tempted when he is drawn away of his own lust and enticed" (Jas. 1:14).

To be tempted is no sin. "Jesus was tempted in all points like as we are, yet without sin." He had flesh and blood and in that flesh lay the opportunity of Satan to appeal and entice. But Jesus ever recognized the source of temptation and the wrong of yielding, and used the weapons provided for man's defense to overcome. We who have a sinful nature and have been redeemed by the blood of Jesus and renewed by the Spirit of God have also temptations. Like our Master we can have victory over them by faith if we will resist them and use the means God has provided for our escape. Unlike Jesus we have all a sinful life to reckon with, but He has met that difficulty by the atonement and the gift of His Spirit. God's faithfulness toward us makes every provision for our escape, and if there would be more than we could bear, He does not suffer it to come without also providing the way of escape from it. If we know this and firmly put our trust in the faithfulness of God, we know that Satan must get back and give us our freedom to do the will of the Lord.

Beware of that delusion of Satan, that we can become so holy that temptations never come any more. Such heresy becomes the groundwork for all manner of fanaticism and sin so subtle that when the victim falls he is in danger of despair or unbelief. If we ever remember our nothingness and the sufficiency of Christ and follow His instruction to watch and to pray, there is perfect safety provided for us to the praise of our Lord and not for our own boasting.

II. **The Text.**—Eph. 6:10-18.—Here are the provisions for our defense. Every believer is exhorted to make use of them.

Matt. 4:1-11.—Here is our pattern for meeting temptation. Let us follow in His steps.

Jas. 4:5-10.—Here are the circumstances surrounding us and our order of instructions. Shall we heed them?

OUTLINE STUDY

I. What We Should Know

1. About Ourselves

- (a) The flesh is weak.—Mk. 14:38; Rom. 7:18-21.
- (b) We are subject to temptation.—Rom. 8:18; Jas. 1:2, 12.
- (c) The sin principle is still in us tho victory from God keeps it in subjection.—I Jno. 1:8; Rom. 8:13; I Cor. 9:27.

2. About the Devil

- (a) He is seeking to devour.—I Pet. 5:8; Rev. 12:4.
- (b) He is strong and wily.—Eph. 6:11, 12; II Cor. 2:11.
- (c) He is no match for God.—Lk. 11:20-22; Heb. 7:25.

3. About God's Grace

- (a) It is sufficient.—II Cor. 12:9; I Thes. 5:23, 24.
- (b) It enables us to reckon ourselves dead unto sin.—Rom. 6:11, 12; Gal. 6:14.
- (c) It furnishes a constant cleansing.—Jno. 1:7.
- (d) It provides the power of the Holy Spirit.—Rom. 8:1-4, 13; Gal. 5:16, 17.

II. What We Must Do

- 1. Watch.—I Pet. 5:8.
- 2. Pray.—Heb. 4:15, 16.
- 3. Trust.—I Pet. 5:9; I Cor. 10:13.
- 4. Obey.—I Pet. 5:5, 6; Gal. 5:16; Jas. 4:7.
- 5. Use God's Armour and Weapons.—Eph. 6:14-18.

SUGGESTIVE ASSIGNMENTS

For Children

- 1. Textword, "Tempt"
- 2. Resisting Temptation Through Jesus' Power.

For Young People

- 1. How a knowledge and Spiritual understanding of the Word Help in Temptation.
- 2. The Need of Standing in Grace for a Successful Victory over all Temptation.
- 3. Practical Things to Do Concerning Temptation.

For Older People

- 1. Temptation Turned to Joy and Blessing.
- 2. God's Faithfulness Our Confidence in Temptation.

PERSONAL THOUGHT

May God grant us grace to meet every form of temptation. He will do His part if in humility and faith we do ours.

SEED THOUGHTS

"But remember we have the same natural body that we had before (Before conversion), and the same natural mind, both of which we inherited from Adam. All that is human about us we guide and govern by the power of the Holy Spirit. Because we are His, He gives us power and wisdom to control and subject the mind in its various operations, and the body in its senses and appetites, to His

glory. We are "strengthened with might by His Spirit in the inner man" (Eph. 3:16). The new man "which after God is created in righteousness and true holiness" (Eph. 4:24), is on guard for the soul's safety with the whole armour of God upon him. The subtle tempter who understands the workings of the mind far better than any psychologist, presents a dishonest deal, a fashionable dress, self praise, anger, envy, scorn, a jest, filthy communication, etc. The "new man" cries "No."—While through craftiness of Satan the unwary soul is often made the victim of the temptation, the watchful, consecrated child of God will become more and more secure against the wiles and power of the devil. Praise fills the soul and there is no inclination or room to "give place to the devil."—Temptation, in Bible Doctrine.

God is better served in resisting a temptation to evil than in many formal prayers.—Sel.

GIVING OUR SERVICE AND SUBSTANCE TO EXTEND THE MISSIONARY CAUSE.—Phil. 2:19-30; 4:10-19.

Topic for September 16

MOTTO

"Be ready to every good work."

MEDITATIONS ON THE TOPIC

I. **Giving for the Missionary Cause.**—Substance represents work. Work if done in the name of Christ is a service to Christ. Whether we labor and gather substance to the glory of God or whether we labor in some service which produces no money or property but simple increase in the feeding of hungry souls or the comfort and relief of needy ones, it can and may be done in such a spirit and motive that it will build up the Cause of Christ and extend the service of missions.

It is impossible to give exclusively of substance and not also give some form of service, not material. We cannot discharge duty to missions by turning over a few dollars or even hundreds of them and leave it at that. For no gift given to the Lord should be without consecrated thought and prayerfulness that it might be given in the right manner and to the place where God can own and bless it. If we have such a concern for the cause to which we are prompted to give we have not completed our work without praying earnestly for the mission which we are serving. And if we pray for a cause and find some service that we can render otherwise besides material gifts, even if it be the writing of letters or articles or the speaking of encouraging words to the ones we can help, or to others we might interest, we will do it. And if it means the giving of our life in the service to go and teach and help in a personal way, how gladly should every consecrated child of God enter into the service which God calls them to give.

Our giving to missions should be to the

end of extending the cause. To help the worker on the field enables him to extend the work. To put means into his hand to help the needy either in supply of bodily needs or of spiritual needs, is likewise extending the cause. To give our service of body or talents in a way that wins souls for the Master and shows forth His Spirit to the world is a direct extension of the missionary cause.

II. The Text.—Phil. 2:19-30.—This passage gives the example of two characters who gave their service. One especially in the work of teaching and the other directly in bringing necessary provision for the needs of the missionary. It likewise shows how a congregation was serving through their representative who bore their provisions to the worker.

Phil. 4:10-19.—This passage especially commends the congregation which sent the worker and shows how God accepts such fruitfulness and blesses those who engage in the work of giving their substance.

OUTLINE STUDY

I. First, Giving Ourselves

1. Unto him who died for us and rose again.—II Cor. 5:14, 15; I Pet. 4:1, 2.
2. A living sacrifice.—Rom. 12:1.
3. For the glory of God.—I Cor. 6:19, 20.

II. Our Service

1. Of prayer.—Col. 4:12, 13; Rom. 15:30-32.
2. Of Teaching.—Col. 1:27-29.
3. Of ministering to necessities.—Rom. 15:25-28.
4. Of example.—II Thes. 3:9; I Cor. 11:1; Matt. 5:14-16.
5. Of suffering and death.—Rom. 16:3, 4; Phil. 1:12-20.
6. In Various Ways.—Rom. 12:6-8; I Tim. 4:13-16; Acts 16:4, 5.

III. Our Means

1. For the needs of Missionaries.—Phil. 4:14, 18.
2. For the needy whom they serve.—II Cor. 8:1-4.
3. For the furthering of the service of Missions.—Rom. 15:24; III Jno. 5-8; II Tim. 4:13.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Service"

For Young People

1. The Gift of Ourselves First.
2. Our Personal Service in the Mission Field.
3. Uses for Our Substance in the Mission Cause.

For Older People

1. The Service of Suffering.
2. The Service of Prayer.

PERSONAL THOUGHT

In whatever way God gives me the gift whether in material things or in gifts of mind or body, I should be ready to serve to His glory.

SEED THOUGHTS

"The missionaries upon the field, the missionaries in prospect known as 'volunteers,' the workers at home bearing 'the burden and heat of the day,' fathers and mothers and sons and daughters, every member in the Church in whatever capacity his service may be, from the time we enter the Christian service until at the bidding of the Master we lay our armor down to join the triumphant hosts in glory, this burden for the eternal salvation of all people should rest heavily upon

all members. Under such a burden, with the feeling of 'The love of Christ constraineth us' all may be expected to be found faithful at their respective posts of duty, and we may expect great things for God. Hearts, talents, tongues, time, affection, riches, service, all will be upon the altar of the Lord, spent in the one great effort to glorify God through exalting Jesus Christ in the hearts and lives and souls of men."—The Conservative Viewpoint.

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.

Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I; send me, send me!"
—Daniel March.

RESTITUTION.—II Cor. 7:9-11;
Lk. 19:7-10.

Topic for September 23

MOTTO

"Bring forth therefore fruits meet for repentance."

MEDITATIONS ON THE TOPIC

I. Restitution.—This word is better understood by action than by explanation. When I carelessly or otherwise leave the gate open and allow the cattle to get into my neighbor's corn field so that they destroy a lot of corn I can understand what restitution means after I have paid him out of my pocket or crib to the amount of damage the cattle have done.

The thief who steals a neighbor's corn or wheat knows what restitution is when he has confessed his wrong and taken back not only what he has stolen but sufficient to satisfy for all the loss and damage which the theft has occasioned.

Restitution is paying back in justice for any injury caused. In some cases it is possible and in some cases impossible. It is not possible to make good all the wrong we have done. A bad word spoken has left an impression that we can only partly restore. We can be sorry and confess and as far as possible make amends, but the influence will go on forever. God who has made atonement through Jesus' blood, can forgive if we come in true repentance, and thus complete our restitution by imputing what we cannot do, but to save ourselves by actual restitution is impossible. If every sin had to receive justice upon the sinner, no man could stand before God when the great day of his wrath comes. But God has satisfied the demands of restitution for sin by giving His own Son upon the cross for our sins, and we by accepting His atonement in true repentance are free.

Every forgiven soul has a sense of what injury sin has caused, not only toward God but toward man. While we are not always able to restore, true sorrow for sin makes us willing to do all in our power to serve God and make good to our fellowmen the wrongs which we have committed. Our sincere effort proves the genuineness of our sorrow for sin.

II. The Text.—II Cor. 7:9-11.—This Scripture explains the work of godly sorrow for sin and shows the spirit of willingness to do anything in the power of the one who has sinned to clear their record and turn to the way of righteousness.

Lk. 19:7-10.—This gives the example of a man who realized what the law of jus-

tice required in restitution and was willing to restore what he had taken wrongly. Besides he was willing to do good which possibly before he had neglected to do with his increase. He had the spirit of true sorrow for sin which Christ accepts and blesses.

OUTLINE STUDY

I. Defined.—Restoration (Lev. 25:25-28), making good any loss, damage, or injury. (Lev. 24:15-22).

II. The Law of Justice Requires Restitution

1. Punishment for every transgression.—Heb. 2:2.
2. All injuries to be made good.—Ex. 22:1-15.

III. Grace Supplies Restitution

1. Our Obligation to God is met by redemption.—II Cor. 5:21; Rom. 6:23.
2. Bringing us into a position of grateful obligation and impelling us to righteousness of life.—I Cor. 6:20; I Jno. 4:19.
3. Moving us, through regret and sorrow, to clear ourselves.
 - (a) By repentance toward God.—Acts 26:20; Rom. 2:4.
 - (b) By confession of sin.—Acts 19:18; Matt. 3:6.
 - (c) By righting wrongs.—Acts 19:19; Lk. 19:8.
 - (d) By doing God's Will.—I Thes. 1:9.
4. The fruits of Godly sorrow is to make good as far as lies in our power.—II Cor. 7:11; Ezek. 33:15.
 - (a) Application—
 - (1) Stolen property
 - (2) Falsehood
 - (3) Slander
 - (4) Cheating
 - (5) Abusive treatment
 - (6) Ungodliness

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Restore"
2. How to Make Our Wrongs Right.

For Young People

1. Restitution an Eternal Law of God.
2. God's Plan to Get Us Right.
3. The Spirit of Restitution as a Test of Sincerity.

For Older People

1. Right Before God and Man.
2. Illustrations from Life Experiences.

PERSONAL THOUGHT

Have we tasted of how helpless we are to make full restitution and how abominable our folly is? How we ought to feel humbled when we know that we can never restore and yet God forgives through Jesus Christ! Do our works show the fruit of such a feeling?

SEED THOUGHTS

Holy practice is the most decisive evidence of the reality of our repentance. "Bring forth fruit meet for repentance."—Jonathan Edwards.

Is thy sorrow a godly sorrow? Test it by what it worketh. When it makes a man take back what he has stolen, and restore to whom he has defrauded and endeavor to make peace with whom he has quarreled, and turn from the sinful habits of the past and turn to the ways of godliness, seeking the way of the Lord with all his heart and renouncing his sinful past, then the fruits appear genuine.

"When I say to the wicked, Thou shalt surely die; if he turn from his sin, and

to that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die."—Ezekiel 33:14, 15.

PURITY IN SOCIAL LIFE.—Eph. 5: 1-10; II Tim. 2:15-26.

Topic for September 30

MOTTO

"Keep thyself pure."

MEDITATIONS ON THE TOPIC

I. Purity.—What can be more beautiful than that which is pure? We like to know that the food we eat and the water we drink and the air we breathe are pure, for then we are sure that our health and strength will not be broken down by poison. But we like to see things that are pure also. The pure white snow, the bright clean clothing, clean hands and clean faces, clean houses and clean people.

But bad as impure food is and unclean things are to look upon, there is something a thousand times worse than all this. It is the impurity of mind and heart that brings filthiness into society and spreads it wherever there are ears to hear and eyes to see and minds to think and tongues to talk. Impure food poisons the body and causes sickness and death to the body, but impure thoughts and actions poison the mind and heart and cause sickness and death to the soul. God has made everything pure, but sinfulness in people has spoiled God's work by making wrong uses of it and making it impure. God wants us to have association with others. But He has planned that that association shall be pure. When we talk together we can talk of things that are pure for the mind and heart: things that do not work against the happiness and welfare of the home; things that are sensible and right in the sight of God; things that do not draw the mind away from God and His truth; things that do not lead to low selfish and sensual thoughts which destroy both the body and the soul and bring misery and sorrow for time and for eternity. Talk is often followed by impure actions. We should never act in a way that would lead into the wrong. Such places as the dance, such conduct as would bring wrong thoughts and passions into action, are ruinous to our character and will unfit us for manliness and womanliness and much more for the service of God who calls us to be holy as He is holy.

II. The Text.—Eph. 5:1-10.—Here are some of the evils in society to be avoided. Those named are: Fornication, uncleanness, covetousness, filthiness, foolish talking, jesting, idolatry. The remedy is not to partake with those who indulge in such impurity.

II Tim. 2:15-26.—This Scripture points out the path of purity for God's servant by diligent application in study of the Word of God and a decisive stand against iniquity and all youthful lusts. We should follow the way of those who call on the Lord out of a pure heart. And we should seek to instruct those who may be taken captive with all meekness.

OUTLINE STUDY

I. Expressions of Impurity to Abhor

1. Inward imaginations and feelings—
 - (a) Inordinate affection (Passion).—Col. 3:5.
 - (b) Evil concupiscence (Desire).—Col. 3:5.
2. Sights of impurity—
 - (a) Filthiness (Obscenity)—Eph. 5:4.

3. Words of impurity—
 - (a) Filthiness, foolish talking, jesting.—Eph. 5:4.
4. Deeds of impurity—
 - (a) Fornication, uncleanness, etc.—Eph. 5:2; Col. 3:5; I Cor. 6:9; Gal. 5:19.

II. How to Foster and Maintain Purity

1. By the Heavenly Cleansing of heart and life.—I Cor. 6:11.
2. By proper thinking.—Phil. 4:8.
3. By graceful speech.—Col. 4:6; Tit. 2:8.
4. By discreet conduct.—Tit. 2:4-7; Eph. 5:8-10.
5. Avoiding sight, sounds, associations of impurity.—II Tim. 2:22; Eph. 5:11.
6. Keeping in fellowship with God and Godly people.—I Thes. 5:23; Eph. 4:11-16.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Pure"
2. Keeping Pure.

For Young People

1. The Corruptions of the Age.
2. Traps of Uncleanness.
3. The Means of Promoting Purity.

For Older People

1. The Helpfulness of Modest Apparel in Promoting Purity.
2. The Need of Watchfulness and Devotion in Keeping Pure.

PERSONAL THOUGHT

May it be our earnest desire to be pure and to keep pure that we may ever be acceptable before God and helpful before men.

SEED THOUGHTS

A pure mind in a chaste body is the mother of wisdom and deliberation; sober counsels and ingenious actions; open deportment and sweet carriage; sincere principles and unprejudiced understanding; love of God and self-denial; peace and confidence; holy prayers and spiritual comfort; and a pleasure of spirit infinitely greater than the sordid pleasure of unchastity.—Jeremy Taylor.

"It is the little rift within the lute
That by and by will make the music mute,
And ever widening, slowly silence all—
The little rift within the lute;
Or little speck in garnered fruit,
That rotting inward, slowly moulders all."
—Selected

"Holy Spirit dwell with me;
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good;
And whatever I can be,
Give to Him who gave me Thee."—Sel.

TIMOTHY, A FAITHFUL SON.—(Jr.). II Tim. 1:1-14; 3:14-17.

Topic for October 7.

MOTTO

"Keep that which is committed to thy trust."

MEDITATIONS ON THE TOPIC

I. The Faithfulness of Timothy.—We are always glad to hear about boys, (or girls), like ourselves who have the same world to live in and the same chances to do and be that we have. Timothy was such a boy. Of course he was born long, long ago, but that did not change the fact that he was a boy. As a boy he

had a mother. All boys have had a mother. This boy also had a grandmother as others have. He was fortunate in that his mother and grandmother were good women. They had a faith which was not out on. They believed in God and His Word. And they taught this Word to Timothy. That was his Sunday school. He may have gone to a Synagogue to meeting, sometimes, where he heard the Bible read and explained, but his main Bible school was at home with Mother and Grandmother. A boy who will learn the Bible faithfully when a boy, will have something better than a bank account when he becomes a man, because it will "make him wise unto salvation."

As a young man he had a chance to hear the Gospel of Jesus Christ preached. That was a great day for Timothy when Paul and Barnabas came and explained the very Scriptures which he had studied from a child and told how Jesus was the fulfilment of the prophets about the Christ. Timothy was not ashamed to become a Christian because it was the right thing to do. And he made a good record in his community as an honest true Christian young man who was earnest and careful and bright and faithful in everything. It was this kind of a young man that Paul was seeking to go with him into the mission field as a helper who might learn to win souls for Christ. The rest of his history is his work as a missionary and minister who served with Paul in behalf of souls and for the strengthening of the church. Note what Paul says about his faithfulness in Philippians.

I. The Text.—II Tim. 1:1-14; 3:14-17.—These passages bring before our minds the history and experiences of the life of Timothy with the opportunities which God placed before him. Some of the opportunities were the heritage of a godly mother and grandmother and the Holy Scriptures. Also the opportunity of hearing the Gospel of Christ and the call to Christian service and the special call to the ministry by laying on of hands. All these trusts we have reason to believe Timothy kept faithfully and became a very useful man.

OUTLINE STUDY

I. The Home and Kindred of Timothy.

1. At Lystra.—Acts 16:1.
2. His Mother and Grandmother.—II Tim. 1:5.
3. Where Timothy became a Christian.—Acts 16:1.

II. Some Points of Faithfulness.

1. A good record in the home church.—Acts 16:3.
2. A Bible learner from a child.—II Tim. 3:15.
3. A faithful servant of the Lord in His church.—I Cor. 4:17; Phil. 2:19-22.

III. Faithful points in which Paul Encourages Him.

1. Keeping a good conscience.—I Tim. 1:18, 19.
2. Being an example.—I Tim. 4:12.
3. A diligent student and faithful minister.—I Tim. 4:13-16; II Tim. 2:15; 4:1, 2.
4. Not ashamed.—II Tim. 1:6-8.
5. Enduring hardness.—II Tim. 2:1-4.
6. Fleeing evil things.—II Tim. 2:22, 23; I Tim. 6:10-12.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Faithful"
2. The Boy Timothy Learning the Scriptures.
(Concluded on page 287)

THE SUNDAY SCHOOL

THE NEW SERIES OF SUNDAY SCHOOL LESSONS

Many readers of the Christian Monitor are aware of the fact that there has been considerable discussion for the past year or more with reference to the new series of "Fundamentalist" Sunday school lessons gotten out by the Christian Fundamentals Association. The following selection from the S. S. Times gives the matter up to date. It will be noted that the new lessons are not intended to supplant the Uniform Lessons, now so long used, but rather to supplement them, and to be used also as a basis of individual Bible study.—Editor.

A Whole Bible Sunday School Lesson Course

After much prayer and study the following action in the matter of proposed "Fundamentalist" Sunday school lessons was unanimously approved by the World Conference on Christian Fundamentals, at its fifth annual meeting at Fort Worth, Texas:

"We, the members of the Committee on the Sunday School Course of the Christian Fundamentals Association, beg leave to submit the following report:

"After very careful consideration of all the interests involved, and a conscientious canvass of the entire Sunday school situation, we recommend:

"First, that the proposal of a course a year since at the annual convention in Los Angeles, and later partially wrought out by the Committee, be adopted.

"In presenting this, we offer no criticism of other existing courses, but propose a course for consecutive, comprehensive, and conservative Bible study. And we recognize that this course may properly be used in schools in which other courses also are used in different departments. We commend it as a suitable course for individual study by those who are not connected with a Sunday school.

"While recognizing all legitimate and worthy helps in lesson preparation, we propose the use of the Bible itself as our textbook, and commend to all schools adopting this course the ownership and use of a Bible by each student.

"This course will commence October 1, 1923.

"We recommend that the new course be named 'The Whole-Bible Sunday School Course.'"

The present action of the Christian Fundamentals Association, it is to be noted, does not look toward any attempt to force the new lessons upon any schools, nor does it suggest any criticism of or reflection

upon schools that may not adopt them. It recognizes that schools can properly use the new course in certain departments, if they think best, and use the International or other courses in other departments.

The whole plan is all very tentative, and is intended to be simply a friendly offer of help to any Sunday schools or departments or classes or individuals who would like to follow a course carrying them through the Bible by books, in a more comprehensive way than is ordinarily done, and with a fuller use of the Bible alone and a minimum use of helps. No severance of relationships with the organized

Sunday school work, whether of county, state, International or World's, is required or contemplated in this action, any more than that membership in the Christian Fundamentals Association contemplates the severance of one's relationship to one's own evangelical denomination. And it is to be hoped that conservative Christians everywhere, including those who for one reason or another have not seen their way clear to identify themselves with the Fundamentals Association as such, yet who are soundly "Fundamentalist" in their position, will avail themselves of these new lessons if they find them adapted to their needs.—"Sunday School Times."

THE JUNIOR MEETING

Cleo Mann

It is a commonly recognized fact that children from eight to fourteen or fifteen years of age are different in their desires and their abilities than those who are younger or those who are older. They naturally have interests and capacities for different work than those of another age.

We also recognize the inadequate home training which the Junior frequently receives at this present time. Many homes do not take time and many homes are not qualified to give instruction of this kind. The parents can and ought to give more time to the teaching of God's Word and the principles of Christian living to those of the Junior age for it is a formative period of human life.

The Sunday school is trying very hard to give that to the Junior which the home has shifted to that organization but it appears to accomplish very little in the fifty-two "thirty minute" periods allotted to it in a year. There are so many things to teach and such a short period to attain the desired end.

As young people of the Mennonite Church, we have our Young People's Meeting which adds to the work of the home, the Sunday school, and the Church. It is a meeting which is specially adapted to the needs of the young person's life and which provides opportunities for the development of Christian character and Christian abilities.

As has been stated, the Junior Period of one's life is a very important period. It is at this age that the child begins to form his ideals of life. He loves people who accomplish great things or those who sacrifice much in service. He has a great interest in history and geography. He is

better able to remember events as they are related to other events or rather to keep definite facts of a whole. The child's ability to memorize is at its best in the Junior Period, which affords a wonderful opportunity to teach those best things of "God's Word." It is easy for him to learn and easy for him to keep things which he is taught at this time. He is very busy and desires to do something if he is given an opportunity. And a very important feature of his life is the fact that he begins to realize his need of God. You remember that Jesus was only a Junior—twelve years old—when He said, "Wist ye not that I must be about my Father's business?" He had already begun to realize, to some degree, the work which lay before him.

So the Junior's life has special needs and great possibilities for the teaching of God's Word. The Sunday school is really the only organization of the church which is helping to meet that problem in a special way. Thus a Junior Meeting somewhat upon the order of a Young People's Meeting could find an important place among our other various church organizations.

There are several ways to conduct a Junior Meeting and all have good points about them. Not being acquainted with all of them thoroughly it is hard to tell about each one. Possibly it may suffice to combine some of the points mentioning several ways of doing various phases of the work.

In the first place, the Junior Meeting is specially adapted for the Juniors and therefore the sessions are held separate from the Young People's Meeting. There

are several reasons for this: First, the program and the various methods of work are adapted to the Junior's life. The older person is not interested in the same material and the same method of its presentation as the Junior. In the second place, the Junior feels that it is more his meeting if only Juniors, outside of leaders, are present. And thirdly, he feels more free to take part in the work when only his equals or fellow-Juniors are present. (Recall your own experience. As a rule everyone was shy when he made his first appearance on a public program.) Gradually the Junior overcomes his shyness and is willing to appear on the Young People's program. This suggests another thought; the Juniors consider it a privilege to be allowed to conduct the Young People's Meeting once in a while. It also tends to connect them with the Young People's Meeting.

The time of the meetings can be determined by the individual situations in the church communities. Some Junior Endeavors of popular churches are held at two-thirty on Sunday afternoons. It seems that meetings held at that time are more liable to suffer a decrease in membership especially during the summer months. The more suitable time to conduct it would be either before or during the Young People's meeting. There are good reasons for both times. One of our churches conducts part of the meeting jointly while the rest is conducted separately.

Possibly a question which should have been considered before this is, "How may a Junior Meeting be started?" An answer may be found if I tell you how one was started in our home church. Quite a number of years ago, the superintendent of the Sunday school and the deacon were talking about the conditions of the Juniors. They were trying to find something to help the Juniors in their special needs. A meeting of the ministry was called and the superintendents of the Sunday school were present. After much discussion and planning a superintendent of Juniors was appointed who was given the privilege to choose an assistant. A third member was then appointed who in connection with the minister composed a Junior Meeting committee.

It was the duty of this committee to meet semi-annually to arrange a general program for the six months work and to appoint leaders for such subjects as were advisable. In this way it quite resembled the Young People's Meeting work. Furthermore this committee found it well to call a monthly meeting to which the leaders of that period were invited. At this meeting the topics for each evening were outlined with the leaders and given them to assign to their respective speakers. These committee members assisted in the various parts of the program where adult help was needed. There were different times where the Juniors would not be able to cope with the subject when an older

person gave the meaning in a very simple way to them.

As for the program there are wonderful possibilities for work. It would be well to remember that the program should embody at least three factors: first, instruction in the Word of God and Jesus' Teaching on true Christian living; second, information which is not entirely essential though very desirable; and lastly, it should provide opportunity for the religious development of the Junior life.

The Junior Meeting has the opportunity to embody in its program consecutive Bible study. By this we mean that the lessons can be taken in their order of occurrence in the Bible and not just snatches from here and there. The study of the Old Testament could be taken using the outstanding events as they occur, or by using the study of the great characters of each period. This latter method would probably be the most interesting to the Juniors for they love character study. The events of the period could be grouped about the characters and lessons of great value could be drawn from such a study. Mark, Luke, and Acts of the New Testament are good books for consecutive study.

In addition to consecutive Bible study, lessons on practical Christian living adapted to Juniors, will be found to be helpful. Here are some suggestive subjects; A Junior's Excuses—The Unselfish Lad—A Junior in School—A Junior's Temptations—Sympathy for Others—The Highest Use of Our Bodies—True Worship—Getting Ready for Service. There are many more which suggest themselves as one studies over the matter.

Besides the instruction in Christian living a good field of teaching is that of the great doctrines of God's Word or the doctrines of our own church. These are more difficult to teach and to be understood. But with the assistance of older persons who are able to simplify these truths the Junior can grasp great portions of it. In visiting some Junior leagues it was discovered that they taught their catechism to those who were able to understand it and also their own church history.

Another phase of the teaching is the music instruction for the Juniors. Several evenings spent in learning the life story of a Hymn writer or the history of the writing of some of our best hymns would not be unprofitable. Then to learn that hymn and really learn the message which it brings is a great blessing to them. How many of the adults could give the story of a hymn and how many of us really sing the message of a song? A hymn is nothing but music unless we really grasp its message.

An interesting work for the older Juniors is the study of the lives of great Christian leaders. The lives of D. L. Moody and J. S. Coffman provide very good material and many others as Menno Simons and Christopher Dock could be

found. The object is not merely to study the history of their lives but their commendable Christian characters. Emphasize especially their love for God, their self sacrificing service for the salvation of men, their deep prayer life, and their faith in God.

The missionary instruction should not be allowed to slip by without consideration for the Junior Meeting has the advantage over all our other organizations in its special fitness for such instruction. There are many methods of conducting this phase of the work and several ways in which the teaching could be brought. In the first place one might study the world as a field taking up each country for consideration. The study could be divided into a study of the country—the home life of the people—the religions of the country—the need of the people for Christ—and the work which is being accomplished there.

Another interesting study would be the story of a missionary's life as he labors among his people. Still another very helpful study would be learning of the work which is accomplished in our own institutions and in our own mission fields both rural, city and foreign. The Juniors enjoy very much to hear our missionaries tell of the work which is being done in their fields.

The Juniors of the Elkhart Church will not soon forget the last talk which they heard from a returned missionary. The children of the Sunday school had been helping to support Caroline Lehman in India. So it was a very great treat for them to hear Caroline speak in their meeting and tell of the children of India. It made India seem so much nearer to hear of the conditions of Indian life from one who constantly associated with those people. If we want our church to produce missionaries and workers for the future it is not any too soon to begin with the Juniors of today. Something which they receive in their meeting may help them to decide to spend their lives in that line of service.

There are various ways in which the Junior can be taught to know his Bible better and be able to use it more readily. This aspect of the work would include the attaining of a general knowledge of the Bible, the use of drills, and the memorization of the Word.

The Juniors can easily remember the number of books in the Old and New Testaments and can readily learn to repeat them. They may also learn that the Testaments divide themselves into about five groups. A history of the Bible teaches them a greater respect for the Holy Word of God.

There are several drills which teach them to find portions of Scriptures very readily. One can call for certain references which relate to some subject from which a lesson can be drawn. Allow the first Junior who finds the reference, after

it is announced, to read it. They soon become quite skillful in easily locating the Scripture portions.

Another way is to give them a text word and allow them to find the Scripture and announce it to their fellow Juniors.

Another good drill is a Bible map drill. Either the leader or the Junior calls for the location of a place mentioned in the Bible. A very good way to fix that place and location in the mind of the Junior is to have him tell something which occurred there. That is, if one were locating the cities connected with the life of Christ and the city of Nazareth were located, a statement to the fact that Christ spent most of his early life as a carpenter's son in that village would tend to fix it in the Junior mind.

In locating the cities connected with Paul's missionary journeys a statement could be made or a story could be told in connection with nearly every one.

What especial benefit is this to a Junior? To know where an incident occurred when one reads of it makes one feel that it is really true and it adds more interest to the study. The incident seems very vague and quite like a fairy tale if one has not the least impression as to where it occurred.

As was stated before, a person's ability to memorize is at its best during the Junior period so the Junior Meeting should not fail to make the most of this possibility. There are many beautiful passages of the Word which should be memorized. The twenty-third, first and one hundredth Psalms, the Beatitudes, the Lord's Prayer, the Apostles' Creed. The younger Juniors could learn the Bible alphabet. The Bible alphabet as used by some has a verse for every letter in the alphabet. For instance Q is "Quench not the Spirit," while R is "Remember now thy creator in the days of thy youth when the evil days come not and the years draw nigh when thou shalt say, I have no pleasure in them." These Scriptures will stay with them through all their years. One author has said that there is one thing he has which no one can steal from him and that is his memories.

But why have I wearied you with all these details of programs? It is just to show that there are unlimited possibilities for teaching the Junior and plenty of things which he ought still to know.

There is still another phase of the work which might be taken up and that is the directing of the Junior's reading. At this period of his life the Junior enjoys reading very much. If allowed, some would read a book a day. There could be a Junior reading circle course which would suggest good books and give certain recognition for the completion of a required amount. By using this plan one could direct the Junior to read only those books which would be upbuilding to his character.

In order to create an interest and a

loyalty to the meeting and the church the Junior should be used as often as possible in the meetings. The offices of secretary and treasurer might be occupied by responsible Juniors.

There are several ways to conduct the meetings. One is to have a joint devotional service and then divide the meeting into several sections according to age and conduct them like Sunday school classes.

Another way is to conduct it on the same order as the Young People's Meeting. A Junior is leader of the meeting. The chorister for the evening is a capable Junior. After the opening songs the leader reads the Scripture lesson and Juniors lead in prayer. It is really surprising how they will respond if asked to give volunteer sentence prayers. The meeting continues with songs and subjects which are prepared by Juniors. Announcements of the next meeting are given and the meeting is closed with prayer. Sometimes the superintendent of Juniors assists in the meeting by emphasizing some facts concerning the subject and oftentimes he must supply when a speaker is absent.

This special benefit of the Juniors taking an active part in the meeting is that it helps them individually. Anyone who has prepared a subject readily acknowledges, that he has received more benefit from the study than those for whom it was prepared. So with the Junior, it brings something definite to them if he only thinks for a short time concerning his subject.

From these various phases of Junior work there ought to develop something which acts as a foundation for a strong active Christian worker's life. Paul says that we grow in grace, so having found Jesus as their Savior they press onward as they grow older serving the church in a more useful and more capable way than they would otherwise be able to do.

Christian character grows bit by bit, here a little and there a little, just as a large building is constructed by using one brick at a time. When once finished it is a beautiful edifice where God always abides and rules. God loves active Christian workers and not passive Christians and it is the Junior Meeting's purpose to start the young Juniors on the Road to Active Christian Service in the Kingdom of God.

Elkhart, Ind.

Beavers have become so numerous in certain sections of the Adirondack Mountains in New York that a law has been passed authorizing their trapping at certain seasons. At one time Beavers were extinct in New York, but a few specimens were introduced there a few years ago, and now much damage is being done.

Babe Ruth, the well known baseball player, is reputed to be getting a salary of \$4,333 per month.

WORLD WIDE SUNDAY SCHOOL NEWS

Ninety-One New Sunday School Pupils in Six Sundays

The record of 91 new pupils in six weeks is not found in hustling America but what is regarded as the slow-going country of Korea. This fine work was accomplished at Kwangju by a little girl called Song Chin Soo. Her brother, Song Man Soo, was almost as good a worker for he brought 71 new Sunday school scholars during the same period of six weeks. Other children in that same city brought 60, 54 and 53 pupils. To get such results the workers begin early in the day. One of the missionaries reported that the children came just after daylight, knocking at his door, asking for picture cards, with which they go out and gather in the new pupils. Each new pupil is given a Sunday school picture card and the worker receives such a card when he brings in ten. A package of Red Cross buttons was sent to that station recently and these were used as rewards, one being given when the recruiting agent brought in 50 new pupils. In 12 years the Sunday school membership at Kwangju has increased from 25 to over 1,200.

In sending these facts to the World's Sunday School Association, appeal was made that the Surplus Material Department do its utmost to have more of the picture post cards and Bible lesson picture cards sent to Korea. They explained "We have a little tract printed with questions on the Life of Christ and other Bible questions and these are pasted on the picture cards which are sent by cooperating friends in America." To obtain a leaflet giving all needed information and the address of a missionary to whom your pictures and many other things can be sent write to Samuel D. Price, D. D., 216 Metropolitan Tower, New York City, who is Superintendent of the Surplus Material Department. More than 44,000 cards of introduction have been placed. Indicate your denomination that you may receive the name of a missionary of your own church. The Japanese Government has graciously ruled that these picture cards shall be admitted to Korea without any duty charge when they are for free distribution. Missionaries in every other country are asking for similar gifts. The large Bible lesson picture roll is unusually valuable and the cost of mailing is less than twenty cents. Every such roll should be forwarded to some mission station at the end of each quarter. Pictures on the Life of Christ are most useful.

A gold mine in Brazil is said to be 6,726 feet deep, and the temperature at the bottom of the shaft is 117 degrees Fahrenheit, necessitating a system of artificial cooling. This is considered the deepest mine in the world.

CURRENT EVENTS

The President's Death:—The entire nation was shocked by the sudden and unexpected death of President Warren G. Harding, at San Francisco, California, on the evening of August 2. For some days previously President Harding had been seriously ill, but marked improvement had been shown in the last few days preceding his death and his recovery was confidently expected. The direct cause of death is thought to have been either apoplexy, or the formation of a blood clot which was carried into the brain through the blood stream, and the end came so suddenly that his physicians who were in the same hotel could not be summoned to his bedside before he had expired. His illness had earlier been diagnosed as a slight attack of ptomaine poisoning from which his system, due to the strenuous duties and the exertion of his trip, was not able to react fully and pneumonia developed. It was while he seemed to be on the road to recovery from the latter disease that death struck him in the manner indicated above: The body was brought from San Francisco to Washington on the special train which had carried the Presidential party on the outward trip, and elaborate funeral services were held in the nation's capitol, after which the body was taken to Marion, Ohio, the President's former home, for burial.

The grief of the nation was expressed in no uncertain terms. Everywhere on the trip of the funeral train east, great crowds lined the tracks or gathered at the stations through which it passed. In some places people stood for hours and hours waiting to get merely a glimpse of the train as it sped on, hours behind its schedule. At some places the speed of the train was decreased to a few miles per hour on account of the dense crowds that lined the track. The President was held high in public esteem because of his sincere efforts to use his office for the best interests of all, and his death, coming at the time of such chaotic world affairs seems to be particularly unfortunate. He was aged 59 years.

The New President:—Less than four hours after the death of President Harding in San Francisco, Calvin Coolidge, vice-president, took the oath of office in a farmhouse in Vermont in the dead of night, and became the nation's thirtieth President. The oath of office was administered by the dim light of an oil lamp by his own father in the presence of only two or three witnesses, and before dawn the new President

and his wife had started for Washington to assume the reins of government. Mr. Coolidge had been spending his vacation on his father's farm, and the day before the eventful night had been busily engaged in pitching hay. He is a man who has been known chiefly by his modesty, silence, and reserve, though he has clearly demonstrated in the past his ability to meet emergencies and to make himself master of any situation. He has held a number of political offices, including several terms as governor of Massachusetts. In a general way he has already committed himself to carry out President Harding's policies, and the first impressions of him as president, as received by those who are in touch with official life in Washington, are said to be decidedly favorable. Mr. and Mrs. Coolidge have always lived very modestly, paying \$32 per month rent for one side of a double house in which they have lived ever since their marriage, seemingly perfectly content. They never owned an automobile, though it is said that Mrs. Coolidge had ambitions to possess, some time in the future, a Ford. They have two sons.

The task confronting the new President is no easy one, but general confidence is expressed in his ability to successfully meet the emergency. Though taciturn, he is a man of great force and determination, and behind his quiet demeanor there seems to exist a resoluteness of purpose and determination for the right that augur well for his administration.

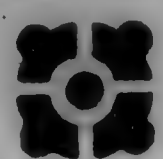
The Political Situation:—The death of President Harding has thrown the political situation in a state of speculation and uncertainty which cannot be cleared up for some time. It had been generally admitted by politicians that Mr. Harding's re-nomination for the office of President next year was an assured fact, and all plans were being shaped toward that end, both by Republican and Democratic leaders. Now, however, events will depend somewhat on the attitude of Pres. Coolidge on some of the important questions confronting the country today. There are several dissatisfied elements in the ranks of the Republican party and it is reported that some of these are ready to begin active opposition if the administration takes certain attitudes on some of the important questions of the day. It is possible that there will be a divided republican party next year, instead of a comparatively harmonious one, and a third party is even a possibility. If Mr. Coolidge succeeds in

winning popular support he will undoubtedly be the leading possibility for nomination by the Republican party next summer.

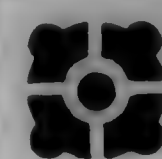
Coal Strike Feared:—Fears that there would be another strike of the anthracite coal miners in Pennsylvania were freely expressed after a joint conference of operators and miners were unable to come to a satisfactory conclusion after attempting to draw up a working agreement. The points of difference which disrupted the conference were the "check-off" system, and the closed shop, both of which the miners demanded and the operators refused. The "check-off" system makes it obligatory for the operators to deduct miners' union dues from their wages and pay it into the Union treasury, and by the closed shop is of course meant that none but union men can be employed. The latter is denounced as un-American by the operators, and as to the "check-off" system, it is credited with creating many of the difficulties in past years in the bituminous coal fields, where it has been used. President Coolidge has now directed the U. S. Coal Commission to take a hand in the controversy in an effort to avoid a strike, which had been set by the miners for Sept. 1. The widespread suffering caused by the strike of the anthracite miners last year has not yet been forgotten and every effort will be made by the authorities to avoid its repetition.

The Ruhr Deadlock:—As this is being written the question of German reparation payments and the occupation by the French of the Ruhr valley in Germany threatens to disrupt harmonious relations between France and Great Britain. The latter was never in sympathy with the French occupation of the Ruhr valley, although there had been no open break between the two nations on the general policy to be followed with reference to the reparations payments to be paid by Germany. The unsettled financial situation in Germany, however, brought about in part by the fact that the amount of German reparations payments has not yet been fully settled, has again brought matters to a crisis, and a number of diplomatic notes have been exchanged between France and Great Britain, but there has been no drawing together on the issues involved. England believes, in short, that Germany is sincere to a large extent in her protests that she is not able to meet the payments demanded, while France believes that she

(Concluded on page 287)



MISCELLANEOUS



PERILS OF THE MODERN DANCE

The modern dance is a crushing financial burden, a gigantic waste which, as in the case of the liquor traffic, falls heaviest on those least able to carry it. In one section of the city of Chicago the new year's ball of 1919 cost over half a million dollars.

In a magazine article, Dr. Hans Huldriksen, a distinguished Swedish-American psychologist, gives the wild orgies of the dance as the first symptoms of what he terms "The War Disease." He says shameless extravagance, voluptuous dances and unbridled luxury and profligacy have been the precursors of the decay of every former civilization, the cries of which are whole-sale slaughter. Here is Dr. Huldriksen's exact language:

"Every great war has been preceded by a period of profligacy, of brilliant and wickedly extravagant entertainment, of devotion to voluptuous dancing and shameless and reckless luxury. Of special significance is the dancing mania, which has affected the whole civilized world in recent years. The close contact of persons in the intoxicating rhythm of the dance, aided by the consumption of wine and other causes of excitement, will work havoc with the ordinary restraints of social life. In England there has been a mania for public costume balls, where costliness has vied with immodesty in the adornment of the dancers."

"The expenditures at such affairs have been enormous. Women of ancient family vie with the wives and favorites of new capitalists in piling fortunes on their shoulders. A woman with \$200,000 worth of pearls around her neck was picked up unconscious by a poor waiter after such an affair. The traditional modesty of English society has been thrown to the winds; but their excesses have not surpassed those of the other civilized nations."

It remains to say that the modern dance is fast bringing this nation to the abyss of moral degradation and ruin. To prove this beyond a peradventure of a doubt, I now propose to bring you witnesses of the highest and most unimpeachable authority from all walks of life:

Dr. Frank Richardson, speaking before the Homeopathic Medical Association of New Jersey, said: "Modern dance halls are the modern nurseries of the divorce courts, the training ships of prostitution and the graduating schools of infamy. Our young people's dances defy descrip-

tion: they are impure, contaminating and deadly."

Sexual Life, a standard medical work by Malchow, a modern professor and member of several medical and scientific societies, on page 116 says: "In the pleasure and relief it gives, dancing very often acts as a substitute for the natural gratification of the sexual impulse. It is noteworthy and significant that after marriage girls generally lose much of their ardor in dancing."

Pediatrics, a standard medical magazine, in the October number, 1913, says: "In all ages and among all races and civilizations dancing has been and is now intimately related to the sexual life. The psychology of this is not hard to find. Rhythmical movement is a stimulant to tumescence, which uncontrolled, excites the sexual feeling. With many tribes, dancing is the mere prelude to sexual indulgence."

That sexual impulse is the true motive of the dance is attested by the favor with which the 'rag-time' variety is received in preference over the stately and genteel type. The swing and action (not rhythm) and cadence of the 'ragtime' affords just the stimulus desired and the opportunity is taken to indulge the feelings with as much show of decency as possible."

Mrs. E. M. Whitmore, founder of the "Door of Hope," rescue home in New York said that through her experience of over thirty years, she was convinced that seven out of ten of all fallen girls come to their moral ruin either directly or indirectly through the dance.

The most alarming fact is that the craze for the negroid and animal dances is nationwide. From all sides of the country come the reports that the people have gone mad after the dance and not a day goes by that the press does not come out with a new tragedy depicting the ruin of a life and all because of a dance.

And there is no difference as to classes of people. As Life says: "All are goats."

Primarily, society is of two kinds—good and bad. Good society includes all those whose pursuits and presence bless and purify. They are found among the rich, the poor; the influential, the humble; the learned and the unlearned; the cultured and the unpolished.

Bad society is of two classes—high and low. High society is made up of the idle rich who, having nothing useful to do, devote themselves to folly. They have given themselves the high-sounding name expressive of their pretensions. Low so-

ciety is made up of all the wretches of the red light districts and the underworld generally. High society and low society have the following catalog of things in common.

1. Both dance.
2. Both drink.
3. Both play cards.
4. Both dress immodestly.
6. Both support the saloons.
7. Both support the theater.
8. Both appeal to the sensual, rather than to the intellectual and spiritual.
9. Both are enemies to Christ and the church.
10. Both corrupt all they touch.
11. Both are parasites; producing nothing of value, but consuming the products of the labor of others.
12. These twin evils have caused the downfall of every civilization that has perished from the earth.

They are interdependent friends.

The high furnishes the victims to supply the ranks of the low.

The high furnishes the patrons to keep up the business of the low.

The low furnishes the diversions and amusements for the high.

They are children of one father, the devil.

They are bound for one destiny, hell!

I submit therefore, that I have proved that the dance in which both sexes engage together originated with savages as a part of their degraded pagan worship, has been preserved and handed down by the brothels, has been condemned by the churches, statesmen, scientists, preachers, social workers, physicians and the press; that it fosters adultery and fornication, wrecks women, ruins homes and threatens society with moral bankruptcy. Are you going to continue to endorse it? I call on you, here and now, in the presence of God and men, to take your stand against the dance forever.—Rev. M. F. Haman, in Pentecostal Herald.

The son of the German ambassador to the United States recently hired out as a farm hand to a farmer near Madison, Wisconsin, where he had attended school for one semester.

A lake of Epsom salts is found in British Columbia. The impregnated water bubbles up from a dozen springs and the product is taken out in semi-solid form, dried, and pulverized.

A MILLION DOLLARS A WEEK FOR CHEWING GUM

The people of the United States pay more than a million dollars a week for their chewing gum. And the "habit" is apparently a growing one, for the value turned out by the factories of the United States in the latest census year, 1921, is more than double that of the pre-war year, 1914, the first year in which the government dignified the industry by official statements of the amount turned out by the factories of the country.

This assertion that the people of the United States now pay more than a million dollars a week for their chewing gum is based upon statements of the factory outturn of this particular industry compiled for the Trade Record of The National City Bank of New York. It shows that the value at the factory of the chewing gum produced in the United States in 1921, the latest census year, was 38½ million dollars, to which may be added about 2½ million dollars as a by-product of certain other factories, making the factory value of the total outturn in 1921 about 41 million dollars, while of course the additional sums paid by the final purchaser would bring the total sum paid by the consumers considerably above an average of one million dollars a week.

It seems that the "habit" has proved contagious as relates to other countries, for our exports of chewing gum show as large a percentage of increase as do those of factory production. Whether it was the example set by the American soldiers who found it a convenient companion in their long marches, it is at least a fact that the world demand began shortly after the opening of the war and grew very rapidly, since official statistics of exports, which only began with the year 1916, show an advance from less than 1 million dollars in 1916 to 2½ millions in 1920, while the value of the exports in 1923, though materially less than in 1920, are 40 per cent greater than in 1922.

Where does it go—these millions of dollars worth of this product now being sent out of the country? To practically every country of the world. Figures prepared for the Trade Record show that the exports of chewing gum in 1920 went to no less than 75 countries and colonies scattered the world over. To dignified England the total exports of 1920 were approximately a million dollars, measured at the wholesale price at the port from which exported, and in 1918 the exports to Great Britain were \$1,120,000. France took in 1920 \$383,000 worth, and other European countries in proportionate quantities, though to Germany the exports were comparatively small, only \$260 worth. That it is equally popular on the other side of the globe is evidenced by the fact that our total exports to Asia and Oceania amounted to nearly a half million dollars in value, including \$288,000 worth

to the Philippines, \$75,000 to Japan, \$42,000 to Australia, and \$14,000 to India. South America also developed the habit and the total to that continent in 1920 was \$275,000, while the sales in Africa were also large, the total to Egypt alone being nearly \$100,000.

That the habit has "come to stay" seems to be an accepted view by that very high authority—capital, for nothing is so wary as capital in forecasting the future demand of a manufacturing industry. And when we find, says the Trade Record, that the amount of capital invested in the chewing gum industry as stated by the census reports was in 1919 \$23,000,000 against only \$10,000,000 in 1914, it would appear that those studying the manufacturing industries from the standpoint of the investor have confidence in the future world demand for this article of which the United States is apparently the chief producer, since official records of the government fail to show any importations of this class of merchandise.

CONSIDER THE HUMBLE PEANUT

By J. V. Roach

The peanut is no longer a mere nut to munch upon between meals or to throw to the hungry squirrels in the park. Today it has taken its place in the front rank of valuable products. It serves more than one hundred needs of the human family, and the man who has done more than anyone else to bring out the valuable qualities of this lowly nut says that the knowledge of peanut usefulness is still in its infancy.

Professor George W. Carver, the wizard who with the magic wand of experiment, has transformed the peanut from a Cinderella of a nut into a fairy princess showering benefits upon mankind, is fully as interesting as are his discoveries. He was born of slaves in a one-room cabin at Diamond Grove, Missouri, sixty years ago. He is now head of agriculture, science and husbandry at Tuskegee Institute. Also, it is generally acknowledged that he knows more about peanuts than any other man.

Of course, every one has heard of peanut butter, but what about peanut milk? Dr. Carver explains that an ordinary tumbler of shelled peanuts will produce one pint of the milk. Moreover, he says that the milk is rich and creamy, and that no one has to milk a cow to get it. He says further that peanut milk contains three times as much fat as cow's milk, and has been found excellent for cooking purposes.

That is not half of the peanut story. Dr. Carver, through patient research, has produced for commercial use the following food-stuffs: Three varieties of butter, two salad oils, milk, flour, cake, candy and other confections, instant coffee, bisque, chili sauce and other meat relishes, breakfast foods, lard compounds, oleomargarine,

cheese filler, and several kinds of meal for cattle feeding.

Nor is this all, for among other articles made from peanuts he is showing metal polishes, leather dyes in nineteen shades, axle grease, toilet and laundry soaps, pomade, ink, nine shades of wood stains, tannic acid and glycerine.

Added to the above list are a number of products now being perfected which will be useful for medical purposes, among them being quinine from the red outside skin of the nut.—Selected.

ONE MAN'S INFLUENCE

I think one of the greatest preachers was Charles G. Finney. He was preaching in Rochester. He was a clean-cut man, and he was trained for a lawyer.

While he was preaching, up on the front seat in the gallery sat the chief justice of the court of appeals, and this judge turned to the man with him and said: "If that man was a lawyer and pleading a case, and if he would back up his statement with evidence like that, I would be compelled to give him the verdict."

Finney preached on. The chief justice said: "He seems to be an honest man. I claim no man has a right to be an honest man unless he is in the right."

Finney preached on. The chief justice jumped to his feet, took his coat and hat and wormed his way along the aisle down to the platform. He pulled the tail of Finney's coat.

He said: "If you will call for sinners, I will lead the way."

Finney stopped preaching, and said: "I am informed by the chief justice that if I make a call for penitents, he will lead the way. I make that call."

He did, and nearly every lawyer in Rochester marched down the aisle, and inside of twelve months one hundred thousand people in that section of the country were swept into the kingdom of God, all by that influence.—Publisher Unknown.

It is said that rubber is now being brought into this country from the East Indies in the form of "latex" which is the white sap obtained directly from the rubber trees. The customary way of bringing it up to this time has been in the first stage of the process of manufacture in the form of crude rubber, in blocks or sheets.

A new explosive, said to be as efficient as dynamite and only one-third as expensive, has been invented. It is a preparation consisting of sawdust and ammonium nitrate.

Ancient stone gears, supposed to have been part of a machine invented by the Indians for grinding corn, have been uncovered in California. They are supposed to be hundreds of years old.

CURRENT EVENTS

(Concluded from page 284)

is wilfully negligent and could pay if she wished to. Public opinion is solidifying in both nations on the question and neither government shows any disposition to back down or change its policy. Meanwhile the internal situation in Germany is getting desperate.

The Situation in Germany:—The financial and political situation in Germany is anything but encouraging. After the spectacular decline in the exchange value of the mark, till it reached almost 2,000,000 to the dollar, and with the severe political pressure brought to bear on the government on account of the Ruhr invasion, the German Cabinet resigned in a body and President Ebert asked Dr. Gustav Stresemann, head of the German People's party, to form a new cabinet. There was considerable disorder in some sections of the country, severe rioting with some fatalities taking place in some districts. Communists are endeavoring to establish themselves in various sections, and are said to be in control of Luebeck, one of the independent German cities. The decline in value of the mark is causing great hardship, and it is feared that actual famine conditions will prevail as a result of the inability of the people to purchase sufficient food with the paper money.

Mexican Pact Signed:—The conference between representatives of the United States and Mexico, extending over a period of 13 weeks, and looking toward the establishment of diplomatic relations with the countries concerned closed a few days ago with the signing of an agreement by the delegates. The U. S. representatives will next present the treaty to President Coolidge and Secretary Hughes for their approval. If they agree to its provisions and the Mexican authorities do likewise, the two countries will once again be on good terms with each other and diplomatic courtesies observed.

Mine Explosion in Wyoming:—Over one hundred miners were killed in a mine explosion in Wyoming recently, estimated to have taken place nearly a mile underground. The explosion was caused by an accumulation of mine dust, and was set off as a result of a derailed mine car plunging from the rails. Two hundred miners were entombed by the blast. Mine officials said that this was the first serious accident in these mines in twenty-five years.

It is reported that both National Committees, Republican and Democrat, are contemplating the erection of large radio-broadcasting stations at Washington, to be used in the coming campaign for President.

FACTS AND ITEMS

It is estimated that church members alone spent \$750,000 a day for tobacco last year, or more than 13 times as much as the churches gave for the spread of the Gospel among the heathen.

A scientist, noting a number of wasps buzzing around some cows, investigated and found the wasps killing flies. They bit off the wings and occasionally the legs and heads of the flies and carried the bodies away for the purpose of feeding their young. Three or four hundred flies were caught in about twenty minutes from the backs of two cows.

The Missouri river, one of the greatest drainage channels in the United States, measures in total length about 2400 miles, and drains 527,155 square miles of territory. Although not much utilized as a means of transportation, it is destined to play a large part in the development of its drainage basin by furnishing water for irrigation and generating power.

Canada planned to spend \$40,000,000 for good roads in 1923. This is only about two or three times as much as our largest states spend annually.

The output of honey in the United States last year is estimated at 250,000,000 pounds.

There is a post-office in the United States for every 58 square miles of area.

The chief clerk of the New York City Marriage License Bureau recently retired after fifteen years of service, having granted more than half a million marriage licenses during that time.

It is reported that a man in Connecticut aged ninety-six years has purchased an automobile and successfully passed the examination for license to drive it.

One of the political parties in the republic of Andorra, in the Pyrenees, is known as the "One Cheese Party" from the fact that they are trying to change an ancient law so that the Bishop of Urgel shall be given only one cheese every six months, instead of two as is at present required.

A book of etiquette printed in France in the fourteenth century states that it is considered proper for men to wash their hands once a day, and their faces "almost as often."

A new cable between the United States and England was to have been completed by August 1. It is the largest ever laid in the Atlantic, and connects London and New York via Nova Scotia and the Azores.

Y. P. M. TOPICS

(Concluded from page 280)

3. Timothy, a Well Behaved Young Christian.
4. Timothy, Serving in Mission Work.
5. Lessons in Faithfulness We Can Learn From Timothy.

For Others

1. How a Good Foundation in Youth Helps in Forming a Useful Manhood or Womanhood.

PERSONAL THOUGHT

If I am faithful to my trusts when I am young, I will be prepared for the greater trusts that fall to my lot when I am older.

SEED THOUGHTS

My child, be faithful,
Is the work small? This I require of thee,
Do it with all thy heart as unto me.
My child, be faithful.
Great is thy task, My grace will suffice for thee
In well-doing weary not, colabour with me—Eleanor A. Sutphen.

—Stand up! stand up for Jesus!
Stand in His strength alone;
The arm of flesh will fail you—
Ye dare not trust your own;
Put on the Gospel armor,
And watching unto prayer,
Where duty calls or danger,
Be never wanting there.

—Geo. Duffield, Jr.

"Be thou faithful unto death, and I will give thee a crown of life."—Jesus to John in the message to the churches.

Mothers giving birth to babies at hospitals are said to be constantly in fear that their babies will get "mixed up." To avoid this, modern hospitals are now taking a print of the baby's foot at the time of its birth, and of the mother's thumb on the same paper. This serves as a positive means of identification.

WANTED

Six young or middle-aged men for apple picking, to begin October 1. Write to

C. D. YODER
Grantsville, Md.

WANTED

Married man on fruit farm, experience not necessary but willing to learn. Power machinery used. No stock. Can move now or will wait a year for right party.

ORTANNA CANNING CO.,
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Printed Scripture Pencils
help solve Sunday school and
church attendance problems.
Stamp.

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Lancaster, Pa.

SILENT GUIDE TO LONDON

A most ingenious application of electricity has recently made its appearance in the form of the silent guide using the subways of London. This automatic guide instantly directs a person how to get to a given place, when said person presses a button bearing the label of the destination.

The device consists of a large transparent map behind which are numerous electric lights. On three sides of this map are columns of names and corresponding push buttons, properly subdivided into places of interest, theatres, hospitals, railroad terminals, and so on. A person wishing to be guided merely presses the button labeled with the destination, and instantly the route is illuminated on the map. A square red light indicates where the person is; a green light indicates where to change trains or cars, a round red light indicates where to alight, and a white light gives the ultimate destination—Scientific American.

Sundar Singh in Tibet

On May 18th Sadhu Sundar Singh was to start out on an evangelistic tour in Tibet. His plans were thus described in the Dnyanodaya: "After speaking at meetings in Sonawar, Simla and Kotgarh he will spend a short time in preparation and consecration for the time that lies ahead; then with Bible and blanket he will turn his back on civilization and friends, and with his Lord will pass from our sight." A few weeks before, his father, Sirdar Sher Singh, died at his home in Rampur in the Punjab. "In writing of this event the Sadhu records that his father 'passed away as a Christian'—a source of deep comfort to him which enables him to say, 'I am not sorry, because I shall see him in glory, and my separation is only bodily and for a short time.' This blow, falling as it does just on the eve of his departure for Tibet, one would naturally suppose would depress him, but the Sadhu's faith burns brightest in darkest hours."

Because of his courtesy as a mail carrier for the past fifteen years, a postman in Terre Haute, Ind., was recently left \$6,000 by a lady for whom he carried mail.

It is declared by authorities on the subject of birds that eleven different species have been completely wiped out in this country during the past fifty years.

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CYCLOPEDIA CONCORDANCE,

They also contain a series of fifteen new maps together with a large number of new illustrations. "As nearly a perfect Teachers' Bible as could be made"—The Southern Christian Advocate.

Note the style of type.

Solomon's chief officers.

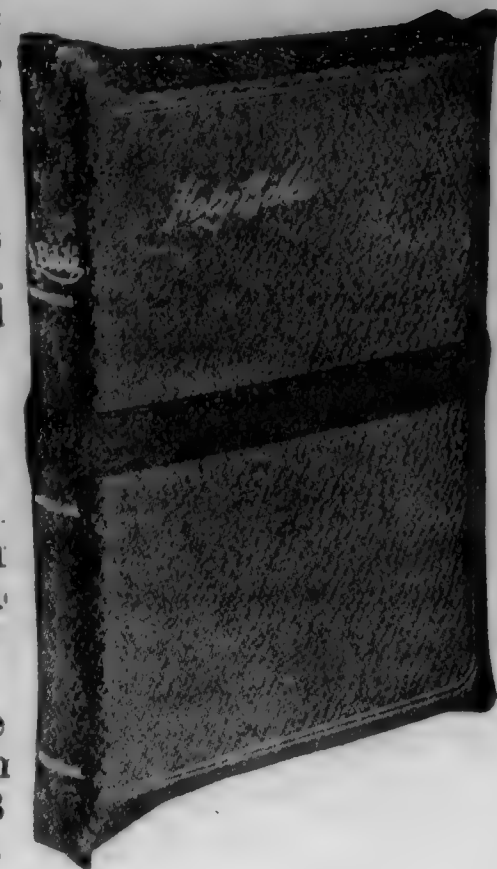
I. KINGS, 4.

6 And A-hi'-shār was over the household: and Ad-ō-ni'-rām the son of Ab'-dā was over the tribute.

7 And Sōl'-ō-mon had twelve officers over all Is'-rā-ēl, which provided victuals for the king and his household: each man his month in a year made provision.

B.C. 1014.
ch. 5: 14.
2 or, levy.
3 Heb. bread.
4 Heb. sons.
brot
ō-m
22
for
fine
of n
23
out
sheet

Specimen of Long Primer Type



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A SPECIAL OPPORTUNITY

On the lawn, along the drives and lanes, in out-of-way places, and in the pasture, plant the hearty ornamental and heavybearing English Walnuts, or the stately pecans and shagbarks. Or if one is thinking of planting an orchard for the greatest commercial benefit, plus the least possible necessity of pruning and spraying, consider the Black and English walnuts. One 300 tree grove in New York, 17 years old, bore a crop last year that averaged \$80 per tree. A grove of grafted nut trees is better than fire or life insurance. Send for very interesting catalog free. Enclose 25c and receive five pictures of loaded nut trees near Lancaster, Pa.

Can also supply sweet cherries on mazzard roots, and sour cherries. Any one contemplating planting an orchard of any kind would be benefited greatly by writing

John W. Hershey,
Ronks, Pa.

CHRISTIAN MONITOR

OCTOBER, 1923

OCTOBER DAYS

When the sunlight's kinder meller,
Shinin' through a golden haze,
Makin' all the brown leaves yellor
With its gently slantin' rays—
Then my heart throbs kinder longin',
Fer I'd like most well ter go
Where the wild fall flowers are bloomin',
Noddin' as the breezes blow.

Then I'd like ter tread the pathway
Through the wood-lot—let my feet
Swish the dry leaves—hear them crackle;
They'd make music mighty sweet.
An' mayhaps the old wild grapevine,
Growin' on the blighted tree,
Might still have a bunch of grapes left,
Hangin' purposely fer me.

Gōd has tucked a lot o' glories
All around us everywhere,
An' it seems as how each season
Has its own pertickler share.
But it looks most calm an' peaceful
On them mild October days
When the sun is kinder meller,
Shinin' through a golden haze.—Sel.

SELECT READING

ECHOES OF LIFE

Peaches and Peaches

C. F. Yake

It is not given to mankind to have like experiences in life. Though we all have a common course to run, we all have a common beginning in birth, and a common end in death of this natural body, yet along our course of life, much that we all have many things in common, we do not have entirely like experiences. And this fact just goes to show that no person ever has such a wide experience but that there are others who have had experiences that he has not had.

But when we discover someone who has not enjoyed one or more of the experiences that are very ordinary to us we are much astonished and usually exclaim with surprise, "And you never had that experience!" And we think, How odd. But the truth that man has his limitations is just again verified—that is all. And how sad for the fellow who still thinks that he knows it all, or that no one has ever had experiences like he has had—that he really is somebody.

* * *

"Well, that was one glorious time I had this afternoon!" I exclaimed as I sat down to a belated supper. "It was the first time in my life that I had an opportunity to pick peaches."

"And you never had that experience before" said Lady Marna. "Really you missed half of your life up to this time. To go out into a peach orchard and eat all you can eat and later go back and eat some more, that is some treat! And you never had that chance? I can't believe it!"

"No," I said. "I never did. We never had a peach orchard, only a tree or two and they bore *forbidden* fruit."

"As a girl I can remember going out to the orchard after a thunder storm and seeing the ground in our peach orchard literally covered with sweet juicy fruit. How we delighted to pick them up and eat to our heart's desire."

"Well", I repeated, "I never had that chance. That is something in life that so far I have missed. But I did have the opportunity this afternoon."

* * *

And so just last week one afternoon I had the pleasant experience of going to our good friend's orchard and pick peaches for him. And a real experience it was! He has about a five-acre orchard of this luscious fruit and every tree in it this year gave a hundred per cent yield.

We were given a step-ladder and a heap of baskets and assigned a row of trees laden with white peaches. My, but they looked good! We got to work with all the zeal and pep we had and in a very short time, though inexperienced in picking, we had one basket full; then another, and another, and another. What a time! In a few hours we had eleven bushels—that seemed a lot to us, but a skilful picker might well have picked twenty in the same time. However we did not pick all of them into baskets, as you can infer. It was extremely difficult to refrain from eating any of this sweet toothsome fruit, especially since it was so ripe that oftentimes a slight touch of a limb would drop a half dozen of the very best ones to the ground. And of course it was a pity to see them go to waste—so the proper thing to do was to eat while you had the chance. And we certainly did!

Our friend has his crop advertised something like this, which we think is rather attractive: "If you want peaches that look like peaches, taste like peaches, and are peaches, look for our trucks or call—etc." The "ad" did its work very well, apparently, for he harvested his crop and disposed of it readily. We have just one suggestion to make for the improvement of this "ad" for another year and that is that he include, "that *smell* like peaches." And this is our reason:

The sight of the laden peach trees is most beautiful, but the odor of the rich flavored ripe fruit lends fragrance to the air and one is in an Edenic atmosphere while picking them. We found this fragrance the greatest stimulator of our appetite. The size and beauty of the peaches had their influence, but their fragrance whetted the appetite and created the desire to eat rather than pick. And we have good proof of their quality along this line. Bees, in no small numbers, attracted by the fragrance, were found eating of this delicious fruit to increase their store of honey and give to it a peachy flavor. How wise they were!

We picked peaches and ate peaches and ate peaches and picked peaches and dreamed about what a pleasant thing life would be if all were picking peaches all the time until, with very little notice, a few friendly clouds brought us to the realms of actuality by sending their awakening showers. We left off picking for a while but

soon returned just to be drenched in a thunder shower shortly before dark. But of course we were picking peaches, first in the sunshine and then in the rain, and if anything, the rain seemed to add to their quality, so what was the use of minding it.

But just for a change we thought, How pleasant if we could pick peaches during the rainy days of life! Well anyway, I believe that we really could if we would not mind the rain. That is the main thing. The trouble with most of us is that we forget, and let the rain and the clouds disturb our tranquility and sometimes we even permit them to affect the flavor of the peaches that we had picked while the sun was shining. Isn't it true?

I have often heard the fellow from the Sunny South and the chap from the Golden West tell of the joy of picking oranges and eating the ripe delectable fruit off the tree; I have heard him tell of the wonderful aromatic flavor of the apricot, raised in tropical climate, when picked ripe off the tree, until I wished I had wings like a dove that I might fly to the uttermost parts of our country and see and smell and taste and experience just this delightful thing. Now, however, I feel that I have come somewhere sufficiently near to its realization that I can imagine the remainder of the completeness of such a wonderful experience.

Anyway how glad we can be for the privilege of living in anticipation of experiences more wonderful than these we
(Concluded on page 309)

CHRISTIAN MONITOR

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DEPARTMENT EDITORS

J. R. SHANK, Carver, Mo., Y. P. M.

S. F. COFFMAN, Vineland, Ont., Bible Study

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No. 10

FUN WITH A THOUSAND DOLLARS

Last Christmas, John D. Rockefeller sent Mr. Russel H. Conwell a check for one thousand dollars. And this is what he did with it: "When I opened the envelope and found it, I said to myself: 'Here's a thousand dollars that I hadn't expected at all. How can I have the most fun with it? Well, I went over to the dean of Temple University and asked him for the names of six boys who had been forced to drop out for lack of money; I gave a hundred to each, and they were able to finish the year. Then I thought of a poor old widow out on the edge of the city who had been sick, and was not able to pay even the pitiful little rent for her tiny cottage. So I rode out there and paid her rent for two years in advance—\$200 a year—and took the receipt and gave it to her as a Christmas gift. Talk about satisfaction! Why, I sang all the way back to my home. You asked me whether money can help to make old age happy, and I tell you with all my heart that it can—provided you don't keep it, provided you don't hold on to it for your children to quarrel about after you are dead, or covet and scheme for even before you are dead! What a fool a man is to leave a great fortune to his children! Of the 4,043 millionaires whose lives I have studied, 3,807 began life without a dollar. Some statistics compiled years ago in Massachusetts show that not one rich man's son out of 117 ever dies rich. The money you hoard impoverishes you, but the money you give away—it blesses old age like the cool shade of a tree."—American Magazine.

A HARD RULE, BUT A GOOD ONE

"I wish I could sing; I think I'd feel better then!" said a little seven-year-old lad in Bellevue Hospital, New York, while a surgeon was examining him to find out what injuries he had sustained in a fall into a twelve-foot-deep excavation.

"All right, laddie; you can sing if you will sing something nice," said the kind-hearted Dr. McLean.

The little fellow began to sing in a high, clear, soprano, "Nearer, My God, to Thee." As the childish notes rang out, nurses, doctors, and attendants from various parts of the hospital began to steal

in, until there were fully a hundred people in the room.

"Well, I guess you are all right, little man," said the doctor as he finished his examination; "I can't find any broken bones."

"I guess it was the singin' that fixed me," replied the boy. "I always sing when I feel bad."

If we grown-ups would do as this little chap did—sing when we "feel bad," no matter what our loss or misfortune or trouble—we would certainly "feel better."
—Western Christian Advocate.

NEGRO PROGRESS

In all history there hardly is anything to compare with the progress of the American Negro in the little more than fifty years since emancipation. An article in the "Commercial and Financial Chronicle" says there are now in the United States 12,000,000 Negroes. They constitute one-seventh of the working force of the country. Of the 3,000,000 men, 800,000 are farmers and 1,000,000 farm laborers. Eighty per cent of the women are in necessary home and industrial life.

1866 Negroes in this country owned 12,000 houses, operated 20,000 farms, conducted 2100 businesses, and had \$20,000,000 of accumulated wealth. In 1916 the number of houses had increased to 600,000, the operated farms to 981,000, the businesses to 45,000, and the wealth to \$1,110,000,000.

Seventy banks are directed by Negro financiers. Over 40 periodicals are owned by Negroes. They even conduct an Associated Negro Press.

Four hundred thousand Negroes were called to the colors during the recent war, and 200,000 of them saw service overseas.

There is less illiteracy proportionately, the "Chronicle" says, among the Negroes in 1921 than there was among the white population of the United States at the time of the Civil War. In Alabama the colored population contributed \$430,000 towards the \$1,133,000 cost of establishing 720 Rosenwald schools—The Alliance Weekly.

"The righteous are precious to the Lord, and therefore He refines them with afflictions. We should not desire to escape our trials, for they are the channels of our best blessings."

DON'T WORRY IF YOUR COMPETITORS SMOKE

Will H. Brown

One of the professors in Harvard University, George F. Swain, gives this advice to his students in Civil Engineering:

"Let your competitors smoke!"

The most outstanding men in nearly every profession and line of business have done that. William Shakespeare, the greatest writer perhaps, of all time; William Cullen Bryant, one of the most renowned poets; Horace Greely, the famous editor; ex-President Roosevelt, one of the most influential and versatile men the world has ever produced; Rev. Francis E. Clark, founder of the world-wide Christian Endeavor movement, a writer, lecturer and organizer of exceptional ability; Luther Burbank, the plant wizard of Santa Rosa, Calif.; Andrew Carnegie, the first great steel manufacturer; Judge Ben. Lindsey, the most successful juvenile court judge in the United States; H. J. Heinz, the great pickle producer; John Wanamaker, the greatest department store man of modern times; Eugene Grace, the present manager of the Bethlehem Steel Corporation, receiving the largest salary of any man in the world, according to B. C. Forbes, the financial writer; Houdini, the "self-liberator" who has extricated himself from all sorts of seemingly impossible positions; Jack Dempsey, champion boxer; and so we might go on, until the list would seem tiresomely long.

It may be set down as a rule that the most outstanding men in almost any line are the ones who "let their competitors smoke," while they attend to business. Even Benjamin N. Duke, the famous tobacco man himself, has never used tobacco—he, too, lets his competitors smoke!

The list would be lacking did we not mention Henry Ford. Not only does he not smoke, but permits no smoking in any of his great plants. He lets his competitors and their employees smoke, while he and his attend to business and make money so fast that the others look on in amazement.

"We can stand the tests and trials of our faith while we drink of the water of life, for the trial of our faith is much more precious than gold."

THE TEST OF FAITH

A Chapter in Non-Resistance

Edward Richards

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During the war, in almost all the larger countries involved, there were groups of people who, for religious reasons, could not see their way clear to take part in it. These people were sometimes members of an organized religious group, such as the Mennonites, Quakers, Seventh-Day Adventists, and the like; but in other cases they were isolated individuals, who took the same position against war, but were not affiliated with any organization whose creed opposed participating in war. Many of these people suffered severe persecution for their beliefs. Some of them went to jail for considerable periods; some of them died, or were killed there; some went into noncombatant service, or into the Red Cross or relief work; some went out on the North Sea at the dangerous work of mine-sweeping; others undertook other work which they felt was suitable in demonstrating their beliefs.

I have met and talked with a considerable number of these conscientious objectors, not only in the United States, but in other parts of the world, and have heard their stories. I have found that my own story is apparently unique in one respect. All the conscientious objectors with whom I talked had certain beliefs—which varied a good deal with different personalities—concerning the Christian method of dealing with violence. For the most part, however, during the war these men were not called upon to face personal violence—at least, not in a way to test out the various supposititious cases brought forward as arguments against the non-resistant position by people who opposed the idea of pacifism as impractical. Because, to a certain degree, my case is different from the usual run of conscientious objectors, I have been led to believe that it might be well to contribute my story, as a partial answer, at least, to these supposititious arguments. In order to do so, however, it will be necessary for me to state briefly my own position in connection with war and non-resistance.

As I understand the teachings of the New Testament and the life lived by Jesus Christ, the fundamental bases of Christianity are, first, a belief that Jesus Christ and God were, in some mysterious way, one; that is, that the picture of personality and character demonstrated by Christ is a true picture of the personality and character of God. The second basis is that absolute power and utter love, as combined in the character of Jesus Christ, are a fundamental fact, in which the man who is trying to follow Christ can trust. In other words, the man following Christ can rely upon a Divine Power which has power over all things. This Divine Power is fundamentally the power of utter love.

These two bases are the fundamental principles on which the follower of Christ rests his belief.

The working out, practically, in everyday life, of the above-mentioned ideas goes much deeper than the ordinary church member or religious person thinks; and in its ultimate end it goes much farther than anybody except Jesus himself has ever put into practice. In regard to war, it means that the Christian pacifist believes that the forces of love are stronger than the forces of hate, and that, in order to overcome evil,—really overcome it,—one force, and one only, can be used: that is the force of love. Such a position eliminates the possibility of partaking in war; for war fundamentally believes in the use of evil means to attain a good end—I must kill people in order to bring about democracy, freedom, self-determination of nations, and so forth. I must do what we all recognize to be evil, and what we punish men for in times of peace, and do it in the belief that good will come from it. Such a position is a contradiction of terms to the Christian pacifist, who believes that the only way of overcoming evil is with good.

What then should I do, holding such beliefs, in the spring of 1917, in the United States? Many sincere men believed that the most Christian thing to do was to give their lives in the front trenches, believing that they, in that way, were helping to do away the evil of war. To hold my position honestly, and meet such men face to face, it was necessary for me to be willing to do something at least as disagreeable and dangerous, and to do it with the motive of keeping people alive, of bringing about reconciliation and good-will between hostile factions, and to do it using only methods which were uplifting and helpful and beneficial to everybody concerned. I had to be willing to get killed, but to do so loving everybody and trying to help everybody, including the Germans, the Turks, and all other people. Then, and only then, could I meet the sincere men whom I knew, who were risking their lives in the trenches. My belief was that such a programme of the use of good means could produce only good results, and that all I had to do was to insist upon continuing the use of good means, refusing to use evil means. I feel more convinced now, in 1922, than ever, after seeing the results actually obtained by fighting; that my position in 1917 was correct; and I have met a number of people who have been pretty well brought around to my point of view by the events of the last four years. Such was and is my position as a Christian pacifist in regard to war.

In 1917, I frankly expressed my convictions in regard to the Christian participat-

ing in war, and found very frequently that people wanted to push me into answering supposititious cases. Two of these cases were as follows:—

1. 'You say you will not use evil means, even to attain a good end. Do you mean to tell me that, if you were in a room full of women and children, and some of those wild Turks and Kurds from the mountains of Turkey should come and begin to break in the door, you would stand aside, like a coward, and let them come in, refusing to fight to protect the women and children? Would not fighting be right in such an emergency, and would not the Christian be doing the most loving thing, even toward the Kurds and Turks, by killing them to prevent their assaulting the women and children?'

My answer to this, while I was in America, was that I felt that I was a Christian pacifist, not just a pacifist, and that I believed that, if I honestly tried to follow the teachings of Christ, God would never put me in a position where I would be unable to act in a spirit of real love toward everybody concerned, including the Kurds and the Turks. As for the killing of the latter in a spirit of love, the thing in itself is an absurdity. Nobody deliberately wills to kill those to whom his loving, affectionate heart has gone out. Love is not so constituted. I have now a small boy. I love him very much. There may come a time when my son may determine to do something wrong. As his father, I have the right and the duty to urge upon him a different course of action. I may even punish him if, in so doing, the punishment may be beneficial to him; but everyone will admit that it would be wrong for me to kill my son, in order to prevent him from doing evil.

The attitude of the Christian pacifist toward the Kurd or the Turk would not be different. My position in regard to this supposititious case was that I could not guarantee that no one would be killed or injured or assaulted: that did not rest in my power; but I believed that, if I continued to act in a spirit of love toward the intruding Turks and Kurds,—mind you, not in a spirit of subservience or cowardice,—I should be using the most effective means to prevent the killing or assault from taking place. As long as I continued to use the right means, I could be sure that I was doing the very best thing that I personally could do, and I could then count on the real Divine Power of God Almighty to direct the thoughts, wills, and acts of the Kurds as He desired. Also, I could safely leave the situation in his hands. If we were killed or assaulted, in spite of any refusal to fight, I could then count on it thus being God's will for us all to die or be assaulted, and that our death or injury would be more effective in bringing about the Kingdom of God on earth than any other thing we could possibly do.

2. The second supposititious case was this: 'What about the drunken or crazy

man running amuck? What would you do if you saw a drunken man armed and lust- ing for blood in the midst of a crowded street? Would you not be justified in kill- ing him as you would a mad dog?"

My reply to this case was that a man is a man and not a dog; and that whether he is drunk, or whether he is mad, does not alter the case. He still is a man, and, if I believe in the life and death of Christ, I must believe that Christ came to save drunken, evil mad-men as well as others. As he put it, 'I come not to bring the righteous but sinners to repentance.' I therefore can no more picture Jesus Christ shooting down a wild, drunken madman running amuck, than I could picture him in the trenches in Flanders sticking a bay- onet into the stomach of a German, or squirting liquid fire into the faces of a group of Austrians. The man Christ Je- sus, as I see him in the New Testament, was not that kind of person. Moreover, I believed that there would be a better and more effective way of handling the drunken madman than by killing him; because, when I killed him, I could do nothing more for his soul; and fundamentally a Christian pacifist must consider loving his enemy as well as protecting his friend.

II

These supposititious cases were very commonly brought up, and are still com- monly brought up, by those who wish to show that Christianity and war can be reconciled. I felt that the above answers to the supposititious cases were adequate and right from a Christian point of view; but somehow I felt called upon to give myself an opportunity of demonstrating in action that such a method of handling the cases would work. I felt that I should be an active pacifist, not a passive one; and so I went to a friend of mine who was well posted on the Near-Eastern and the gen- eral world situation, and asked him to tell me what in his judgment was the most dangerous and disagreeable part of the world at that particular time.

He at once answered me by saying, 'West Persia.' At that time, 1917, in West Persia a combination of war and a mix- ture of racial antipathies and religious fan- aticism, which had come down through hundreds of years, existed in a marked de- gree. The country had been the fighting ground of the Turkish and Russian armies since the beginning of the war. Moham- medanism, with all its complications, was very strong. Massacres and flights of peo- ples had taken place, and were liable to oc- cur at any time. At the same time, the country was very backward in its culture, there being no sewers in the cities, no sani- tation of any kind, only a few hospitals run by American missionary doctors, and most of the worst diseases were continually pres- ent and often raging: smallpox, cholera, typhoid, paratyphoid, typhus, relapsing fev- er, malaria, pernicious malaria, and a num- ber of other diseases not only were com-

mon but were a pressing concern. On top of all this, law and order were very weak in this section of the world; and altogeth- er I believe from experience that my friend was right when he named West Persia as the worst place in the world at that time.

I therefore volunteered to go to West Persia, to assist in the relief work. I agreed to pay all my own expenses and to accept no salary. I did not expect ever to come back again, as it did not seem probable that I could stay alive in such a country for more than a few months; so I made my will, put my affairs in order, said good-bye to my family and friends, and started for Persia. This was in May, 1917.

The long journey through Norway, Sweden, Finland, across Russia, and through the Caucasus, to Persia, was slow; but finally I arrived safely in a city of some 50,000 inhabitants in West Persia—Urumiah. Here I was put in charge of the orphans, the industrial relief, and was made secretary of the Relief Committee. Dur- ing the summer, autumn, and early winter, I was very busy riding from village to village over the plains, visiting, classifying, and arranging for the feeding, clothing, and general care of the 500-odd orphans scat- tered throughout this stricken area. I or- ganized some of the refugee Assyrians into a cloth-industry, giving several hundred women work in carding and spinning wool, and arranged for the building of twenty- five native hand-loom. I soon had them weaving the native cloth which for count- less generations has been an important material for men's clothing in the high mountains of Kurdistan. We finally work- ed the production up to 1000 Turkish ar- shines of this cloth per week. (One Turk- ish arshine equals 29 inches.)

Later on, as need arose, I took charge also of cleaning up the streets of the city of Urumiah (my first and only job as street-cleaning commissioner). This devel- oped, among other lines, into one very un- pleasant task; namely, the collecting and re- burying of bodies dug up by the dogs in the graveyards, and partly eaten. The cleaning-up and keeping clean (as far as possible in such an unsanitary country) of the yards filled with refugees also fell upon my shoulders, as did the complete care of the relief-transportation equipment of autos, horses, carts, harness, and the rest.

All these activities kept me very busy during the remainder of 1917, and on into the spring and summer of 1918.

In July, 1918, the situation around Uru- miah was very intense. The ill-will stirred up by the war, the persecutions, the mas- sacres, the assaulting of women and the carrying-off of girls, had intensified to a terrible degree the age-long hatred between the Syrians and Armenians on the one hand, and the Turks, Kurds, and Moslems on the other. The country had suffered terribly from the destruction of property. There were thousands of people who had

been driven from their homes and were refugees. By far the most destitute and miserable of these were the refugee Kurds, who were Mohammedans, in the streets of the city; and the great majority of people throughout the region were by no means beyond the need of relief.

The Russian army had been withdrawn following the Bolshevist revolt, and with their withdrawal the two factions in the city of Urumiah—on the one hand, local Mohammedans, and on the other hand, the Armenians and Syrians—had each deter- mined to gain military and political control over the country. In this the Syrians and Armenians were greatly assisted by the Russians, who not only armed them but or- ganized them into battalions, and even left some officers to drill and direct them. The Moslems also secured what arms they could; and on the twenty-second of Feb- ruary, 1918, there was a clash ending in the capture of the city by the Armenians and Syrians. This control spread over the great part of the Urumiah plain and, as it spread, the most disorderly element among the Syrians and Armenians took advantage of the situation to take revenge on the Mo- hammedans. This resulted in so much massacre, robbery, and indiscriminate kill- ing, that the great mass of Moslems of the surrounding regions got together an armed force, to overthrow the control of the Armenians and Syrians in the city.

For months this fight kept up, the city and plain being practically surrounded by hostile Moslem bands, while, in the centre, all sorts of evil things were being perpe- trated by those in control. Finally, the as- sistance of the regular Turkish army was obtained by the surrounding Moslems, and with their advent on the scene, with ar- tillery and a better organized body of men, the Armenians and Syrians were finally forced out and compelled to run away to the south, hundreds of miles over the Persian mountains, to the English forces operating from Mesopotamia and Southern Persia. On the morning of July thirtieth, this great flight to the south of 75,000 to 100,000 people began, and the test of the first supposititious case took place about ten o'clock in the morning.

All the Americans except Dr. and Mrs. W. A. Shedd decided to stay in Urumiah, rather than to attempt to go with the Syrians and Armenians. We had been liv- ing in the College Compound,—an area about the size of an ordinary city block,—surrounded by a mud wall varying in height from five to fifteen feet, and situated about two miles from the city. Inside this area were the dwelling-houses of the mis- sionaries and some of the native assistants, a boys' college, and the hospital, together with outhouses, stables, and so forth. With the exception of myself, all the Americans were missionaries, the relief work being carried on practically altogether through their efforts.

Throughout most of the period when the Armenians and Syrians were in control, a

number of Mohammedans, both Kurds and local Persian Moslems, had come into the College Compound, to seek protection from the disorders which reigned outside. At the time of the flight the number of these refugees was only a few hundred. These were camped out under all sorts of shelters, or no shelter at all, in different parts of the yard. A road coming down from the mountains of Turkey passed directly in front of the College Compound and continued on to the city.

III

When the news was telephoned out in the middle of the night that the Armenian and Syrian populations were starting to flee to the south, we Americans made what preparations we could for the coming change of control. As soon as it was daylight, I took Dr. Packard and Dr. Ellis into the city in the Ford, and left them there, busying myself by carrying food and people back and forth, until about ten o'clock, when the advance-guard of the Turkish army arrived. I had expected to bring Dr. Ellis and Dr. Packard back again before the Turks came; but their sudden appearance prevented this being done.

The first men to arrive were the Kurdish horsemen, with an occasional Turkish soldier. It was apparent that they must have been ordered to leave us, the Americans, alone, for the great majority of them rode right by the gate, and on toward the city. At this time we were assisted greatly by the Moslem refugees, who had been receiving protection in our yards for so long. Most of these Kurdish and Moslem fugitives stood at the open gate, their faces wreathed in smiles, and welcomed the oncoming horsemen with joy; but they did not do anything to turn their attention toward the Compound, but quietly allowed them to pass on toward the city. It happened, however, that a few of the Kurds gained entry through a small back gate, and it was these irregular stragglers who raided us and put me through the supposititious case number one.

Dr. Dodd and I sat on the long music seat, in front of Mrs. Ellis's piano. In the living-room with us were Miss Lamme, Miss Schoebel, Mrs. Ellis and her two little children, and a number of native Syrian servants. Dr. Dodd and I had just come in from the yard outside, where both of us had nearly lost our lives at the hands of some of the raiding Kurds, mine being saved twice—once by a Moslem hostler and once by a friendly Kurd. I did not know what was going to happen next, as things outside were in great disorder, and we could hear shooting all around us.

The setting for the supposititious case was practically complete. Here I was, a Christian pacifist. In the room with me were a number of helpless women and children. Dr. Dodd had only recently got out of bed, and could scarcely be considered as an able-bodied man. I therefore was the only one present physically fit to defend this group of helpless people. At any min-

ute the door might open and the Kurds might enter. Truly, the setting was complete. But I had been holding in my mind the fixed determination that, under no circumstances, would I use violence, to protect either myself or others; and I trusted that in some way I should be able so to act that the best results for all would be achieved.

As Dr. Dodd and I told the ladies of our experiences of a few moments before, there suddenly came a tremendous pounding on the door leading from the dining-room, which was next to the sitting-room where we were, out into the kitchen and the back yard. The time had arrived. The Kurds were at the door. What should I do?

The thought came into my mind that it would be better to open the door and let the Kurds in, than to stay away from it and allow them to smash their way in. If they broke down the door, they would come in in more of a rage than if we opened the door and let them in. I suggested this to Dr. Dodd, and he and I together walked into the dining-room and over toward the door leading to the kitchen. I remember, as I approached it, seeing one of the panels bulge from the blows of the gunbutts from without. A small bolt was all that held the door closed, and I reached over and pulled this and opened the door, saying as I did so, 'Buyurun'—meaning 'Come in.'

As the door swung open, we found ourselves looking into the business end of three rifles, backed up by the dusky faces of three Kurds. They had made themselves up, with their fringed turbans, to appear particularly ferocious, and they certainly looked the part. My judgment, however, is that they were surprised at having the door opened and being invited to come in. In any case, they did not shoot; and, as they entered, in voices of intense excitement they demanded 'Pool! Pool! Pool!' (money! money! money!) This was a decided relief, as we had some money, and possibly, if we gave it to them, they would go away. With this in mind, Dr. Dodd and I led the way out of the dining-room back into the sitting-room, where the ladies were. I remember walking as rapidly as possible, with the thought of getting the Kurds past the ladies without any unnecessary delay. This scheme worked, and we entered Dr. Ellis's study through a little side door, leaving the ladies and the children behind us.

It so happened that Dr. Dodd had the key of the top drawer of Dr. Ellis's desk. He opened it, and I remember standing close by and watching two brown hands grab for the small bag of coin lying in the bottom of the drawer. Following this, the three Kurds began rummaging around the room, looking for valuables. I recall about this time noticing Dr. Dodd, as he slipped out of the room back to the sitting-room, to look after the ladies. This I con-

sidered as a good thing, and I then realized that it was my task to entertain the three Kurds and keep them away from the ladies.

Dr. Ellis had removed to his study the relief money of which he had charge. There were two Russian safes in the room. One was empty, while the other contained several thousand dollars in money. While the Kurds were rummaging around the room, I walked over to the safe that had the money in it, and tried to open it. Like all Russian safes, it was an iron box with a lid like a trunk, the keyhole being in the top of the lid. Finding the safe was locked, I stood there for a moment, and a horrible sinking feeling began to creep over me as the realization of the situation came to me. There was nothing to do, however, but to play the game; and so I turned back to the Kurds, who were on the other side of the little room. They had pulled the rug off the lounge, had looked under it, had emptied some of the stuff out of the drawers of the desk; and, as I turned, one of them suddenly threw up his rifle, covering me, and, speaking in Turkish, demanded the key to the safe. Now, I honestly did not have the key, and I looked him in the eye over the sights of his rifle and told him so. Recognizing that I was speaking the truth, he put his gun down and began to rummage around again.

About this time one of them found Dr. Ellis's Corona typewriter in its case. It was heavy and looked like a small bag or box, which, of course, led the Kurd to think that it contained coin of some sort. I moved over to open it for him; but before I could reach him, he had thrown it on the floor and broken the box open. The three men gathered around and peered with wonder at the little metal bars and shiny parts; and I stood there, speaking in English, and tried to demonstrate with my fingers what the typewriter was for. But in a moment they had turned away, looking elsewhere.

I now realized that I must hold their attention and keep them occupied. The thought came to me that I must adopt the principle of going the second mile—with these men. Here they were, compelling me to go a mile with them, and now I must also go the second mile. They were taking away my coat, and I must now give them my cloak also; and so I entered into the looting myself and sincerely desired to get the safes open. With this in mind, I began aggressively to direct the attention and activities of the three men toward the opening of the safes. The thought came to me that, possibly, if we shot into the keyhole of the safe, we might spring the lock. (The use of the word 'we' comes perfectly natural, because I really joined their party in their efforts to smash the safe open and considered myself as one of them for the moment.) I therefore took hold of the arm of one of the men, and shook it enough to attract his attention;

(Continued on page 315)



EDITORIALS



Why Is It?

Why is it that the world is in such a chaotic condition today?

Why is it that men fear to trust their fellowmen, and that envy, superstition and jealousy seem to dominate the lives of so many individuals?

Why is it that even in the Christian Church there is strife and disagreement, and that people who should be unified and working for common aims and purposes are becoming divided and working at cross purposes and are becoming mutually distrustful and suspicious of the motives and intentions of each other?

There is one answer to all of these questions. It is because neither the world nor the majority of those who profess to be followers of the Christ have yet fully tried the most powerful and the most wonderful thing in the world,—Charity, or love.

"Charity never faileth." Could any words be stronger or more emphatic than those?

Yet, as a Church we are threatened with dissensions and divisions and our work is being seriously handicapped simply because we have not fully realized the significance of that great statement and have not properly tried the power of that great agency,—Charity.

"Charity never faileth." Why is it that we fail to apply this unfailing remedy, this sure specific, to the troubles which threaten us?

We are not told that Charity will make all of us think alike, or interpret Scripture in the same way, or take the same attitude toward the various problems that face us, but we do believe that true Christian charity will enable us to bear with our brethren who differ with us and to work with them in the true Christian spirit for the spiritual uplift of our fellowmen and the advancement of the Kingdom of God. If rightly applied it will put an end to the quarrels of sincere and earnest Christians. It will not outlaw those whose opinions differ somewhat on non-essentials of faith and practice, but who still firmly believe in all of the fundamental principles and doctrines of our faith. It will keep those who differ on good terms with each other and will give due respect for the advice and counsel of those who have borne the heat and burden of the day. It will, in fact, bring these classes of people together, and there with consultation, advice, pointing out of dangers on both sides or in both extremes, enable those who differ on non-essentials to come together and in Christian love and charity work together on the essentials of our faith on a platform that is sufficiently narrow to exclude the unregenerate and yet wide and constructive enough to meet the changed conditions in the world to-

day, and to propagate a religion that will meet the needs and the conditions of the oncoming generations.

But this Charity must be exercised by both sides alike.

Nothing could be simpler or easier. Nothing is more certain. "Charity never faileth." Do we have our share?

Why Not?

Why not organize a Teacher Training Class in your local congregation for this Fall and Winter?

Just now conditions in general are very favorable for such work. The evenings are growing longer, improved roads and methods of transportation make it possible for people to get together from a considerable distance, teachers are available in most communities, the young people need to be interested in the work, and last but not least, the Sunday school lessons for the first six months of 1924 are all taken from the Old Testament which is usually considered "difficult" by the majority of Sunday school teachers and pupils.

A study of one of the elementary texts on Teacher Training will be found extremely helpful in getting a better grasp of Old Testament history, institutions, and teachings. The testimony of many who have completed the courses bear out this statement. Some of them are found on another page of this issue. Interest in the study of the Bible itself is often greatly increased by taking such a course and one's spiritual life strengthened.

Write to the chairman of the General Sunday School Committee of the Mennonite Church for suggestions and information concerning available courses, examinations, certificates, etc.

Our Last Issue

According to present plans this issue of the Christian Monitor will be the last for which the present Editor will be responsible. We have enjoyed the work greatly for the past four years and appreciate very much the many expressions of loyalty and helpfulness from our readers. Especially do we thank those who have contributed so faithfully during this time. The co-operation in almost every way has been splendid and we hereby extend our hearty thanks to you all.

We trust that our successor, whoever he may be, may have the same happy co-operation of all our readers, and that the Christian Monitor may continue to be a vital force in upholding the principles and doctrines for which we stand and which we believe to be the standards upheld by the Word of God itself.

CHRISTIAN LIFE

AGENCIES HELPFUL TO THE DEVELOPMENT OF THE CHILD —THE PARENT

Mrs. Eli Bontrager

In my mind there is no greater agency in the world for the development of the child than the parents.

The parents have a great advantage over any other agency because we have the children with us most of the time. In most children we can see their disposition before the age of two years. Many times we can see some of our own weaknesses in the misdoings and should therefore be better prepared to overcome and counteract that weakness than any one else. Development means to unfold or to discover something secret that is withheld from the knowledge of others. It also means to grow and to strengthen. In this the parents have every opportunity to watch that unfolding in the little life of the child and to start and strengthen it in the right direction. At all times should the future welfare of the child be kept in mind. The development of the child should begin in the parents before the child is born. Every child has a right to be born with a nature that can be developed into a noble and useful life. The iniquity of the fathers may be visited upon the third and fourth generations. This should teach us that it is very important how we live. We have the promise that "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness to children's children; To such as keep his covenant and to those that remember his commandments to do them."

The child that is born from conscientious Christian parents has a great advantage over the one that is born from careless parents who live only for the gratification of their carnal desires. It is impossible for parents according to the flesh to rightly develop their children in all lines. We are too weak and imperfect in ourselves, and only by imploring the help of God through Jesus Christ and the Holy Spirit is it possible that our children may be developed spiritually, physically, mentally, and morally. Though they make many mistakes and may commit sin, if we have implanted that spirit of honesty in their hearts they will again confess and repent and be made right. The Bible tells us to train up a child in the way he should go and when he is old he will not depart from it. We have every reason to believe this and do accordingly.

An infant child is a bundle of possibili-

ties. Great things may come from it if its life is guarded right. Very young they form habits and really the first six years of their lives is almost wholly occupied by forming habits. Hence the importance that we as parents have the Holy Spirit in our own lives that we may be better able to direct and develop those habits for the future good of the child and an honor and a glory to God. In the development of the child there is so much to guard against, so much to teach, and implant in their young minds that we feel that it must be precept upon precept, line upon line, here a little and there a little, and with this must be the example of living before them what we teach.

We must always remember the power of sin. The Bible teaches that the inclinations of man's heart are toward evil continually. It is painful to see how much corruption is in a young child's heart and how soon it begins to bear fruit. Children require no schooling to learn to sin. This is the only portion our father Adam left us. It is that inheritance that comes to us all. But we must not be discouraged when we see this in our children but rather be the more diligent in using every means by God's help to counteract this mischief of the evil one. Many times we must reprove and chasten and according to the tie of nature this is no pleasure to us. But we must keep in mind the child's future welfare and remember that their moral and Christian character and their destiny for all eternity may largely depend upon us.

It is important that father and mother stand unitedly together as one in the training and development of the child. Where there is a division there is bound to be some evil effect. We need the Holy Spirit in our homes at all times. Every child should learn obedience, first in the home and then in the church. In fact anger and disobedience are nearly always the first characteristics noticeable in the young child and are therefore the first to be guarded against and brought under control. And all through their lives it is obedience that makes them respectful, devoted and loyal. How different it would be in the Mennonite Church if our last generation had learned obedience in the home and then in the Church; if their minds would have been developed in the line of obeying and respecting those that have the rule

over them. All through the Bible God calls us to obedience. In the sixth chapter of Deuteronomy, God through Moses commanded the Fathers of Israel to so diligently teach their children the commandments, the statutes, and the judgments of the Lord to do and to keep them that there was neither time nor place left where they would not teach them. Fathers, as head of the family, are you filling your place in the home as God intended that you should? Children and young people as a rule are what they are educated and trained to be. How careful ought the parents to be that they be not stumbling blocks in their way but stepping stones to higher ideals. We have nothing in our possession that is of such vast importance as are our children and we cannot afford to let the opportunities slip by and fail to develop their lives into noble obedient Christian characters.

In our day of fast living there are so many devices invented to draw the minds away from the things that are right. There are so many of these wordly amusements so coated with things that appear good, that the young mind can hardly detect the evil that is in it. Then should the parents help the children over these hard places, study their natures and supply their needs. Good books should be read, good company kept, high ideals set up, with a desire to some day attain unto them, ever keeping before them that the most essential part in their lives is to be obedient to the word of God, that it is never right to forsake Christian principles for the sake of wordly gain or pleasure. Remember we are dealing with eternal souls and we are either developing them for Heaven and immortal glory or for everlasting destruction. There is One above, the great Father of us all who is infinitely powerful good and loving who will reach out His hand and help us over all these hard places if we only ask Him. Life is a problem but the Bible is its answer.

There is no problem in the development of the child that should not be considered from a Bible standpoint. In Col. 3: 23 we read, "And whatsoever ye do, do it heartily as unto the Lord and not unto men."

Too many children are only developed and trained to be great before the world and not for the service of the Lord. How much better it would be in the Mennonite Church if mothers, with their daughters, would study the Bible instead of the fashion plates! How much better would it be

in the Mennonite Church if Fathers would study the Bible with the children and teach the boys the great importance of their place in the future home, and their development in body, mind and soul, for they are to be the fathers of the next generation.

The world never was in greater need of men and women who are fully developed physically, mentally, and spiritually than it is now. But of the three the Spiritual is the most essential for without the Spiritual life our lives are worse than wasted. It is the only life worth living. Hence the importance of living a clean prayerful life before the child is born.

In conclusion let us listen to the Psalmist, "Delight thyself also in the Lord and he shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." "Mark the perfect man and behold the upright; for the end of that man is peace. Blessed be the Lord God of Israel from everlasting to everlasting."

SANKEY AND HIS MESSAGE

The ex-champion pugilist, John L. Sullivan, not long ago concluded a serial history of his life in the daily press, the greatest part of which was of no particular interest or profit to others than devotees of sports. The last chapter, however, contains an incident that can well grace the columns of any religious paper. He says:

"I wish to pay a tribute to the man whom I regard as one of the greatest men this country ever produced. The man referred to is Ira D. Sankey, the evangelist. He is one of the few men who ever called my bluff and made me think a long time what he had said. If I had listened to his advice I would have been a rich man today, and would be able to set a much better example to the youth of the country than I have done.

"Boys, when a man garbed as a minister calls on you and gives you a talk, I want you to listen to him. He knows a lot more about the world than you may think.

"I was in my room in a Buffalo hotel about fifteen years ago, when a bellboy came in and said that a stranger had called and wanted to take up some of my time.

"If you don't say for him to come up," said the boy, "he says he will come up anyway."

"That was a new one on me, and I had a curiosity to see what kind of a man would send me such a message.

"You tell that fresh fellow if he wants to take a chance of going down faster than he came up, to come on," I said.

"In a couple of minutes a dignified, looking man, attired as a preacher, appeared in the doorway.

"My name is Sankey," he said by way of introduction.

"Well, I wouldn't feel bad about that," I replied with a look that was intended to put the visitor out of business. "What do you want with me?"

"I want you to change your way of living and set a different example for the youth of the country," was his opening remark.

"Huh, huh!" I replied, with some astonishment.

"You have no right to squander your strength on wild living," he went on without flinching. "It was given you for a different purpose."

"I don't squander anybody's money but my own," I replied. "And, I do a lot more good with mine, I'll bet you, than you do with yours."

"Well, Mr. Sullivan, 'you are not as bad as you would make me believe. I've given away as much money as you ever did, and not one cent of it ever went for rum."

"If you knew what it was to want a drink," I argued, "you might have spent some of it that way. The trouble with you ministers is that you don't know how bad some poor fellows need a drink because you never get close enough to the hard-luck people to find out their troubles. There are times when a drink has saved a man from death."

"Now, Mr. Sullivan," he went on, "don't make the mistake of thinking that I don't know anything about the world and the

A CORRECTION

Through a strange error the article on "The Chorister and His Responsibility" found in this department last month was credited to Bro. Allen Christophel instead of to Bro. Frank Blough of Middlebury, Indiana, the real author.

We are sorry for this mistake and thank those who have called our attention to the same.

things to which you refer. I've been pretty close to them in more countries than one, and I'm here to ask you to do something for the growing boys by setting a good example. Those are the people we want to start in the right channels. By showing them the proper way to live you can do as much for saving these young men as I can."

"He didn't scare a little bit at my roar, and came back every time with just as good as I gave him. He was a good fighter and in a few minutes I began to look on him with admiration. He was the first fellow I ever saw that I couldn't bluff. I told him to sit down and that we would talk it over at length.

We sat there and talked for an hour and he soon got it through my head that I was wrong and he was right. Still, I had had so much of that kind of advice offered me that I did not heed it. He

certainly made a great try and he went a long distance out of his way to force something upon me that I needed. If I had taken the advice that he gave me I would have been worth several hundred thousand dollars today.

"When I read of Sankey's death in the papers I couldn't help but think of his meeting with me and how hard he tried to make me do right. I have often wondered what he would say of me since I have cut out the red stuff and tried to live as he told me. He will get a lot of credit in the hereafter, for what he did. He did not fear to face me in a small room with bare knuckles when I had a 'rep' for swinging hard ones on anything that bumped up. He sat there and bumped me with both hands for all that he had in him. When you boys run across a man like that you want to sit up and take notice. He knows more in a minute than you do in a year. Listen to him and you'll be better off."—Publisher Unknown.

Increase in Secret Societies

American missionaries in various parts of China report that the growth of secret societies arising out of chaotic conditions existing during the past two years has been phenomenal. These secret societies resemble the Boxers of 1900. The movement which began in Shantung has now spread across Honan and into Shensi. Other provinces, notably Chihli, Northern Kiangsu and Anhwei are affected to a lesser degree.

The most common of these secret societies is known as the Hung Chang Hui, literally the "Red Lance Society," but variously translated as "Big Sword," and also colloquially known as "Ying-To," literally "hard-belly," and sometimes as "Hard-Fisters." Hence the more common name of Boxers.

The ceremonies of initiation are coupled with sorcery and incantations. The novitiates are told that they bear a charmed life and that bullets will not harm them. They are assured that through the incantations they are made strong in the chest and abdomen and impervious to lead or steel.

Every village westward of Hsuehow in Honan seems to have a society, some of them meeting in sight of the mission stations. The members of the society are impressed through the agency of the village headman. They are given bits of paper upon which a magic prayer has been inscribed and instructed that when they go into battle they are to swallow a bit of this paper on which the sorcerer has written. This they are told hardens the abdomen and makes it impervious to rifle-shot or knife-thrust.—The Weekly Review.

"There are so many things that we will be tempted to set our eyes on, that we must keep them on Jesus."

• MISSIONS •

INDIA AND PROHIBITION

Geo. J. Lapp

The whole world is stirred over the prohibition laws of the United States. All sorts of reports are spread broadcast regarding their successes and failures. The liquor interests have their agents at work giving publicity to the failures of prohibition because of broken or unenforced laws, greater breaches of friendship between the United States and other nations, disloyalty of the citizens, smuggling, apparent increase in crime, making poisonous drinks, an increase in the number of drug addicts, all of which are true to a certain extent but not according to their exaggerated reports. These reports are believed by not a few, who, desirous of "wet" legislation are ever ready to argue the right of personal liberty and the legitimate use of alcoholics as a preventative of disease, over-heat, over-cold, discouragement, loneliness, privation, etc. It is quite as certain that such as they howl as loudly at most of the Ten Commandments.

The conscientious advocates of prohibition in India have carefully gathered data giving the facts as to its workings not only in the United States but also in other countries where there are similar laws. Whether they compose prohibition organizations or not or are Christian advocates of the only thing a Christian can advocate they are putting forth every effort to place in the hands of all who can read both in English and in the vernacular languages such literature as will show the effects of alcohol, tobacco, and drugs. Every means is used to bring these facts to bear on the people and produce in India "sober" society.

Let me briefly give you a glimpse of conditions as they exist in this country. Thousands of gallons of intoxicants are locally distilled under Government regulations. The excise department issues the licenses to Indian distillers who set up simple outfits composed of earthen pots and bamboo tubes set over earthen fireplaces. They distil these liquors from Mohua, a jungle blossom, wheat, and rice. In some parts of India the juice of a palm tree is drawn and left stand until it ferments. This "Toddy" is highly intoxicating. There are also wines and other intoxicants produced in the country. One cannot trace the history of these means of producing drinks for they have been handed down from times immemorial. One of the Hindu sacred books is named the Soma-Veda or Veda of Bliss after a highly

intoxicating juice known as the Soma drink because they say the drink produces a blissful feeling to the worshipper.

On a visit to a certain village not far from the Ghatula station the writer came upon a group of men who were throwing coins onto a common pile. Surmising the purpose of this he gave them a friendly talk on the hurtful effects of alcoholic drinks. One of the party with a twinkle in his eye said, "Sahib, if we do not have the chance to drink once in a while we will never know how it feels to be rich. At the time of a wedding or other festival we come under the influence of 'Shrab' liquor and are for the time being rich people. You know how poor we are at other times." The writer saw the humor but with it the tragedy of their lives. Living in squalid huts, wearing little clothing, eating poor, cheap food, earning only a mere pittance, the poor ignorant deluded men think this one way to rise if only for the time being out of the condition in which they are destined to live. O for the power to take them by the hand and lead them to higher ground and really better advantages socially and materially as well as spiritually. This is the actual condition of most of the aborigines. The farming classes who are considered higher socially also become slaves to drink and too many squander their all, including land, animals, and their own and their children's clothing for drink. It is also tragic that so many of the Indian people are encouraged to drink by unprincipled masters who know that they can thus keep them better satisfied with their condition. This is especially true of the suppressed classes in South India, and of the aboriginal classes in other parts of the country. Records in mission hospitals and dispensaries can tell woeful tales of wrecked men and women who have become victims of disease and degradation as a result of the licensed distilleries in India.

Opium and hemp are taking their toll of victims every year. Men and women sell every possession including the clothing from their own and children's backs for a little morsel of opium to satisfy that insatiate appetite which is developed. One of our inquirers is addicted to the habit and says he is ready to undergo any treatment to get rid of it. May God grant him the victory. Hemp makes the victim wild with hallucinations and that with other drugs put up in a concoction has caused horrible crimes to be committed and the Government more expense than the revenue received from the traffic.

So much for the native addicts to drugs and liquors.

How about the foreigner in India? With very few exceptions all members of all missionary societies are one on the prohibition question. Some legislators and civil authorities are for prohibition. The writer while attending meetings of the Christian Tract and Book Society in Allahabad met an army officer of high rank who is a teetotaler. He had been commissioned to service on the Northwest frontier. These are his words: "My friend, we have left many a young man buried on the frontier who had not been shot with bullets but with whiskey. They were not able to endure every privation, therefore dropped out. They have been reported missing, and some think they were shot with ambushers' bullets, but not so." Strong drink is allowed in the canteens for the soldiers and many a poor drunken "Tommy" finds his grave in India as a result of drink. Some years ago the writer was waiting for a train at a certain station and a chaplain came staggering up dressed in his clerical garb and recognizing the garb of the writer wanted to have a conversation. The poor fellow was so drunk that his sentences were incoherent, his eyes red, his mind blurred and one could easily see that he was pretty far along in that line. The poor fellow no doubt had thought he needed an occasional "peg" and drank with his friends and parishioners. His Church considers this good taste. He later died from delirium tremens. A man of the cloth and a disgrace to the Cause of Christ in India. Coming from Bombay to Raipur when we returned to India from our last furlough a drunken white man stepped into the ladies' compartment where the sisters of our party were riding. He got in just as the train started and the sisters had to put up a pretty bold front to keep him in his place. At the next station he left the compartment but tried to enter again at a station farther up the line. We saw him in the lunch room in Nagpur sitting at a table and spending his last few remaining coins for liquor instead of bread. He was thin, poorly clad, and showed signs of terrible dissipation. Foreigners become tramps and vagabonds in India as well as elsewhere. It seems worse because the white population is so much less than the native and come from countries which boast of so much better civilization.

The Parsees control most of the liquor interests in India. They import it from

foreign countries and sell it at fancy prices to the Europeans and such Indians as are able to pay the price. In many parts of the interior there is a special caste known as Kalars who are the distillers of local production. I am sorry we haven't statistics to show the enormous amount of liquor consumed in India but considering that only a small percentage of the 315 millions of people do not drink you may well imagine the millions of dollars that go into "that which is not bread and for that which satisfieth not."

Tobacco is used very freely in India. Once upon a time the writer received a nice large box of cigars as a present from a tobacco firm in South India. He promptly informed the company that he does not use tobacco in any form and does not believe in encouraging its use. They wrote asking him to kindly hand them to some missionary who would be glad to use their brand. One smoking missionary did live not so many miles away and no doubt would have appreciated them very much (more than he should). But before the letter had reached us the cigars had had kerosene poured over them and were in ashes. They might have been kept for ~~chicken~~ lice and plants. Tobacco does have its uses. But as we grow older in years we are more and more convinced that tobacco should be put on the same plane as liquor and should be worked against as vehemently. Men smoke home product in India. Both Indian men and women chew pulverized tobacco and also use snuff. Women of society circles (white) may be seen in the hotel lobbies smoking cigarettes and holding them "just right."

There are both men and women's temperance organizations working for prohibition. Popular daily papers are open to both sides of the question. We read with interest a series of articles on the workings of the Volstead Act published in the daily written by an Englishman. While he was not for strict prohibition yet he was very fair to both sides. Another Englishman who also visited America is a staunch defender of prohibition. His masterly addresses in conferences are greatly appreciated by all. The Non-cooperation movement in India has made it one of their issues. While with them it is a political move yet they have helped to awaken India to this danger and the people of the villages are ready to listen to teachings regarding the effects of alcohol and drugs.

This movement which you and I should take hold of with all Christian zeal is fast wielding its influence throughout the world. While we cannot make it a political issue in the same way as some attempt to do yet in the name of Christ we can and should strike at the heart of these worldwide interests which form an international combine to drag all humanity to the lowest depths. With the stronger movements toward prohibition in Euro-

pean countries the liquor interests are turning their attention to China, Japan, India, etc., where working is still good and are striving to gain a strong foothold. We praise God for an awakening in India along this line and ask you to help us in every way by prayer and support that we may do our part to help root out this terrible evil.

Sihawa via Dhamtari, C. P., India.

ELDER TU AND THE STOLEN CHURCH MONEY

Charles E. Scott, Tsinanfu, Shantung, China

After a three-days' series of evangelistic meetings in a heathen village, I was continuing my itinerary escorted on the way by a small group of Christians. As we were saying our final farewells we saw a man running towards us. As he came near he gesticulated wildly and when we recognized him we exclaimed: "Deacon Liu! What can be the matter?"

When he came up with us, he was bathed in perspiration, and could hardly speak from exhaustion. His face showed anxiety, even terror and he gasped out:

"Oh, I've lost it! I have lost it!" and sank on the ground. Then he moaned: "Stolen! Stolen!"

Briefly his story was this: Deacon Liu had been collecting an installment of the Chinese pastor's salary and partial payments on the wages of several school teachers and evangelists and Bible women. It was no small task because this pastor presided over three churches, each in a different county, and extending through many villages. Deacon Liu had stopped in his own home overnight, expecting the next day to pay the parties concerned what was due them. He had collected in all some \$200 Mexican, a small fortune in rural China. The pastor was receiving the munificent sum of \$15 Mexican a month, the school teachers \$4, the evangelists \$8, and the Bible Women \$5 a month. On such salaries there was no margin to waste, and the loss of the money was a real calamity. That very night a thief had "dug through the wall" and stolen the money and had left no trace behind him.

Our little group of Christians understood the situation only too well. Probably most of the families represented had suffered from a thief digging through the wall of their homes. A ladder, by the connivance of the village watchman, put up against the outside of the high wall that surrounds every yard, the light hand ladder then pulled up and let down on the inside of the wall: a cautious unlocking of the wooden bolt of the yard gate; the tossing, if necessary, of a chunk of poisoned meat to the yard dog; and then the swift and comparatively noiseless making of a hole in the house wall.

The Deacon's first impulse had been to rush off to the county seat, where was the yamen of the magistrate, to whom

he might present his case without paying out too much "entrance money." But his experience told him that it was improbable that the thief would be captured, and if he were the over-officials and the underlings and the hangers-on, the henchmen would "squeeze" a large portion of the original sum, before any would be returned to the owner. The Deacon, therefore, hurried to us, to seek help from a group of praying men and women.

Consternation reigned on the faces of all—all except Elder Tu. Now Elder Tu, though so different from Paul, in education, race, natural ability and accomplishments, often reminded me of that great saint. He was short of stature and slight of frame, his features thin but suffused with kindness. He was a prosperous business man who honored the Lord. In his long brocaded silk gown, his feet dainty and well-shod, his fingers slender and delicate, he hardly looked the man of iron will. But he was. Smiling and winsome, yielding in non-essentials, but not opening his business doors on Sunday; filled with zeal for Christ, and always bearing the care of the churches daily with him; he was a leader to tie to, a man of God, an intercessor of power, in faith as simple as a child. He was experienced, stood on his own legs; had Scripture principles of conduct, and trusted the Lord directly, not through the medium of a foreign missionary.

While Elder Tu was concerned, and looked grave and sympathetic, he was not frightened or distracted. He illustrated in his life and conduct, almost as well as any individual I know, that state which Paul describes in Philippians 4:5, where he exhorts his Christian friends to let their "moderation (self-control) be known unto all men."

That very morning we had studied together Isaiah 26:3. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." He had anew responded to this thought, as he had many times before in circumstances of perplexity and danger. Heathenism is an awful hell and is always troubling everybody upon whom it infringes. Elder Tu knew that he had a refuge in the midst of it.

At last he spoke: "Shepherd Scott has to go on to his appointments. He cannot linger with us for he has Holy Communion dates all set for his itinerary and the candidates will be waiting to be examined. He can pray as he journeys, but we will turn aside and give ourselves to prayer here. This kind cometh not out but by prayer and fasting."

Elder Tu returned to the village where he was a guest; betook himself to Bible study, meditation and prayer for three days. Early the morning of the third day, as he was praying, just as the dawn was stealing over the earth, he heard a shout outside the yard wall and a slight rattle, as if a package had been dropped

in the yard. Going to the door, he saw a paper roll before him at his feet and picking it up, read as follows: "I could not keep it." Inside was the roll of stolen money, intact.—Missionary Review of the World.

THE GREAT ALLEGIANCE

Robert E. Speer

From an address, given at the Students' Conference, Lake Geneva.

I have met this last year a whole lot of men who came in all kinds of ways and were following their Lord Jesus in very diverse fashions, but in whom still the central principle, as with each one of us, is and must be just the same.

The last night before we left Tabriz we went to dine with the leading Persian doctor of the city, who had gone for his medical training to Vienna, and was now recognized as the leading Persian physician of the city, and an outspoken Christian man, and he told us in his home that night how he had come to Christ; how he had heard these words, "Follow Me," and had risen up and left all and gone after Jesus. He had been living next door to a Christian girls' school, and one evening, as he walked up and down on the veranda of his home, he heard them singing Christian hymns, and he began to reflect on the various ways in which different people seek God, and at last he began to wonder whether, after all, these ways all did lead to the same goal or whether perhaps some of them might not mislead the feet, and he lay down, in that first suspicion just aroused now, to sleep. In the night he dreamed he saw the names of Mohammed and of Christ and then suddenly a hand appeared and, dipping itself in red, wiped out Mohammed's name. He waked from his dream and walked up and down anxious and amazed, and from that dream and that red erasure of Mohammed's name, he walked out after Christ.

In one of the native states in India I met the leading lawyer of the state, the chief adviser of the Maharajah, and one of the influential men in that part of India—an outspoken Christian man. I asked him how he came to Christ. He said that as a boy of twelve he lived on the shore of the Arabian Sea. One day a missionary and his wife came to open work in his city and he and some other small boys met them and pelted them with sticks and refuse as they came into the town. Not a single word of complaint was uttered. There was no protest to the local police. Mr. Barker and his wife went quietly down the street to their house and without any display of anger or irritation went in. That little boy of twelve went home in amazement and shame, and that night, though no word had been spoken to him, he turned his face toward Christ.

In a city of north India, I met one of the most ingenious scholars whom we met

in the whole of Asia, and he was telling me how he came to Christ. One day a Testament fell into his hands. He turned over the pages and came to the thirteenth chapter of the Gospel of Saint John. He read the last and new commandment of our Lord, and he read it again and again, and his feet turned to follow after Christ.

In northeastern Persia I went on foot or in an old wagon from Teheran to the city of Nishapur, where Omar Khayyam is buried, a distance as far as from New York to Cleveland. There one night, while the snow was falling, we made our way to the home of a man of whom we had heard. A little while ago he had been the head of a Mohammedan sect in northeastern Persia. One day he sat down with the Koran and the New Testament and began to compare the evidences, and step by step he thought his way through until, convinced, he heard the dear voice calling and rose up and followed after Christ.

By a dream, by the sight of self-restraint, by love, by allurements of the dear sympathy of Christ, by thoughtful meditation on the evidence for Islam and Christianity laid down side by side, this doctor, this lawyer, this teacher, this Mohammedan religious preacher—all of them found their way to Christ. Have we really all of us found our way to Him?

* * *

It is so easy now to play with it all; to toy with our professions of Christ discipleship; to give Him a little when we have pretended to give Him all. It was very different in those days when Christ was here on the earth and said to men, "Follow Me," and when a man had to get right up and follow Him wholly, if he was going to follow Him at all—when a man got up and left his money table and the money on it, or his fishing boats—when following Christ meant bodily following Christ; when it did not mean a little thought now and then, an occasional impulse or vagrant emotion, or fulfilling some form of worship of our Lord; when following Christ meant with body and mind and soul going along with Christ.

Not more truly than then by the waters of Galilee is the Lord walking among men and saying to each of us, just what he said to Andrew and Simon and John: "Men, and women, will you follow Me? Will you follow Me?" Will He get the same answer today that He got then?

THE HONORABLE SUCCESSION OF PAUL AND SILAS

In a prison cell certain men under sentence of death heard the gospel of Jesus from the lips of a fellow prisoner.

The unofficial "chaplain" had been chief assistant-master in the Middle School attached to the Presbyterian Church of England mission at Wukingfu. Later he had found his niche as a lexicographer, and proved of great value to our missionary, Mr. Mackenzie, in his task of producing a

new edition of the Hakka Dictionary, now awaiting publication. It was while he was engaged on this work that the man was suddenly seized by the military officer at Swatow as a hostage for the good behavior of his native village. This was a most unwarrantable course, but the country is in the travail of civil war, and harassed everywhere by brigandage, and legalities are often thrown to the winds. The friends of the imprisoned man sometimes despaired of his ever regaining freedom.

During the time of his captivity he had much leisure to think deeply upon the matters of faith and religion which he had learnt in the mission. One night he dreamed that an old friend had come to visit him from the unseen world. His visitor quoted to him the words of the Laodicean curse touching lukewarmness. Thereafter stone walls did not a prison make: they made rather a place of opportunity and a vantage ground for passing on Christ's message to his fellow prisoners.

Among these were men under sentence of death, and as the silence rule was not enforced he had unhindered scope for his evangelizing. These men, who had nothing in life to look forward to except a firing-party, found new joy and peace in his message.

Their gratitude to the man who had brought this quietude in death took strange forms, for in a prison cell practical ways of conveying thanks are severely limited. It happened that mosquitoes were proving a pest to all the prisoners, and so these men would in turn remain awake, and while their benefactor slept, would keep him unmolested.

At length the man was given his freedom, and—needless to tell—was in great demand among the vacant congregations. He is now happily settled as pastor to the congregation at Hopo, in the neighborhood of Wukingfu. His name is Vong Shen Ngok. Maybe we shall hear more of him!—Record of Christian Work.

More Moslem Women Drop Veil

According to a newspaper message from Cairo, the movement among Moslem women in Egypt to discard the veil enjoined by the Koran, is spreading to Syrian and Palestine communities. There are rumors that it has even penetrated to Mecca, the stronghold of Islam, with the result that the semi-official organ of King Hussein's Government there strongly denounces the tendency which it declares is a violation of Koranic injunction. This interpretation is now denied in Egypt. Women there are anxious to follow the precedent in Turkey, where most Mohammedan women of the higher classes go unveiled.

"God needs holy people with fire-baptized hearts to go out among the sinful and win them to righteousness and heaven."

TRAINING FOR JEWISH EVANGELISM

The Moody Bible Institute of Chicago has the distinction of being the only educational institution in the world to include a Jewish Course in its curriculum.

For years there has been no school where men could get actual training for Jewish Missions, and much of the work, of necessity, has been carried on without adequate preparation or understanding of this peculiar field. Many unsuccessful attempts have been made to provide such a course in the European schools, the failure in most instances being due to an erroneous theory that preparation in academic Hebrew would meet the requirements of conversing with Jewish people.

One of the fundamental features of the recently inaugurated course in The Moody Bible Institute is to provide instruction in Yiddish, the modern Jewish dialect. In addition to the study of Yiddish, the Hebrew language will also be taught so that the students in the Pastor's Course as well as the Jewish Missions Course will have instruction in the Hebrew Bible similar to that provided in all our theological seminaries. A course in Rabinnics will be included in which select portions from the Talmud and Rabinnical commentaries will be taken up. Jewish Feasts and Customs and Jewish History from the time of the Maccabees to the present day will also be presented, as well as the study of Messianic Prophecy especially a consideration of what the prophets said concerning the Jewish Messiah.

Rev. Solomon Birnbaum, the director, is peculiarly adapted for such instruction, as well as the promotion of a sympathetic understanding of Jewish problems, with a view to removing the existing causes for racial prejudice.

The establishment of a world school of training on this side of the Atlantic is in keeping with the present trend of the Jewish population to American cities. There are now three and a half times as many Jews in New York City as in Germany, as many in Chicago as in Great Britain, while the number in Philadelphia exceeds all of France.

ACHIEVEMENT OF INDIVIDUAL MISSIONARIES

Mr. James C. Hepburn introduced the manufacture of soap into Japan.

John Williams discovered the Island of Rarotonga in the South Seas.

Dr. Verbeck, the "Father of the Japanese Constitution," founded the Imperial Japanese University at Tokio.

Dr. John E. Clough saved thousands of lives in India during the famine of 1876-78 by constructing three miles of the Buckingham Canal.

Robert Moffat taught the Bechuanas of South Africa to irrigate and fertilize the

soil, and introduced many new kinds of fruit and grain.

Samuel Rollins Brown, an expert photographer, taught the art to Renjio Shimooka, the first Japanese photographer.

Cyrus Hamlin baked tons of bread, and laundered thousands of garments, for the British army during the Crimean War.

George L. Mackay extracted twenty-one thousand teeth in twenty-one years in Formosa.

Hans Egede founded Godthaab, the capital of the southern part of Greenland.

Dr. Van Dyck, of Syria, wrote twenty-four volumes in Arabic, many of them valuable textbooks.

Dr. John G. Kerr opened the first insane asylum in China at Canton.

Peter Parker opened the first hospital in China, and served as United States commissioner to China for the revision of the treaty of 1844.

Titus Coan, "high priest of the volcano," made accurate observations of Kilauea, the famous Hawaiian volcano, during a long period of years.

Alexander Duff founded the University of Calcutta.

Dr. Clara Swain opened the first hospital for women in the Orient at Bareilly, India.

Isabella Thoburn opened the first college for women at Lucknow.

J. Haller discovered and named the famous fast-brown dye, khaki.

John Kenneth Mackenzie founded the first government medical school in China.

John G. Paton dug a well which proved a blessing and "broke the back of heathenism" on Aniwa in the New Hebrides.

Bartholomew Ziegenbalg set up the first printing press in India.

Adolphus G. Good collected 547 species and 72 genera of moths and butterflies hitherto unknown, the largest addition to the entomology of Africa by any one person.

William Carey established a famous botanical garden in India; secured the abolition of suttee, or burning of Hindu widows; founded Serampore College, the first Christian college in the East; imported the first steam engine in India; established what was probably the first leper asylum, and superintended the translation of the Scriptures into forty East Indian tongues.

Dr. Nevius imported many foreign species of fruit into China.

Alexander Mackay, of Uganda, was the first to suggest the railroad from Mombasa to Lake Victoria Nyanza, which is now in successful operation.

John Leighton Wilson and T. S. Savage first made known to the scientific world the existence of the gorilla, and Wilson introduced African rubber to the commercial world.

Rev. D. T. Stoddard received a letter of thanks from the great astronomer Herschel for important meteorological discoveries in Persia.

Dr. Naassaus, of West Africa, introduced the Calabar bean, the kola nut, and the strophanthus, valuable remedies.

The Jesuit missionaries of South America made known the virtues of quinine and the cinchona (Peruvian bark), known in Europe as "Jesuits' bark."—Christian Endeavor World.

A Century after Morrison.—It is interesting and instructive to recall the fact that it is only just one hundred years ago, namely in 1823, that Robert Morrison, pioneer Protestant missionary in China, completed his great task of translating the Holy Scriptures into the Chinese language. He had been confronted with all possible difficulties short of violent expulsion from that country. The Chinese had forbidden the teaching of their language to any foreigner, and by imperial edict had threatened dire consequences to any who translated or published foreign works in the Chinese language. The Portuguese, who were in power in Macao, where Morrison was obliged to reside for some months every year, took effective steps to prevent Morrison using the printing press which he had brought out from England; and the Directors of the East India Company in London, when they learned that Robert Morrison was translating the Scriptures into Chinese, erased his name from the list of their servants and sent out instructions to Canton that he was to be dismissed from their employ. Yet, in spite of all these things, God maintained his servant and he completed his task. And that was only one hundred years ago; yet today there are no less than ten thousand Protestant mission stations and out-stations scattered throughout the land of China, while last year the World Student Christian Conference was actually held at Peking.—China's Millions.

Harnessing the Jordan.—One of the principal projects ahead in the development of Palestine is the construction of irrigation works. Because of centuries of neglect and the denudation of its forests, much of the country has become dry, desert-like waste. But the soil of many such areas is rich, and if an adequate supply of water could be turned upon them, the country might once more deserve the description "flowing with milk and honey." The land within the great rift of the Jordan valley can be most easily supplied with water, and it is there, no doubt, that the first extensive irrigation project will be carried out. The water of the Jordan on its way to the Dead Sea has a descent of more than six hundred feet in the seventy-five miles separating the Sea of Galilee and the Dead Sea. It is believed to be practicable to develop a considerable amount of power by harnessing the Jordan at several points. Some of the more ambitious proposals look to the creation of an industrial Palestine.—Zion's Herald.

BIBLE STUDY

FAITH AND PRACTICE—ACTS

XXVIII

Paul at Athens is one of the most remarkable accounts written in the story of the Acts of the Apostles. While it was not the zenith of his ministry, it was a climactic period of his work of ministering to the Gentiles, and an emphatic declaration of the Gospel as it was suited to the needs of the idolatrous Gentile world.

Friends of Paul conducted him to Athens from Berea. They left him in company with Jews in Athens while they returned to Berea with a message for Silas and Timotheus who should come to him at once. Solitary pioneering was not the method of the apostle. The testimony of two or three establishes the Word of God as well as other testimony. Yet, Paul did not desist from his preaching when alone in the city as a witness of Jesus.

In Paul's lonely survey of the city of Athens he was greatly moved to see the prevalent worship of idols. Athens was full of idols.—Marg.—Acts 17:16. His heart was burdened with the needs of the Greeks, but he turned to the needs of the Jews. They were his first opportunity. He could mingle with them since he knew their language, sentiments, beliefs and manner of worship. He was a man of the synagogue and his first commission from the Lord was to his own people. Therefore, he disputed in the synagogue, according to his method, showing to the Jews that Jesus was the Christ. He had occasion also to converse with devout persons, seemingly outside of the synagogue, and also met many of his Jewish kinsmen in the market places. Every place where people were gathered together was an occasion for his testimony. Every person he met was an opportunity for him to tell the Gospel of salvation.

The first ministry of Paul to the Athenians was on the occasions of his conversing with the Jews at the market places. His teaching doubtless differed much from our modern street preaching. It was probably more of the nature of conversation or teaching, the interested persons or groups engaged in asking and answering questions and in the discussion of the subject under consideration. Perhaps the idea of disputing, which word is used in the Scripture is the most suitable description of the method of Paul's preaching. Sermonizing may have its advantages for the preacher, but it often fails in its effect on the hearers. Paul's was not the long-range message of winning souls to the faith of

Christ. Those who accepted the faith of Jesus were **convinced** and **persuaded** by the teaching of Paul, and thus were said to have **Faith** in Jesus Christ as their Saviour. Among the persons who heard Paul in the market places were the philosophers of the Epicureans and the Stoics, the representative religions of the Greeks. They were not persuaded, for they had not had the privilege of hearing all of Paul's teaching, and desired to know more fully the things which his new religion taught.

The occasion of the sermon on Mars Hill was more in the nature of a trial of Paul for the character of his teaching than of a desire to learn on the part of the philosophers. The Areopagus was the highest court of Athens. Paul would not have sought to enter the precincts of this judgment hall. But, having been rather forcibly brought thither by the teachers of the Grecian religions he presented to them the facts of the religion of Jesus Christ. He did not attack the beliefs of the Epicureans and the Stoics. He allowed the adherents of these forms of philosophy to hear what he said and to be convinced of the truth of the facts as he presented them, the Holy Spirit being present to bear testimony concerning the things of Christ. As a result of this preaching we learn that at least a few were convinced and thus had faith in Christ.—17:34.

The nature of the sermon showed the spirit in which Paul presented the Gospel unto the Athenians. It was in the spirit of helpfulness to them that he called attention to their great desire to be religious. He touched on the idea that they desire to be true in their worship by not omitting any of the gods in whom they believed, they even worshipping the unknown god. He carried their desires to the point of giving them information concerning the unknown god, who was the God whom he served as the one true God. From that point the outline of his sermon seems to fall into the following divisions:

I. The true God.

1. The creator of all things.
2. Infinite, not dwelling in temples.
3. Omnipotent, not requiring the service of men.
4. Eternal, determining the destinies and requiring the worship of all men.

II. The worship of the true God.

1. He is near to all.

2. He may be comprehended by all,—by his offspring.
3. He is merciful,—winking at past ignorance.
4. He is just,—demanding repentance of past ignorance and sin.

III. Access to God.

1. The mediator is the man Christ Jesus.
2. The witness of the mediatorship is the resurrection of Christ from the dead.
3. The privilege of salvation is through faith,—Given assurance, — see marg. v 31.

There were several things in the sermon that would have appealed to the people as strange. Many were believers in one God, although not restricting the existence of other gods. The man, Christ Jesus was a new thought to many, but the Grecian mythology frequently attributed to their gods the power to assume human form. The resurrection from the dead seemed to be the point of contention with most of them. It is the supreme test and proof of the Christian religion. There is no other that gives to men the certainty of the hope of everlasting life. It meets the desires of the soul of men as does no other religion. It is the one faith that brings peace and comfort to man. "Let not your heart be troubled, ye believe in God believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."

The Workers' Column

Grace, and Good Works.—Titus 2.

October 14.

- I. The Gospel is the exponent of good works.
 1. What the sound doctrine of the Gospel teaches.—vv 1-10.
 - (a) Men are taught to be
 - (1) Sober, grave, temperate.
 - (2) Sound in faith, in charity, in patience.
 - (b) Women are taught to be
 - (1) Holy in behaviour.
 - (2) Not false accusers.
 - (3) Teachers of good things to others.

- (c) Young women are taught
 - (1) To love home, husbands and children.
 - (2) Discretion, chastity, submission.
- (d) Young men are taught sobriety, (Discretion, Marg)
- (e) It teaches believers
 - (1) To be a pattern of good works in doctrine, in conduct and in speech.—vv 7, 8.
 - (2) To instruct others in righteous living.—vv 9, 10.

II. What the appearing of the grace of God has done for the world.

1. It has appeared to all men.—v 11.
2. It has brought salvation.—v 11.
3. It teaches men to deny ungodliness and worldly lusts.—v 12.
4. It teaches men to live soberly, righteously and godly in this present world.—v 12.

III. The blessing of the righteous life by the grace of God.

1. It enables the righteous in life to look for the blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ.—v 13.
2. It gives the pattern of the sacrifice of Christ for the good of others.—v 14.
3. It gives the inspiration of the love of Christ for the sake of the purity and salvation of men.—v 14.
4. It furnishes the zeal which men need to continue in good works.—v 14.
5. It furnishes a good foundation for the instruction of others in good works.—v 15.

IV. The Gospel of grace, and not good works is the foundation alone of the hope of salvation.

1. Man's relation to man should always consist of good works.—3:1-2.
2. Man's hope of salvation rests alone on the grace of the Gospel.—3:3-7.

Faith as Related to Works.—Galatians 3-5.

October 21.

- I. It is faith that justifies one before God, and not works.
 1. The Spirit,—the evidence of justification,—is received upon the hearing of faith, and not by the works of the law.—3:2.
 2. A justification that is begun in the Spirit and by faith can not be perfected by the works of the flesh. It is perfect in spirit and by faith.—3:3.
 3. The power and gifts of the Spirit are through faith and not a result of works, nor a reward for works.—3:5.
 4. Men are accounted righteous because of faith in God.—3:6, 7.
 5. The Scriptures declare that all men must be justified by faith.—3:8, 9.
- II. The works of the flesh are not counted as righteous.
 1. Those who are under the works of the law are under the curse.—3:10.
 2. The Scriptures make no provisions for life under the law.—3:11.
 3. Those who are living under the law of works are not under faith.—3:12.
 4. Redemption from the curse of the law required the death of Christ on the cross; He was made a curse for us.—3:13.
- III. Faith's triumph over works.
 1. The blessings of salvation come af-

ter the removal of the curse of works through the death of Christ.—3:14.

2. The covenant blessings of the world through Abraham come through faith in Jesus Christ.—3:14.
3. The covenant of faith is eternal.—preceeding and succeeding the covenant of the law and works.—3:15-18.
4. The law of works was instituted to conclude all under sin and to bring men to know the need of Christ and of salvation by faith.—3:19-24.
5. All men who believe in Christ are justified and are the children of God,—alike in Christ Jesus.—3:24-29.

IV. Living in justification by faith.

1. Those who are sons of God by faith are not under the restraints of law as are minors and servants.—4:1-7.
2. Those who are justified by faith should not seek justification by works as do those who are not in Christ.—4:8-31.
 - (a) They should not seek justification through moral codes and ceremonial form of worship.—vv 8-10.
 - (b) They should love and fellowship with those who teach the principles of justification by faith.—vv 11-20.
3. Those who are justified by faith are like Abraham's son Isaac and like Jerusalem which is from above.—Heirs of all the promises of God.—4:26, 28.
4. Those who would cling to justification by works are like Ishmael and the earthly Jerusalem,—slaves and in bondage.—4:21-31.
5. Justification is accomplished by walking after the Spirit, and standing in the liberty of freedom from the law by the death of Christ.—5:1-16.
6. The life of faith reveals the fruit of the Spirit.—4:22-25.
7. Faith life boasts not of itself but delights in the happiness and welfare of the brethren.—4:26; 5:1-9.

The Kingdom of Heaven, and the Little Child.—Mark 10.

October 28.

(Special Outline)

- I. The Occasion.
 1. Mothers brought their children to Jesus that he should bless them.—v 13.
 2. The disciples desired to keep the people from troubling Jesus.—v 13.
 3. Jesus was much displeased with the disciples for interfering with the designs of the mothers with their children.—v 14.
- II. The blessing of the children.
 1. He requested that they be permitted to come to Him.—v 14.
 2. He took them up in His arms.—v 16.
 3. He put His hands upon them.—v 16.
 4. He blessed them.—v 16.
- III. The teaching of Jesus concerning the children and the Kingdom.
 1. Of such as the children is the kingdom of God.—v 14.
 2. Whosoever will not receive the kingdom of God as a little child, he shall not enter therein.—v 15.

IV. The characteristics of the little child.

1. It confided in Jesus with the same trust as it did in its parent. The child was not old enough to recognize the difference in individuals and manifest a distrust and fear of strangers.
2. It rested, without a struggle, in the arms of Jesus.
3. It enjoyed the love and caress of Jesus.
4. It gave Jesus the pleasure of its abiding presence, of its confidence and of its love which was returned for His love.
5. It refused not the blessing bestowed by his hands.
6. It was returned to its mother bearing unconsciously to her the joy of its having been with Jesus.
7. It bore to Jesus and to the mother the message of heaven, of peacefulness, trustfulness, purity, innocence, unfeigned love and undisturbed joy.

V. How men may enter into the Kingdom of God.

1. By confidently coming to Jesus.
2. By permitting Jesus to possess them.
3. By resting in the arms of Jesus, with contentment and peace and pleasure.
4. By receiving the benediction of God from the Son of God.
5. By loving Him with undivided love, who loves with the unfailing love of heaven.

VI. The man who lost the kingdom of God.—vv 17-22.

1. He was anxious,—he came running.
2. He was ready,—“what shall I do?”
3. He was conscious of his need.—He did not already inherit the life.
4. He knew the nature of God and of Christ,—they were “Good.”
5. The mistakes of the man.
 - (a) He was not like the child which received confidently all that the Lord bestowed.
 - (b) He desired to do a thing which the child could not, and what he himself had not found sufficient.—v 20.
 - (c) He refused what the Master demanded. He had grown to be a man and had grown away from God. In order to possess the kingdom he, too, must become as a little child

How Children Followed Jesus.—Matthew 21.

November 4.

(Junior)

- I. When Jesus went to Jerusalem.—Matt. 21:11.
 1. It was near the time of the Passover.
 2. Parents and children, especially those children about twelve years old, were on their way to the feast in Jerusalem.
 3. Jesus and his disciples were on their way to the city.
 4. The great multitude of people followed Jesus.
- II. What the children would have seen and enjoyed.
 1. Jesus was riding upon the donkey, which was covered with some of the garments of the disciples.
 2. Jesus rode over the coats of the people who had spread them in the way.
 3. Palm branches were cut from the

(Continued on page 316)

EDUCATIONAL

IN THE LAND OF SACRED STORY XVI. The Temple Area in Jerusalem

A. M. Eash

In the second number of this series of sketches I promised that some day we would climb the minaret at the northwest corner of the Temple Area—the Haram Esh Sherif—and more closely study that sacred enclosure. Since that time we have visited a number of interesting points in and about Jerusalem, Bethlehem, the Mount of Olives, Bethany, Jericho, the Jordan, the Dead Sea and the regions beyond. There still remain Hebron and other points south of Bethlehem, and all of the places of interest throughout Samaria and Galilee. In this and the succeeding article we will remain within the enclosure about which centers more sacred history than any other spot on earth. It is the spot toward which the Mohammedan, Jew and Christian turn with reverent attitude—the Temple Area in Jerusalem. To the Jew this is a sacred site because here centered much of their religious history. To the Moslem it ranks second only to Mecca as the most sacred place. In common with the many other places in the Holy Land hallowed by the presence of our Lord, this site also finds a large place in the thought and appreciation of the Christian world.

In the 1912 edition of Baedeker's "Palestine and Syria," one reads as follows: "For a visit to the Haram Esh Sherif the permission of the Turkish authority and the escort of a soldier are necessary. Both these are obtained through the traveler's Consul, and the cavass of the Consulate also joins the party. Each member of the party pays four or five francs to the cavass who is then responsible for all expenses. On Friday and during the time of the Nebi Musa festival entrance is entirely prohibited to strangers." At the present time the foregoing no more applies. Aside from the week of Nebi Musa festival, visitors are free to enter the grounds at will—except they be Jews. The several mosques in the enclosure can be entered if one secures from the mosque attendant the large slippers which fit on over the shoes and prevent defilement of the holy places.

In order to enter the minaret the northwest corner of the enclosure, strategy needs to be employed. This is a small tower possibly thirty or forty feet high, built entirely of stone, with a circular stairway in the center. Near the top there

is a small landing built around the outside and five times daily the muezzim, standing on this landing, calls the faithful to prayer. Strangers to the Mohammedan faith are not permitted to climb the minaret except as they freely "bachsheesh" the attendant. A generous tip is able to effectually close all avenues of interference.

This minaret stands on the site of the Tower of Antonio—the castle where the soldiers were quartered in the days of Roman control. It was into this fortress that Paul was taken when the soldiers rescued him from the frenzied Jewish mob. From the top of this minaret we can see



The Rock of Moriah

over practically the entire enclosure. Before I undertake to point out and describe all of the present structures it might be well to briefly review the history of the place.

The first mention of Mout Moriah is in Genesis 22:1-4, where Abraham is instructed to go to the land of Moriah to one of the mountains which God should point out and there offer up sacrifice. It is reasonable to think that he went to the highest point of the mountain later known as Moriah although no one can positively verify this supposition. Later, David was instructed to purchase the large flat-rock threshing floor of Araunah the Jebusite, on the summit of Moriah, and on it erect an altar for sacrifice. (II. Sam. 24:16-25). Two such sites on the top of the same mountain were in all probability identical

spots. We are certain that later Solomon erected the magnificent temple on this same site, that later the temple of Zerubabel replaced it (again no the same site) which was succeeded by the Temple of Herod during the time of Christ. Herod's temple was destroyed in A. D. 70 and about sixty years later the Roman Emperor, Hadrian, erected on its site a temple dedicated to the worship of Jupiter. This heathen temple went into ruins and in 534 A. D. the Christian Emperor, Justinian, built on the site a magnificent church in honor of the Virgin Mary. When, about a hundred years later, Omar entered Jerusalem as its first Mohammedan conqueror, he cleared away the debris of the ruined Christian church and erected on the same site a Mohammedan mosque. From that date to this it has been the site of a mosque devoted to Moslem worship.

The present mosque called "The Dome of The Rock" stands on the highest point of the Temple Area. It is a large octagonal structure with a large central dome. Under this dome and occupying the entire central part of the mosque is a rectangular shaped rock fifty-eight by forty-four feet in size, and rising from four to five feet above the remainder of Moriah. While there are many traditions surrounding this rock—a few of which I will repeat in the next article—there are a few evidences which strongly support the belief that this carefully guarded rock is identical with the site of the Altar of Burnt Offering in front of the Temple of Solomon. The site has been carefully preserved since the time that David purchased the threshing floor of Araunah for the purpose of sacrificing. There is a large hollow carved out of the rock which evidently was for the purpose of holding the blood and refuse accumulated from the sacrifices that were offered. This hollow space has an artificial hole about eight inches in diameter in the ceiling through which the refuse could be drained from the altar. The floor of this cave inside the rock gives forth a hollow noise suggesting that if permission could be secured from the Mohammedan authorities to cut through the floor, another cavity would be found. This latter cavity is believed to have been the head of an aqueduct draining the refuse down to the Kidron or into the Valley of Hinnom. Unfortunately the Mohammedans believe the sound obtained when pounding on the floor of the cave to come from Paradise and un-

der no consideration would they consent to having the floor opened.

It is quite safe to believe that this very rock is the one on which the Altar of Burnt offering stood in the days of Temple worship and that, before the days of Solomon, it was a sacred site for sacrificing. It is even easy to believe that it was to this mountain that Abraham came

ing the Temple at the Festal times. For them a great soul longing was about to be satisfied and as they climbed the terraced sides of the slope of Mount Zion they burst out in song. At first there was the greatest meditation upon the soul satisfaction which they would experience in the Temple worship; this was followed by the song of experience as they passed from

the "valley of Baca" up the heights, going from "strength to strength" or from rampart to rampart. Finally as they stoop on the portals of the temple their song turned into a great outburst of satisfaction—"A day in thy courts is better than a thousand." Read in this connection Psalm 84.

"Salvation is for all them that fear God."



The Tabernacle

and on this rock that he undertook to slay his only son in obedience to the Divine instructions. One may well pause before it in awe and reflect upon the five thousand years of sacred history enacted upon and around it.

At the present time the entire Temple Area—about one-sixth part of the walled city of Jerusalem—is practically level. It was not always so. In order to obtain a sufficiently large level area for the Temple and surrounding buildings, heavy retaining walls were built on the east, south and west sides and an artificial level top constructed. Under this artificial top there were walled in large cavities, the largest of which is under the southeast corner of the grounds and is known as "Solomon's Stables." It is said that the Temple Area has sufficient cistern space under this artificial surface to supply the entire city of Jerusalem with water for a period of more than five years. In times of drought at present, lines of water carriers can constantly be seen carrying water in their sheepskin bags, supplying the thirsty of Jerusalem from the cistern supply under the Temple Area.

The worshippers in olden times are believed to have approached the Temple from the south and one still sees the walled up spaces of what were the single, double and triple gates—the gates through which they entered the enclosure. There is a long gradual slope down to the Pool of Siloam, where the Kidron and Hinnom valleys meet. Conceive, if you can, the Jewish worshippers as they had gathered from all quarters of the world, approach-



The Present Temple Area

REMINISCENCES OF RELIEF WORK

J. E. Brunk

This refers to some 1200 Russian refugees, who had been transported to South America and later returned to Constantinople. In a brief way we want to relate the experiences of these unfortunate people.

This group of refugees was composed of a number of different kinds of people. One must remember that Russian boundaries surrounded one-seventh of the earth's surface, with climate varying from the cold Arctic of the north to almost tropical in the south. Naturally from so vast an empire one may expect different types of people, which verily is true in this case. For example: from the northeast come the Laplanders, Finns, Letvians, Estonians and Lithuanians; from the west, Poles and Germans; from the south, Tartars, Dons, Cossacks, Georgians and Armenians, and in southern and eastern Siberia still others. In addition one finds a sprinkling of Jews scattered through most of the country. Space here will not permit a characterization of each, which would be necessary if an attempt were made at characterizing the group under consideration, because most of these types were represented. It will suffice to say that their customs and modes of dress, were equally as marked and varied as their physical features.

When it came to vocations there was another wide variation, because a group coming from all walks of life, and from so vast a territory, naturally would rep-

resent the principal trades. Here were soldier and civilian, professor and student, mechanic and apprentice, farmer, fisherman and herdsman, all thrown together. An ocean of energy and ability, but nowhere to apply it.

These folks had clamored for admission on the ships that were to carry them from the bloody hand of their enemy as a drowning person grasps a straw. True, they were temporarily delivered, but a miserable future awaited them in spite of all that the relief organizations could do. They were herded in camps almost like cattle, under strict military control, with scanty rations, which from month to month, were like the laws of the Medes and Persians which alter or change not, until even the food became almost loathsome. Because of under-nourishment, lack of sanitary conditions, and undue hardships many died. Frequently we heard the statement, "Would that we had died in Russia!" Were their murmurs not more in order, than those which were made centuries before?

During the summer of 1921 the French began to transport those who cared to go, back to the shores of Russia. It was rumored that the Reds would welcome them back. Several thousands ventured to return, but if reports can be relied upon most of them were cruelly massacred. At last this practice was discontinued.

Then word was sent through the camps that a shipload would be taken, free of

charge, to Brazil. There they were to find ready work, would soon be able to become self-supporting, and have homes again. You can imagine what a stir such a report would make. It was only a short time until the allotted number had signed up and were making preparations for embarking. The ones who stayed back were skeptical, but spirits ran high among those leaving. They saw, in their imagination, splendid positions, wealth and comfortable homes awaiting them in the new world, as the gold diggers of '49. Of course they would rather go to the United States, but this was America at least. The subject was amply discussed in our clothing department, by those whom we supplied with needed clothing and bedding for the journey. The ship finally sailed and nothing more was heard for months.

It was fall, and the weather already damp and cool, when we learned that some 1200 had been returned to Constantinople again. It was difficult to learn just why; the French said the refugees simply refused to work, while the refugees declared conditions were intolerable, because they would have been turned over to large coffee plantation holders, and would have been little less than slaves. Later reports seemed to indicate that the French failed to get proper permits from the Brazilian government to effect their scheme. Now, weary and haggard, the discouraged crowd was forced to disembark at the freight yards, and ordered to scatter out and provide their own shelter and food!

It was several days later when we appeared on the scene to investigate, and found hundreds of the refugees without shelter. As it happened to be drizzling many were huddled under box-cars, old wagon bodies, and cribs of ties. These shelters were likewise their bed chambers during the shades of night. Fortunately there were only about 25 women and 15 children in the group. I recall seeing a baby eating a watermelon. Think of the poor mothers caring for tiny babies under such conditions! The average mother deems it a chore to properly care for the prattling little tots here in their comfortable homes, with proper food and medicine at their disposal. Do you wonder that they crowded around us, so that we could hardly turn, eager to learn what we meant to do for them? That sight will not soon be forgotten! The statement was made by some, "We had expected almost any hardship, but had not anticipated a life out of doors."

This is only one of the illustrations of conditions in Constantinople, when the French stopped their aid to the Russians. They could see no more chance of political gain to be obtained from the continuation of that work, so quietly withdrew. France had aided the "Whites" in Russia, in order to save what was due them from the czaristic government. Then when they were defeated, the French at once seized the hundred or more ships which

General Wrangel brought to the Turkish waters, and helped to provide for the people, but reckoned the expenses to the old account. As long as hopes were entertained that the Reds would not last long, and Wrangel could return and take over the account, all was well, but when time dragged along the white flag was soon hoisted.

This group coming back at that time was unfortunate from another angle, for just then the American Red Cross was withdrawing, because of a lack of funds and an urgent call for funds in Russia. The organization had spent millions in helping to provide shelter, food, and medicine for the Russians, which no one dare attribute to other than philanthropic motives. It was the kind of material help that should be given by a Christian nation.

Fortunately the British about that time began to take hold of the relief work. They requisitioned idle buildings from the Turks, and distributed left-over food from the many warships that were anchored in the harbor. It was through them that a huge barn was procured for this group as a temporary shelter from the damp, chilling fall weather. This had been the building in which the Sultan's yard-horses were kept, and from the outside looked somewhat like a house. The many glassless windows were covered with burlap wrappers from the bales of clothing sent from home. Here they at least had a dry place to spread their blankets—about 800 upstairs and the balance on the ground floor. A wealthy British banker of the city was organizing a local relief committee, which was to help supply food. He gave of

his own funds enough money to feed the 1200 for a week.

Because of a lack of funds we were not able to help them with food, but aided them with clothing. A short time after they were settled, we took them a truck load of clothing and soap. Then from time to time we gave them additional articles of clothing, and had our own shoe repairing force mend several hundred pairs of shoes for them.

At one time these people were citizens of a vast empire, sang and danced to their national airs, and rallied around a common flag. Many of them had an abundance of this world's goods; comfortable homes, schools, churches and friends. But alas! these things had all vanished. Now they were practically beggars and paupers. Russia as they knew it was no more. They dared not retrace their steps. Strangers in a foreign land, and not a nation on the face of the earth that cared to receive them! What hopes could they have for their future? Not so strange that some disheartened ones jumped into the Bosphorus. Words are poor vehicles to convey the horrors of the refugee life adequately. Can you let your imaginations play enough to transport yourselves, from all your comforts, to their position for a while? It may help you to be properly interested in your suffering fellowmen, and at the same time be better contented with your own lot, should it not always be as sunny as you would like.

When our work closed in Constantinople the South American group was still shifting in the barn.

Biglerville, Pa.

CRYING CHILDREN

Ivan Groh

(Concluded)

Defectives

Every community has its share of defectives of various kinds. There are the blind, the deaf, the mute, and combinations of these; there are idiots and imbeciles. The children of deaf mutes and idiots and imbeciles are likely to inherit these defects from their parents. Such children require, in most cases, special attention over and above what their parents and relatives are able to give, as do certain other kinds of defects such as blindness and transmissible diseases.

A few words regarding what is being done for these various classes will suffice. "To the Abbe de l'Epee, who lived in the eighteenth century, we owe the invention of the gesture language for the instruction of the deaf and dumb; to Heinricke of Germany and Braidwood of Scotland the method of articulate speech and reading from the movements of the lips of others. Schools for the deaf mutes were started in this country on the Scottish plan about 1812 and afterward. Dr. S. G. Howe

and Horace Mann were influential factors in the early movement to establish schools for the deaf mutes as well as for defectives." These schools for the deaf mutes and similar ones for the blind have proved so successful that today our educated deaf-mutes and blind people form a quiet well-behaved, self-supporting part of the community. They have formed local and national societies for mutual benefit. In Toronto the deaf mutes meet twice on a Sunday in the main lecture hall of the Toronto Bible College to enjoy all the privileges of the Gospel.

The care and education of the feeble minded and epileptics is a more difficult task. But an enlightened view of social duty and interest requires the highest possible education of the defective which is at best a slow, tedious, and difficult process. It has been found that the family is not a suitable organ for this elementary education. The presence of an idiot or an imbecile depresses the mother and unfits her for the functions of maternity and the

care of her normal children, and if the parents are themselves defective there is all the more reason for taking away the offspring. These children are cared for in institutions which are properly equipped for the task. The method of instruction does not differ in essential principles from the best methods used with normal children, but the process is much slower. It has been found that many defectives with this kind of training and careful supervision can become self supporting. There are, however, some cases of idiocy and other mental and physical defects which must be cared for outright, for which there are institutions qualified for that work.

The Children of the Poor

Another class of children, which has not yet been considered, and which causes very great anxiety to every large city, is what might be called the children of the poor, or the children of the slums. These are the unfortunate children who, though not altogether homeless, can boast nothing better than a tenement house, shed, or cellar for their home, and the streets and lanes for their playgrounds. That these children are so frequently bad is not surprising when we know their environment. The child of the slums is bad because he can not help it; he has little choice, and if he is bad it is more frequently his misfortune than his design. He is a creature of environment, of opportunity, as children are everywhere. But these children can be saved, and indeed we are duty bound to come to their rescue. The community suffers more than the children by letting them live their wretched life. We must not only offer them relief, but we must forbid them to continue in their filth and ignorance. "Many children would choose the wretched life, with its occasional starvation and its kicks and knocks, to the good clothes, the plentiful grub, and warm bed, with all the restraints of civilized society, and the Sunday school racket or the other boy thrown in." Society is the loser if we allow the children to make this choice.

But what can be done for them. Legislators still have much to do to make housing and other conditions ideal; however their labours are already bringing forth much fruit. Meanwhile there is a lot that can be done to relieve the children while the legislators are finding the real and lasting solution.

Several lines of relief work for the children of the slums should be mentioned. Kindergartens and nurseries are supplementing the homes in training the children. Kindergartens are no longer an experiment, but are a recognized part of our educational system, and nurseries are conducted by the various Children's Aid Societies and other philanthropic organizations. Cleanliness, order, and obedience are the cardinal virtues of the kindergarten and nursery, and help to make them one

of the longest steps forward in the race with poverty. Another form of relief for the children of the slums is made possible by what is known as the Fresh Air Fund. This fund enables many needy children to spend a fortnight in the country in homes or camps during the hot days of summer. Such an outing cheers the little lives and often makes them dissatisfied with the slums, thus leading them out of their environment into a life of greater opportunity. This work is being carried on by the efforts of churches and other societies, and by the kind hospitality of farmers. Thousands of children in the larger cities are being helped in this way every year, and farmers are learning to know and love their urban neighbors better.

More and more we are coming to see

that it pays to care for the child. It is better to save the child than to punish the criminal. Many a life is being ruined by neglect, like the kitten which was left in the care of a mischievous Scotch Terrier. The little girl and foster mother of the kitten expressed the moral of the illustration when, as she dropped the lifeless pet before her mother, she sobbed: "there's a perfectly good cat spoiled." Many a useful man and woman is likewise being spoiled by our neglect. It is within our power to save them, and one moment's delay on our part may mean the ruin of a life of usefulness and joy, and the loss of a soul to the kingdom of God, while innocent blood is being required at our hands.

Preston, Ont.

OLD SETTLER STORIES

The Plank Family

C. Z. Mast

Among the hills and valleys of rural Berks County in the state of Pennsylvania we find many homes still in use that were erected more than a century and a quarter ago. Some of them have been remodeled to such an extent that they retain little or nothing of their original appearance, while in others the old architectural beauty has been preserved. Tenants have come and gone until now there are few who reside in these old abodes who know the history attached to the buildings. Which reminds us of the words of the Psalmist, "The place thereof shall know it no more."

In this chapter we delve into the history of a few early families known by the name Plank. They were not of the same nationality, yet their sons and daughters as noble Christian pioneers have scattered their influence and strength over the United States, proving distinctive and conspicuous in religion and science.

A few of these historical places of the early Planks are found in the Oley and Conestoga Valleys. Oley is derived from the Indian term Olink, meaning hole, cavern or cell, also a cove or tract of land encompassed by hills; the name Conestoga comes from one of the most warlike of all American Indians, belonging to the Minsi clans who were one of the three tribes of the Delawares.

In the Oley Valley we have the homestead of the first Amish Mennonite family who emigrated from Switzerland as early as 1714, known as the Yoders. The Beilers, Kauffmans and others came by 1737 and later, having settled also with the Yoders in Oley Valley. Among their neighbors were the Boones (ancestors of Daniel Boone), de Turcks, Hartmans, Ritters, Peters, Baums, Schneiders, Ludwigs and Leinbachs. These early settlers of Oley Valley in connection with the pioneer Yoders, Kauffmans, Beilers, and others of

the Amish Mennonite faith had a united place of worship. The congregation was known as the Friedens Gemeinde. A small town in that community known as Friedensburg has derived its name from this early group of religious worshipers. These Amish Mennonites of Oley Valley had not amalgamated with the German Protestants and French Huguenots, but they attended the services, for they were without a minister or a leader, and eventually all those who remained at that place were lost to the church. From Oley Valley a number removed northward to Bern Township in Berks County. Here appeared their first religious leader known as Bishop Jacob Hertzler who arrived in 1749. Bishop Hertzler's labors during the forty years of his life in America proved him a father to his people. The same could be repeated of Henry Melchoir Muhlenberg who was also regarded as the first religious leader of the Lutherans in America. He came into Berks County in 1742 and filled his first station at Trappe. He had organized many settlements along the Blue Mountains and in the Tulpehocken Valley.

The first of these early Plank families, of which we shall endeavor to give an account were natives of France and had been of noble rank. During the reformation the Planks were strongly Protestant, and many, owing to Papist persecutions, took refuge in other lands. It is believed that some time during the Revocation period a family of this name fled to Switzerland, being Huguenots.

Here we find a record of the son of the emigrant ancestor Jean de la Plank. His son, Jaques de Plank after his arrival in America took up the name Jacob de Plank. His medical education was acquired between the years of 1696 and 1700, when he was a student at the University of Basle, Switzerland, under the instruction of Theodorus Zwingerus, professor

of medicine in that institution and author of works on materia medica, botany and pharmacy. Their works were printed in 1696 in the Latin, French, and German languages, the different prints being arranged side by side in the same volume. Upon arriving in America Dr. Jacob de Plank located with his father Jean de la Plank at Germantown, Pa., and there continued in the practice of medicine until 1720 when he purchased land in Oley Township, Berks County, Pa., on which he permanently settled and practiced medicine until his death. This tract of land is situated where the Bertollette mill now stands. He was one of the petitioners for the incorporation of Oley Township in 1720, and the first practicing physician to locate within the territory of Berks County. He was a relative of the de Planks and Verplancks who settled in the Mohawk Valley, New York, immigrants from France during the latter part of the seventeenth century. The wife of Dr. Jacob de Plank was Mary Katheryn de la Plank (see her will at Reading, Pa., in Will Book No. 2, page 121). Dr. de Plank is listed also as one of the first taxables in Oley Township in 1752. Among the children born to Dr. de Plank and his wife, Mary Katheryn, are: 1. Frederick, 2. Catherine, married to a Schaffer, 3. Mary Catherine, married to a Kime, and 4. Susanna, married to a Rothermel.

I. Frederick was an iron master and built Windsor Forge in Windsor Township, Berks County, Pa., between 1751 and 1765. He failed in 1763 and no will seems to have been recorded. He had six sons, of whom Michael lived in Conestoga Valley, Pa., being identified with the Amish Mennonites. He removed to Mifflin County, Pa., about 1795, where he died, leaving a large family, most of whom subsequently settled in Ohio and Indiana.

II. Jacob, son of Frederick Plank, located at Ephrata, Lancaster County, Pa., and his descendants settled in Cumberland

County, Pa. Eddie Plank, whose name is lauded in the daily newspapers as a famous ball player of Gettysburg, Pa., is a descendant of Jacob, the son of Frederick Plank.

III. John Plank settled in Pequea Valley, Pa., where many of his descendants reside at points known as Gap, Masts, P. O., Ledger, Compassville, and Honey Brook. In this line of the Planks we take pleasure in referring to Samuel Plank, a retired Methodist pastor who is in his nineties and resides with his son Harvey Plank at Joanna, Pa.

IV. Peter Plank, the youngest son of Frederick Plank was born in Oley Township in 1745 and is listed as a taxpayer in Maxatawny Township, Berks County, Pa., in 1759 and 1767. His son Peter finally married an Amish Mennonite girl. Thus Peter Plank and his brother Michael became identified with the Mennonites. Michael is the one we have previously mentioned as later moving into Mifflin County. Peter Plank's wife was Frances Kauffman of whom we believe, according to the last will and testament of her father, that she was the only child of Jacob and Elizabeth Kauffman who emigrated to America from Switzerland in 1740. They first bought and settled upon a tract of land situated in Oley Township, Berks County, and subsequently in 1768 the father became interested in unclaimed land in West Mautmeal Township, Chester County, Pa. His neighbor had expressed a desire to purchase his land, so Jacob Kauffman started one morning on horseback before the break of day to the nearest Penn agents. Finally he secured a patent for the tract of land from Thomas and Richard Penn, where he and his beloved wife, Elizabeth, spent all the remaining days of their lives. This Kauffman tract was owned many years by the heirs of Jacob Dengler, deceased, Elverson, Pa.

Frances Kauffman, wife of Peter Plank, was born in 1761 in Chester County, Pa., died in 1837, and was interred by the side

of her husband in Pine Grove Cemetery, near Elverson, Pa. Peter Plank was elected to the office of a bishop some time prior to 1808 and in that year he assumed the bishopric as successor to Bishop Jacob Mast.

Bishop Plank and John Mast, a son of Bishop Mast, were the founders of the earliest school in Caernarvon Township, Berks County, Pa. Prof. W. B. Plank of Easton, Pa., a great-grandson of Bishop Plank, and to whom we feel much indebted for his kindness in supplying considerable material for this sketch, states the following in a letter: "I have the original deed or lease given by Peter Plank and his wife for the plot of ground on which this school was built and also a pencil sketch of the building as my father remembered it before it was torn down. Its location was somewhere on my great-grandfather's property which is now owned by Henry Hertzler. The school was conducted in German."

Eight children were born to Bishop Plank and his wife Francis Kauffman, viz., Mary, b. Mar. 8, 1783, d. in 1810 leaving five sons. She was married Aug. 2, 1892, to Nicholas Mervine. Mrs. L. M. Stinaff of 660 Carpenter St., Akron, Ohio, is compiling a history of the Mervine family. Jacob, b. Dec. 18, 1785; d. Jan. 3, 1862; married to Leah Zook. John, b. Feb. 3, 1787, d. Feb. 20, 1852; married to Elizabeth Miller who was a sister to the writer's great-grandmother. Christopher, b. May 7, 1789, d. single. Christian, b. June 28, 1791, married to Elizabeth Zook, second to Mary Hartz. Elizabeth, b. Dec. 19, 1793, married to Daniel Reichenbach. Anna, b. Oct. 26, 1798, married to Jacob Kauffman. They moved to Ohio. Samuel, b. Oct. 7, 1801, d. April 10, 1883; married to Sarah Kochel. David, b. May 21, 1804, died April 11, 1886, married to Rebecca Buckwalter, b. Dec. 23, 1802, d. April 21, 1870.

A Later Arrival of Planks

This was headed by Melchoir Plank, a native of Rotterdam, Holland. The story goes that soon after the marriage of Melchoir Plank he with his wife accompanied some friends on board a vessel that was soon to sail for Philadelphia. They understood from the crew that the vessel would not leave port at Rotterdam until the following day and finally decided to spend the last hours of sweet fellowship on board the boat with the ones who were to take leave from the shores of the Fatherland. To their sore amazement and extreme anxiety, with a home and friends back of them, they awoke at some hour in the night to discover themselves on the great briny deep and out of sight of land and on their way to Philadelphia. This was only one of the many schemes that were used by the early ship companies in securing passengers while enroute for America. Such passengers were known as redemptioners and were sold to some well-to-do American citizen under strict obligations



The Bishop Peter Plank Homestead, Berks Co., Pa.

to serve as an employee until the passage was paid for.

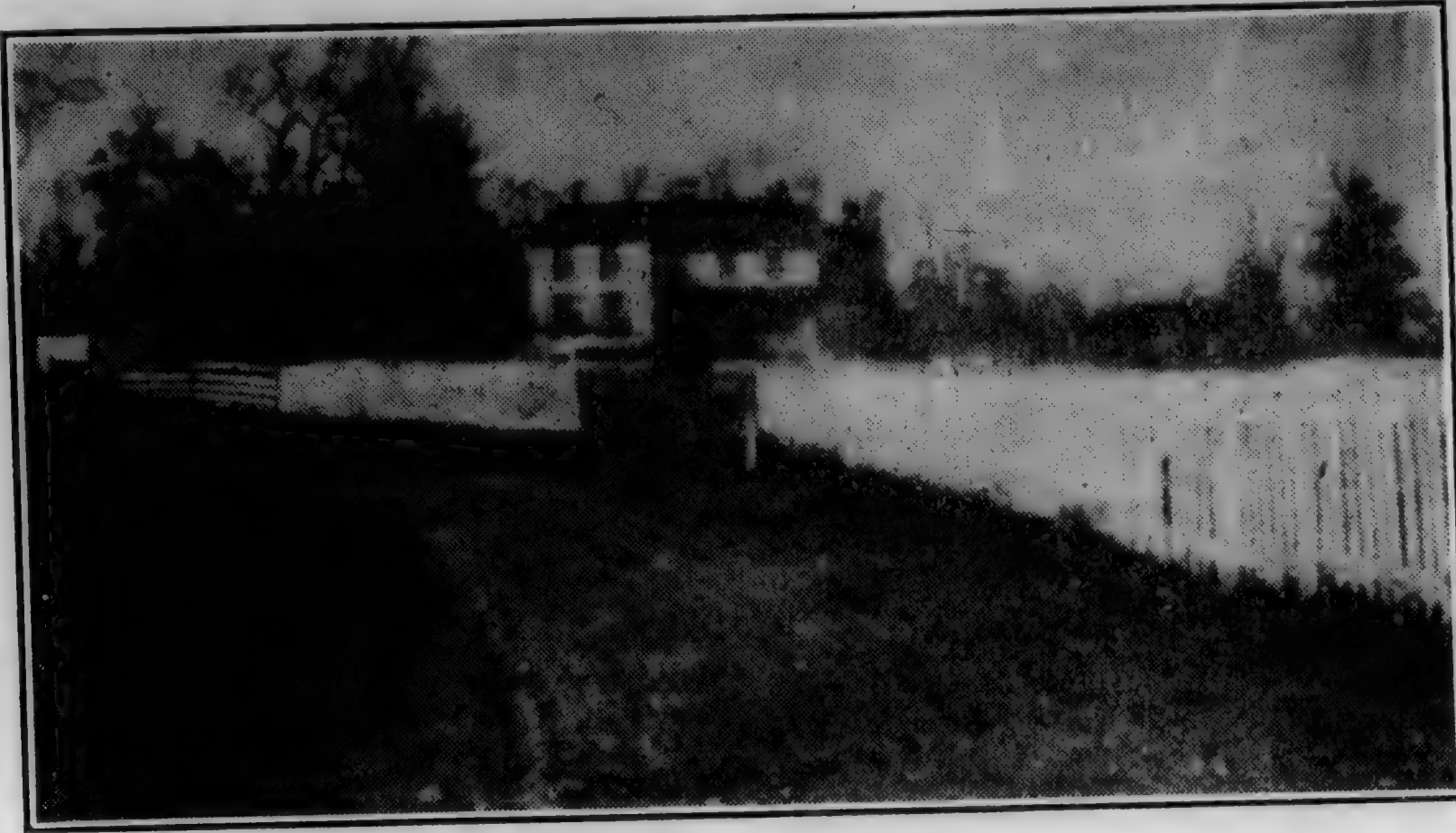
Melchoir Plank was secured by Col. Jacob Morgan of Morgantown, Pa. Much could be written of these early Morgans if space would permit. The old Morgan mansion is still occupied as a farm house, being owned by David Hartz. It is situated only about two miles north of the writer's home. A village in that vicinity took its name many years prior to the Revolutionary War from the Morgans, known as Morgantown. General Wash-

the age of 83 years in Mifflin County, Pa., here he settled in 1795.

John Plank, son of Christian and grandson of Melchoir, was born August 3, 1793, and died April 20, 1868. He was married in 1816 to Barbara Lantz, born 1794 in Berks County, Pa. To them were born eleven children, viz., Christian, Katherine, Samuel L., Lydia, Barbara, Nancy, Sarah, John, Isaac G., David, and Solomon A. The parents resided twenty-two years in Mifflin County, Pa., eighteen years in Juniata County, Pa., and the remainder of

a descendant of Melchoir Plank. He lived to see many important events in the Mennonite Church and was accurate and considerate in the performance of his church work. He was greatly missed as an earnest and aggressive leader in his conference. His sermons were impressive and were conveyed to his hearers with few words.

Elverson, Pa.



Homestead of Col. Morgan

ingtown while visiting this village on horse back on some particular business with the Colonel had dined with him for a noon meal. Melchoir Plank lived with Colonel Morgan during the dark days of that great conflict with England and conducted his agricultural operations while the Colonel was occupied with his duties in the war.

An interesting story is often repeated of Patty Barefoot, the Irish maid who was reared in the Morgan home during the time when Melchoir Plank and his family lived there. The writer has the correct statement from Mrs. Elizabeth Best, an aged resident of his vicinity. She says, "I knew Patty as a very tall and slender Irish maid. My parents had her to live with us little folks when they drove in the dearborn to visit the Mast relatives in King's Creek Valley near Urbana, Ohio. It required four weeks to travel the distance of over five hundred miles." The story goes that one day when Patty was about twelve years of age there approached a band of Indians, who entered the mansion while she was alone. In that fearful moment she sought to escape from the desperate redskins by hiding under the bed. They entered the room and she could see their feet. Fortunately the Indians passed out and left the premises and Patty was unmolested. She lies buried in the St. Thomas Cemetery, at Morgantown.

Melchoir Plank's family consisted of six children, viz., Jacob, Christian, John, Peter, Barbara, and Margaret. He died at

their years in McLean County, Ill. John Plank was an expert carpenter of his time and was engaged in farming.

Jacob, a son of Melchoir Plank, married a Yoder and was one of the early settlers of Wayne County, Ohio. To this union were born twelve children. Among them are: Christian, Jacob, Barbara, David, Mary, Jephtha, Fanny, Abraham, Sarah and Salome (twins), and Rebecca.

Jephtha Plank, a son of Jacob and a grandson of Melchoir Plank was born in Mifflin County, Pa., and located with his father in Wayne County, Ohio. He was married to Barbara Zook. In his early career he became a skilled cabinet maker and also a blacksmith. Later he purchased section 32 in Green Township and engaged in agriculture. Four children were born to this union, viz., Hannah, married to Christian Brenneman; Salome, married to Isaac Schantz and second to David Blough; Samuel and Barbara were born twins.

Jephtha Plank married as his second wife in October, 1832, Fanny Kurtz who was born June 3, 1810. To this second union were born eight children, among them, Joseph, Solomon, Jonas, Gideon, Lydia and Jacob. Joseph, b. Mar. 3, 1834, was the father of Joseph K. Plank who is residing near Orrville, Ohio, and to whom we are indebted for his assistance in the compiling of this sketch.

Ere we lay down our pen we shall make personal mention of Bishop David Plank, now deceased, of Bellefontaine, Ohio, as

I was entertained in another village at the home of Mr. Li, the blacksmith, whose influence is felt for miles around.

The first order of the day for Mr. Li is his morning watch. He comes into the living room with his hymnbook and Bible, and stands by the table, utterly oblivious to all surroundings. He first sings a hymn in a lusty voice, reads his daily portion, and prays audibly but for God alone to hear. After another hymn he goes to his shop, where he is busy all day, and the theme of his conversation with his customers is apt to be "the wonderful Savior." In the evenings the family take their benches out on the bank in front of their home to rest a bit, and the neighbors come. The elders chat while the children play. Sooner or later Mr. Li directs the conversation to his one great theme.

I heard him say that before he became a Christian he used to get very angry under provocations, but now under the same circumstances he remembers that the Lord said, "Vengeance is mine, I will repay," and he keeps calm.

The last thing on the day's program is the family prayers, when they use the daily readings of the Sunday School lesson, verse about, and each one leads in prayer.—Mrs. G. L. Gelwicks.

One wet day the keeper of a tea-shop in Persia tried to prevent a colporter from entering, saying: "Your clothes are wet, and you will defile us."

(Shi'ah Moslems believe that the wet hands or clothes of a Christian or Jew will defile them, and a few years ago no Jew or Christian was allowed to be out on a wet day because of this belief.)

"On the contrary," the colporter said, "I have come with a book which, if you receive its teaching, will make your sinful heart clean."

Then he entered the shop and sold a number of Gospels.—Sel.

PEACHES AND PEACHES

(Concluded from page 290)

have already had. It is one of the great incentives of life. To have the experience of eating good peaches is indeed pleasant, but to have the privilege of enjoying the picking of peaches and peaches and eating them from the tree is difficult to beat. We will have to admit that until we had this experience we possibly "missed half of our life."

Scottdale, Pa.

THE YOUNG PEOPLE'S MEETING

"FOLLOW THAT WHICH IS GOOD."

—I Thes. 5:15; Tit. 3:1-8.

Topic for October 14

MOTTO

"Hate the evil, and love the good."

MEDITATIONS ON THE TOPIC

I. Following That Which We Love.—

The reason so many do not follow that which is good, is because they love that which is evil. When the affections are set on things above where everything is good, then it is not so hard to follow that which is good. But how can a person love the good when there is in their heart a love for the evil? That is a very vital point in the consideration of this question. Our motto suggests the necessity of hating the evil and loving the good but does not suggest by what means that hatred and love may become a part of our nature.

If we diligently study the Word of God we shall find God's method of leading humanity to hate the evil and to love the good. He gave a law and gave penalties for its violation that the sinner might be made to see the vileness of his life in disobeying God. Thus the sinner is made to desire a deliverance from himself and the evil allurements about him. As he beholds a more beautiful life and abhors the nature or law of sin within himself continually hindering obedience to the higher law, he is prepared to come to Christ the Saviour who delivers "from the power of darkness" and translates us into His kingdom of grace and righteousness. In this translation there is an imparting of the divine nature (II Pet. 1:3, 4). With such a new life within us we have a chance to work in a different manner than before. Now the grace of God is with us. Now our struggles against the flesh are effective and "we, through the Spirit, do mortify the deeds of the body" (Rom. 8:13). We may now walk in the Spirit and are not compelled to fulfill the lusts of the flesh (Gal. 5:16).

But let us not be deceived. It is essential that we are diligent in following that which is good, or else the evil to which the flesh is a natural heir will again take possession and we will reap a harvest of corruption (Cf. Gal. 6:7, 8; II Pet. 1:5-11). With the heart right we may hate the evil and love the good.

II. The Text.—I Thes. 5:15.—The opposite of the law of retaliation is to do good for evil. The Christian follows the law of doing good regardless of whether the person to whom the good is done is a Christian or an evil doer.

Tit. 3:1-8.—Here is a suggestion of some of the good things which the Christian will follow. It points out how we by grace were saved and made new creatures that we might be instruments of righteousness, and points out the necessity of being careful to keep good works in our life.

OUTLINE STUDY

I. The Christian is Created for Good Works.

1. Created in Christ Jesus unto good works.—Eph. 2:10.
2. Purified unto Christ to do good works.—Tit. 2:14.
3. God works in them to will and do.—Phil. 2:13-15.
4. Should be maintained by carefulness.—Tit. 3:8; II Pet. 1:5-8.

II. The Christian has Good Work Among Fellow Christians.

1. Toward spiritual overseers.—Heb. 13:7, 17.
2. Serving one another.—Gal. 5:13; I Pet. 5:1-4; I Pet. 4:8-11.
3. Exhorting one another.—Heb. 3:13; 10:24, 25.
4. Submitting to one another.—Eph. 5:21; I Pet. 5:5.
5. Bearing one another's burdens.—Gal. 6:1, 2; Eph. 4:31, 32; Col. 3:12-14.
6. Praying for one another.—Eph. 6:18, 19; Col. 4:2, 3.

III. The Christian has Good Work to do Among all Men.

1. To walk in wisdom toward them.—Col. 4:5, 6.
2. To pray for.—I Tim. 2:1-6.
3. To shine before.—Matt. 5:16; I Pet. 2:12.
4. To bear the message of life to.—Phil. 2:15, 16; Mk. 16:15.
5. To do good to all.—Gal. 6:10; Rom. 12:17-21.
6. To submit to authorities in God's fear.—I Pet. 2:13-18.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "good"
2. Following Good.

For Young People

1. How to Know the Good.
2. The Plan of God for Every Believer is to Do Good.
3. Good Principles to Have.
4. Good Works We May Do
 - (a) Toward Saints.
 - (b) Toward the Unbeliever

For Older People

1. Our Power to Do.
2. Our Opportunities to Do.

SEED THOUGHTS

Nothing that man ever invents will ever absolve him from the necessity of being good as God is good, righteous as God is righteous, and holy as God is holy.

—Charles Kingsley.

Be good my child, and let him who will be clever;

Do noble deeds, not dream them all day long;

And so make life, death, and that vast forever

One glad sweet song. —Kingsley.

Cheerful looks, kind words, and a speedy pardon are the best revenge we can inflict on the ungenerous and unjust.—Sel.

PERSONAL THOUGHT

The soul hungering after righteousness has the promise. Do we so desire the

things that are right before God that we are continually seeking to know and do them?

THE RELATION OF FAITH AND WORKS.—Jas. 2:14-20; Rom. 4.

Topic for October 21

MOTTO

"I will shew thee my faith by my works"

MEDITATIONS ON THE TOPIC

I. Satisfying a Righteous God.—Right is right. Wrong is wrong. "The wages of sin is death." Passing sin by does not make sin right and hence cannot satisfy the righteousness of God. When a deed is right it is justified. When a deed is wrong it is condemned. Righteous works are justified because they are right. But a righteous work does not undo an unrighteous one. A sinner is a sinner still though he may do many right deeds after he has committed his sin. The right deeds will not deliver him from punishment for the sin which he has committed unless there is a means by which that sin may be atoned for in a manner satisfactory to a righteous God.

When God by substitution chose to lay our sins upon Jesus the innocent one, and let Him bear the guilt and God's wrath against it for us, He prepared a way that was consistent with the truth of God's righteous law and enabled a sinner to be justified by faith. The justifying power of a righteous deed remains unchanged as it was before. The condemning power of a sinful act remains unchanged as it ever has been. The only difference lies in the place where Love has transferred the penalty of sin and the reward of a perfect righteousness. The condition of the transfer is that we accept by faith the atonement as our own and receive the blessings and favor of one who has no sin resting upon his record. Thus faith is on the part of the sinner counted for his righteousness though not a single act of it has been done. And when that heart of faith has so accepted God's promise, the Lord holds the inside understanding of the heart's action before that heart has any opportunity to prove that it has such a faith by the deeds of righteousness which it may do to show it. But show it will, if it is genuine when the opportunity comes to carry out the will and commandment of God. Then Works justify in the sight of men what God saw before as acceptable in His sight.

II. The Text.—Jas. 2:14-20.—The passage following this passage shows that God was right in His discernment of the heart of Abraham being a heart of living faith when Abraham justified the verdict of God by an actual deed of obedience which tested him to the uttermost, and illustrates the truth here taught that faith without works is dead being alone.

Rom. 4.—This passage takes the same incident as the above illustration to show that Abraham's justification by works was

not a justification "before God." God had justified before any works were done. But this was a justification in our sight as men, and satisfies us that God was right. But if we seek to be justified by our own deeds without trusting in Him who has a plan of forgiveness in Christ for us, all our deeds will be reckoned up to our account and the evil ones will condemn us in such a manner as all our works can never atone for.

OUTLINE STUDY

I. Righteous Works only can Justify

1. The man who does right shall live.—Gal. 3:12.
2. The man who does right proves what he is.—Jas. 2:18; I Jno. 3:7.
3. The man who does not do righteous works is condemned in judgment.—Deut. 27:26.
4. Justification without works is only possible through faith in Jesus who is the substitute for our lack.—Gal. 3:13; II Cor. 5:21.

II. Works Cannot Justify

1. When sinful man is without the Redeemer.—Rom. 5:20.
2. When sinful man does not meet the condition for salvation in Christ.—Acts 8:9-24.
3. When a man justified by faith in Christ turns back to the law of works for justification.—Gal. 5:1-4.

III. Faith Satisfies God before Works are Done.

1. He sees the heart and knows its faith and purpose.
 - (a) Like Abraham.—Rom. 4:9-12.
 - (b) Like David.—Psa. 51:16, 17; II Sam. 12:13.
 - (c) Like Cornelius and friends.—Acts 10:44-48.

IV. Works Prove to Men that God saw Aright.

1. That faith is alive.—Jas. 2:20-22; Tit. 1:15, 16.
2. It proves if faith is continuing.—Heb. 6:9-12.
3. It helps believers to assure themselves.—I Jno. 3:18-22.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textwords, "Faith," "Works."
2. Believing and Obeying.

For Young People

1. When is a Person Righteous?
2. How Can Faith be Counted for Righteousness?
3. How Do Works Justify?

For Older People

1. The Fruit of a Living Faith.
2. Discern Between the Faith of Devils and the Faith of a Child of God.

PERSONAL THOUGHT

Blessed faith by which we grasp God's word of promise in full assurance and are ready to fulfill by obedience to the full satisfaction of those who must necessarily see our works before they can know our faith.

SEED THOUGHTS

Faith makes us willing followers, both of the letter and of the spirit of the Gospel.—Bible Doctrines.

The movement of the soul along the path of duty, under the influence of holy love to God, constitutes what we call good works.—Erskine.

You will never be saved by works; but let me tell you most solemnly that you

will never be saved without works.—T. L. Cuyler.

Faith has a saving connection with Christ. Christ is on the shore, so to speak, holding the rope, and we lay hold of it with our confidence. He pulls us to shore; but all good works having no connection with Christ are drifted along down the gulf of fell despair.—C. H. Spurgeon.

(TOPIC TO BE SUPPLIED BY LOCAL COMMITTEE)

October 28

(See Booklet)

WALKING IN GOD'S PATH.—(Jr.)—Psalm 25:1-14

Topic for November 4

MOTTO

"We will walk in his paths."

MEDITATIONS ON THE TOPIC

I. **The Path of God.**—A path is a way that has been used to travel in. The Bible speaks of two ways. One is the way of the righteous and the other is the way of the ungodly. The righteous way is God's path. The ungodly way is the path of Satan. The path of God leads to that which is good and true and brings happiness to the soul in this life and in eternity. But the path of Satan leads into evil in this life and makes the soul unhappy for time and eternity. But we are not to think of a path on the ground for our natural feet to walk in, but a path for our life for our hearts and minds to walk in. Such a path may make our hands and feet and heart and tongue and ears and eyes and our whole body do things. And if it is God's path they will always be found doing right things. Let us meditate on some of the things that are in God's path for us to be doing.

In this path are the Bible readers and those that pray to the Heavenly Father. Here are those who keep their tongues from evil and speak words of truth and purity and kindness. Here are those who keep out of the evil places where sinful practices are carried on and are found at places where God is honored. This path leads to Church service. It leads to the bedside of the sick and finds a word to speak to the sad and lonely. It leads to fair play and honest dealing. It leads to pure thoughts and words and actions. It leads to obedience to parents and teachers. It leads to industry and away from idleness. It leads to the service of Jesus Christ in all that we do in word or deed. In this path are the humble who treasure a pure heart more than all the ornaments that can be worn on the outside.

II. **The Scripture Text is found in Psalms 25:1-14.**—It is a prayer in the words of a psalm. The one who prays lifts up his soul to God. He feels that danger from the enemies of his soul and asks to be saved from them. He asks to be taught God's paths. He wants God to lead him. He wants his sins to be forgotten and forgiven. He tells of mercy and truth that are in all of God's paths. He says that those who fear the Lord will be taught of God to walk in the way which God shall choose.

OUTLINE STUDY

I. What is God's Path?

1. A way of life and action.—Ps. 1; 16:11.

2. The way which God's Book teaches.—Josh. 1:7, 8.
3. The way which God leads by the things that come to pass.—Rom. 8:28; Prov. 19:21.
4. The way His Spirit directs.—Jno. 16:13; Acts 8:29.

II. How to Keep in God's Path.

1. Follow the Good Shepherd.—Ps. 23; Jno. 10:27.
2. Deny self and take the cross.—Mk. 9:23.
3. Give heed to the Word.—Ps. 119:9, 104, 105.
4. Ask help by prayer to God.—Heb. 4:16.
5. Keep with company that loves God's path also.—Prov. 13:20; Ps. 84:10; Prov. 4:14, 15.
6. Receive wisdom into your heart.—Prov. 2:10-20; 4:10-12; 3:13-17.
7. Keep doing as well as you know.—I Jno. 1:6, 7.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Path"
2. Paths that are Safe and Lead to Good.
3. Walking with God from Childhood to the End of Life.
4. Following the Good Shepherd.
 - (a) In Green Pastures.
 - (b) By still waters
 - (c) In the Paths of Righteousness
 - (d) In the Valley of the Shadow of Death.
 - (e) To the Lord's House.

For Others

1. Explain in words suited to children some of the above suggestions.

PERSONAL THOUGHT

If I learn to walk in God's paths in youth, I shall be saved from many dangers and sorrows and I may help many others who watch my walk to walk in the good and right way. I want to know the path of God in all my life.

SEED THOUGHTS

"Trying to walk in the steps of the Saviour. Trying to follow our Saviour and King; Shaping our lives by His blessed example. Happy, how happy, the songs that we bring!"

"How beautiful to walk in the steps of the Saviour.

Stepping in the light. Stepping in the light;

How beautiful to walk in the steps of the Saviour.

Led in paths of light!"

"Pressing more closely to Him who is leading.

When we are tempted to turn from the way;

Trusting the arm that is strong to defend us,

Happy, how happy, our praises each day."

"Walking in footsteps of gentle forbearance.

Footsteps of faithfulness, mercy and love. Looking to Him for the grace freely promised.

Happy, how happy, our journey above!"

"Trying to walk in the steps of the Saviour.

Upward, still upward we'll follow our guide,

When we shall see Him, "the king in His beauty,"

Happy, how happy, our place at His side!" —L. H. Edmunds.

THE SUNDAY SCHOOL

BENEFITS RECEIVED FROM TEACHER TRAINING

By members of the class at Aurora, Oregon, who have recently completed the first year course.

Our training class at Bethel came to fill a need for a mid-week service for the Young people. Soon a few of the Sunday school teachers found the work quite helpful and developed a keen appetite for it. We had fifty-eight meetings during the last two winters. Fifty recitations, five examinations and three reviews. At first we met once a week later twice a week. We seemed to like it best twice a week. Considerable time was taken in reviewing, sometimes using half the class period that way. The "spelling class" method of reviewing seemed to be most helpful and interesting. During the latter part of the course we read the Gospel of Mark through, the class deciding upon a "choice verse" for each chapter.

I have, as teacher of the class, received much good from this work, and believe that those of the class who finished will appreciate this study in after years of service.
Walter V. Gingerich.

Many are the benefits which may be received by studying the training class lessons. This is a very profitable and interesting way of spending an evening in which many things may be learned that will be a great help in the future. By studying these lessons we get a general knowledge of the Bible and how to study it and teach it.

Bible geography and history are especially interesting as well as the other divisions of lessons. It takes earnest studying to master the many lessons but will ever regret the time spent in studying because the good things learned will be a great help in studying and getting more out of the Sunday school lessons as well as in many other ways.

Julia S. Kauffman.

The Training class has been a help to me in my Sunday school work. By studying the lessons and learning more about Bible history and geography it makes teaching much more interesting and my Christian life a greater joy to me. It has given me a better knowledge of the Bible and different methods of teaching.

Our aim should be to show our knowledge by works for His cause.

Ina Hamilton.

My course in Teacher Training has benefited me in many ways. When I study my

Bible I can associate characters with the period to which they belong, thus getting a better idea of the conditions under which they lived. It has also helped me to study my Sunday school lessons and to understand some of the problems, opportunities, and responsibilities of the Sunday school teacher. I have received a clearer knowledge of the origin and purpose of the Bible school or Sunday school as it is now called. I wish to encourage more Training Classes being started.
John Snyder.

In studying the Teacher Training Lessons I learned of the great responsibility that is resting upon the Sunday school teacher, as well as what the aim should be, and the right methods of teaching.

It has helped me in preparing my Sunday school lessons, and it has also helped me to understand the Bible better, and has given me a greater vision of the Bible.

We learned the Books of the Bible, received more knowledge of Bible geography, the institutions of worship, and the history of the Sunday school all of which were very interesting and helpful.

Emma Rogie.

We have become more familiar with the general structure of the Bible, also old and New Testament History.

Our Christian experience has been fortified by having riveted upon our minds many well grounded and proven reasons why the Bible is the Word of God, and Jesus His Son and our Redeemer.

We have become better acquainted with many prominent Bible characters, who stand out before us as shining examples.

We have studied Child Nature, his needs, and how to meet them. Most of all it has developed a desire to secure a deeper knowledge of this precious Book.

Florence M. Kauffman.

By studying the fifty lessons in training for service I have received much needed information as a pupil in the Sunday school and believe the true value can hardly be estimated because of the help it will be in the future. I have gained a clearer knowledge of the Sunday school, its aim, the responsibility of the teacher, the needed qualifications, principles of teaching, etc. The lessons on Evidences, New Testament history and Bible geography were very interesting. The whole

book if studied to gain knowledge can be studied with interest.
D. L. Gingerich.

The "Teacher Training" course has enabled me to group the books of the Scriptures, and label them, as to their individuality, important personalities and dates or periods of time in which they were inspired. It has meant earnest work and regular attendance. By carefully preparing the lessons we found the work very interesting and helpful. It has also brought to my attention the different ages when miracles abounded, as in the days of Moses, Elijah, Christ and others. And again periods of time of less importance, with few or no recorded miracles.

Milo Schultz.

It is surely worth our time and effort to take this course in teacher training. It gives us the general facts in the Bible and invites a deeper study into it. It also shows us our inefficiency in Sunday school organization and equipment and gives us a high ideal or standard to work for.

Studying and reciting these lessons is a good way to improve our spare time which might easily be spent in a less profitable way.

Elmer Miller.

The benefits I have received from the Teacher Training Course are many. First of all it has given me a more thorough knowledge of the Bible, and the study of the Old Testament characters, institutions, etc., was especially interesting and inspiring.

In the study of the Bible School I have been made to realize more forcibly the need of more real teachers who have the welfare of lost souls at heart. It has aroused in me a deeper interest in the Sunday school and my desire is that I may be able to render more efficient service in this great work.

Matilda Snyder.

We studied about the general structure of the Bible. It showed that no matter how much I studied, there was always more to be learned. We studied about the characters of the Bible. We have become acquainted with the needs of the Sunday school, and how to meet them. We have studied about the pupils that make up the Sunday school, their needs and how to meet them. It has also shown us some difficulties and advantages in the different methods of teaching.

Jacob M. Kauffman.

The course of Teacher Training we have gone through has meant much to me. It gave me a general knowledge of Bible History, Bible geography and Bible characters. It impressed upon our mind the great need of well trained teachers and the great responsibility that rests upon them.

It brought to me very forcibly the part the Sunday school holds in the existence of the Church, in fact the Sunday school and Church are one and inseparable.

I believe more Teacher Training classes would be of great help in the future Church.
Albert W. Snyder.

BIGGER AND BETTER SUNDAY SCHOOLS

What the three R's have been to the public school in days that are gone, the three S's—System, Simplicity, and Sincerity—are to the progressive Sunday school of today. Each of these essentials is so interwoven with the others that it is difficult to distinguish the one from the other while the service is being conducted. The system will be simple and sincere, the simplicity will be well organized and have a serious goal, and the sincerity will have a plan and be so simply expressed that there will be no misunderstanding about its reality.

Organization is the secret of every well-conducted industry. The various parts of the working machinery fit into each other with no unnecessary overlapping and with no missing links. Here the dovetail work is well fitted, scarcely visible, yet complete. The machine itself runs with the least possible friction, the least possible noise, and with the maximum of work accomplished. The huge balance-wheel runs absolutely true, and while its whirling momentum turns the various parts of the manufacturing plant there is little to be heard beyond the low murmur of its rapid revolutions. Noise in the engine room means loss of power, waste of steam energy, and lack of production. The success of the plant depends upon the system.

System

A progressive Sunday school will have a good organization. From the superintendent to the least important officer in the room there should be the clearest understanding of what is expected from each individual. Team work will be the watchword. There will be few commands. Here a quiet signal will be followed by the desired music; there a slight motion will be enough to call up those who are to pass the collection plates. Like the smooth-running sewing machine the service will be carried on with the least amount of noise consistent with the greatest amount of practical worship. Even the youngest child appreciates order. Though he does enjoy fun and frolic he knows that a rowdy Sunday school indicates a weakness, and this will interfere with his respect for those in authority.

The character of the building will be taken into serious consideration when the order of service is being planned. Where the class-rooms have individual exits so that each class may be dismissed without interfering with the other classes it has been proved advisable to have the devo-

tional exercises first, so that the teacher may have the last impressive word with the scholars. Where the building consists of one large room in which the classes are in view of one another it is probably best to close the service in common and with one benediction. Experiment and good judgment will invariably help to settle the matter for the best order of service.

The selection of the officers and teachers is also a serious problem for those who are chosen to make the appointments. In these days of so many material Sunday attractions the Sunday school worker will need a keen sense of responsibility assumed. A love for little children, a deep interest in the welfare of the community, and a large appreciation of the vital things that are causing this world to vibrate to its foundations are among the essentials for a would-be worker. The automobile trip, the canoe voyage, and the visit to the park will not be allowed to take the place of the Sunday school.

Because of conditions that still exist it is usually advisable to select a man as superintendent. Not that women are less efficient, less patient, less devoted, or less heroic; but because boys, especially, and girls in a less degree, look to man as the Sir Galahad. History has had its heroines, but our soldiers have usually been men, and children instinctively think of men as cavaliers with authority, or knight-errants with the inexplorable right to conquer and command.

The superintendent will be a man in the widest sense of that term. He will be a wide reader so that he may inject freshness and vigor into the various parts of the service. He will be schooled in wise and careful judgment so that there may be no prejudice or partiality in the settlement of knotty problems. He will have breadth of vision, large conceptions, and far-reaching understandings. With him there will be fair-minded justice, devoid of all hasty impulses. All facts will be obtained before judgment is given, and this judgment will be tempered with kindness, sympathy, and charity. The superintendent will be humble without being bashful, straightforward without being insolent, considerate without being unduly submissive, and good-natured without being too easily swayed by the wishes of the scholars. He will control quietly rather than command noisily. He will lead rather than drive. The superintendent will do all these things because he has the seeing eye, the listening ear, the

thinking brain, and the Christian heart.

Inasmuch as these qualities are indispensable for the successful superintendent they are equally desirable in the teacher.

Simplicity

Simplicity will be the keynote of all parts of the service. Because the goal is of untold importance the method of reaching it will be simple, easily followed, and without flourish. Spurious attractions will be avoided, as they tend to divert the attention from the basic principles for which the school was instituted. All of Christ's teachings were founded on simple things—the grain of mustard seed, the lost piece of silver, the candle under the bushel, the hypocrite praying in the street, the fowls of the air, the lilies of the field, the mote in the brother's eye, (viewed with the big end of the telescope), the beam in the selfish eye (reduced in size by turning the telescope around), and the judge who criticizes and forgets that he will be found fault with. "Because ye have been faithful in that which is least, I will make you ruler over much."

Even mature people require much learning to grasp a sermon in all its details. The more they carry to the sermon the more they carry away. Our knowledge is the result of little additions assimilated day after day. Much of a sermon will be old material; a small part of it will be new, simply and freshly presented. What can we expect from the mind of a little child? It knows that the sun is warm and cheering, that grass is green and refreshing, that water is cool and satisfying, and that the love of a parent is desirable and comforting. From these material objects the child may be led to understand the parables, the lessons in daily life, the beauty of righteousness, the benefits of correct living, and the love of the Father who sees all, hears all, understands all, and sympathizes with all our infirmities. Sunday school parties and picnics may have their place, but the main objects will be gained much more effectively by presenting the simple truths, unadorned and unadulterated.

Sincerity

Sincerity is the lode-stone of all Christian work. The teacher who is in earnest will give of her best without thought of herself. She will devote hours to the preparation of the lesson, and thoughts will come to her by this devotion as they will come in no other way. These thoughts will be fresh as the morning dew, clear as the crystal, and re-invigorating as the rain that cometh down from heaven. Much help may be obtained from prepared notes, but these notes should be seriously supplemented by independent thought or they will lack that originality which alone will magnetize the class. After reading the local and foreign news of the week it is really surprising how rapidly the thread of material happenings can be applied to the

(Concluded on page 318)

CURRENT EVENTS

The Japanese Earthquake:—What is reported to be the greatest disaster in recorded time fell to the lot of a part of the Japanese empire a few weeks ago when a series of earthquakes caused the practical annihilation of property and cities over a territory roughly estimated at 45,000 square miles and containing five large cities and thirty-three counties. The loss of life has not yet been computed with any degree of accuracy but is thought to run into the hundreds of thousands, including several hundred foreigners, among them a number of Americans. Three-fourths of Tokyo is said to be destroyed, practically all of Yokohama, most of the ancient city of Nagoya, together with other important cities. Seldom has destruction been so swift and complete. The first shock came at noon on Saturday, September 1. There was no time to save anything. According to a newspaper description, "the land heaved and opened; fires started in the ruins of wrecked buildings and spread swiftly through the tinder-like materials, and then came the waves from the frightfully disturbed sea, giant walls of water smashing in upon the stricken land, drowning the panic stricken people by thousands."

Prompt measures for relief were at once set in motion by most of the civilized countries of the globe. The Red Cross started a drive in this country that promises to raise many millions of dollars. Warships from many nations were rushed to the scene of destruction in order to bring aid and succor to as many as possible. Determined efforts are being made by the Japanese themselves to prevent pestilence and famine from taking a further toll of lives, and in this effort they are receiving the co-operation of the United States and other countries. The whole world sympathizes with unfortunate Japan in this colossal catastrophe.

The War Cloud in Southern Europe:—On August 27th General Tellini and the other Italian members of the Greco-Albanian boundary commission were shot and killed on Greek territory by unidentified assassins. On August 29th Italy sent to Greece a seven-point ultimatum, demanding among other things sweeping apologies to the Italian government by the Greek military authorities, with capital punishment for all in any way connected with the killing and an indemnity of about \$2,000,000 to be paid on demand. The Greek government agreed to most of the demands but suggested modification of a few others.

On the 31st of August an Italian fleet bombarded and occupied Corfu, an unfortified Greek island, causing sixty-five casualties, including the killing of sixteen refugee orphan children. Greece at once appealed her case to the League of Nations, but Italy protested that the League had no jurisdiction over affairs involving her national honor and openly defied the League to intervene. The case was given into the hands of the Council of Ambassadors who have been dealing with it with what promises to be a fair degree of success. Meanwhile, however, a dispute has arisen between Italy and Serbia over the possession of Fiume, and just now it seems as though the whole of Southern Europe might be involved in another war in a short time. It is still hoped that a satisfactory settlement may be made through the League of Nations, and in the minds of many that organization is now on trial for its life. Certainly if it can prevent war from breaking out in the present instance it will have justified its existence, for there is no telling that this would not be but the beginning of another World War.

Recognition of Mexico Effected:—There seems to be general rejoicing in the United States and Mexico, as well as in many of the other Central American republics, over the resumption of diplomatic relations between the first named countries. It is anticipated by many that this is but an opening wedge and that speedy recognition will follow on the part of Great Britain, France, Cuba and Germany, thus placing Mexico once more within the pale of civilized nations and giving her an opportunity to regain her international standing. It is anticipated that great benefits will accrue to our own country on account of trade relations and concessions as her oil, cotton, gold, silver, hides, and cotton, as well as other products will be valuable exchange material for our manufactured products. President Coolidge has not yet appointed our official representative to Mexico, but this will no doubt follow in a short time.

Coal Strike Settled:—The strike of the anthracite coal miners in Pennsylvania went into effect on the first of September as had been announced. But even at the time the strike went into effect a commission of miners and operators was busily engaged in finding the basis of a solution acceptable to both sides. The prime

mover in the effort to bring the two sides together was Governor Pinchot of Pennsylvania, and a few days later announcements of tentative agreements were given out. The miners are to receive a ten per cent increase in wages, with an eight hour day, but without the check-off to the union from the miners' pay envelope which had been one of the chief points of contention in the dispute. Settlement of the strike brings a feeling of relief in many states, for the use of anthracite in New York, the New England States, and in other sections has come to be almost universal and a prolonged tie-up of production would work great hardship. There is some demand for an arrangement by which the frequent strikes could be avoided, since they have come to be almost an annual affair.

Huge Airship a Success:—To the United States now belongs the distinction of having designed and built the biggest airship in the world today. It is the ZR-1, constructed at a cost of \$1,500,000 and just recently given its initial tests in a series of flights that have proved entirely satisfactory according to newspaper reports.

The length of the ZR-1 is 680 feet, height 96 feet, and its greatest diameter 78 feet. It weighs 75,000 pounds and has six motors of 300 horsepower each. The gas bags, of which there are a number, contain about 2,000,000 cubic feet of helium,—a non-inflammable gas. The hangar in which the ship is housed was constructed at a cost of \$3,600,000.

Another huge airship is nearing completion in Germany and is to be brought to this country and turned over to our Government as a part of the peace treaty obligations between the United States and Germany.

Seek to Relieve Farmers:—President Coolidge, Secretary Wallace and a number of other prominent politicians are interesting themselves in the present dilemma of the farmers in this country. Due to "the disordered relationship between the prices of farm products and the prices of other commodities" many farmers are experiencing real difficulty making ends meet. According to Secretary Wallace "wages are almost twice as high as before the war, taxes are twice as high, freight rates are from 50 to 75 per cent higher, while metals and building material are from 50 to 100 per cent above pre-war prices." Con-

siderable pressure has been brought to bear on Pres. Coolidge in favor of calling a special session of congress in order to consider measures for the relief of the farmers, but it is not likely that this will be done.

Cross-Continent Air Mail Service Successful:—A recent test made by the U. S. postal service has demonstrated beyond doubt that it is possible to have regular 28 hour mail service between New York and San Francisco. For four days airplanes roared across the continent day and night and not a man was hurt nor a letter failed to arrive. One stretch of 885 miles, from Chicago to Cheyenne, Wyoming, was lighted up with incandescent buoys and powerful electric lights, and the night flying was confined to this stretch. The plane that made the best time completed the flight in 26 hours and 14 minutes, clipping 36 minutes from the best previous time for crossing the continent. It is predicted that in the near future a regular service will be maintained, although the Postmaster-General has not indicated how soon it would begin. The test was considered a success in every way.

THE TEST OF FAITH

(Concluded from page 294)

then I put my finger on the keyhole of the safe and, talking to him in English, explained to him that I wished him to fire at the place where I had my finger. He got the idea and raised his rifle; I took my finger away, and he fired. All the people in the next room, of course, hearing the shot, thought, 'Well, there goes Richards—the Christian pacifist is through.' But the lock did not spring, and the safe did not open; so he fired a second time, at my suggestion, without result. I then tried to open the safe by pulling and overturning it; but this did no good either.

And here an interesting point arose. The Kurds were growing impatient. The safe had not opened; and suddenly one of them, without a moment's notice, lost control of his temper, threw up his rifle, and hit me on the shoulder with the butt of it. Then a curious thing happened. I had been honestly sincere in trying to help them open the safe; I had joined them in their efforts, and considered myself, for the time being, one of them. This sudden blow on the shoulder, therefore, was a real surprise to me, and I remember turning and looking at the man who struck me with an expression which must have said to him, 'What are you hitting me for. I am doing everything I can to help you.' I spoke no word, but he must have read my look; for he put his gun down, and paid no further attention to me.

We continued our efforts with the safe, and finally one of them fired again into the other safe, without springing that lock

either. Things were getting more intense for me in my efforts to keep these three men out of the other room. With these failures to open the safes, one of the Kurds again threw his rifle up, and threatened to shoot me if I did not give up the key. But once again I looked him in the eye, and told him what was the truth,—that I did not have the key,—and the shot was not fired.

Finally, this same man came forward, reached down, and began to take off one of my shoes. Thinking that he imagined that I had money in them, I helped him, and also took off the other one off for him. Much to my surprise, he took both the shoes and walked into the room where the ladies were, following his two companions who had preceded him. In order to continue to exert my influence on the Kurds against violence, it was necessary for me to play the game with them; and so I followed into the room where the ladies were, and found them all standing up and Dr. Dodd in his shirt sleeves and stocking feet.

It seemed that other Kurds had followed the first three into the house, and had come in to where the ladies were, had demanded their jewelry, and had looked around for what they could carry off. One of them proceeded to go around and open the cupboards and boxes, and some of the ladies and myself, in order to prevent him from breaking things, helped him. The man who had taken my shoes sat down on the piano-stool, took off his own charicks (rawhide sandals), and proceeded to put on my shoes. Finally, after taking a raincoat, an overcoat, Dr. Ellis's small traveling medical case, and other odds and ends, they all went out,—passing right by the Ellises' sideboard, on which stood some of their silverware,—and left us alone. It was then that I discovered that Mrs. Richards had entered the sitting-room just as Dr. Dodd and I had passed through it with the first three Kurds, on our way into the study where the safes were. I had not known where she was; but she knew that I was in with the Kurds and, of course, had feared that the firing was directed at me. After a short time, some friendly Kurds came into the room; and before long some of the regular Turkish soldiers appeared to take charge.

I had been through the Kurdish raid, and the first supposititious case. I had been able to act in a general way along the plan outlined theoretically by myself before I left America, and the plan of action had worked. Mrs. Ellis, in her story of the raid, published in the Atlantic Monthly for September, 1919, speaks of the situation in these words: 'I shall always be thankful that Wilder (Dr. Ellis) was kept in the city that morning, for I fear he might have resisted the attack, and in that event he would certainly have been killed.' Looking back at it, it seems at least a reasonable supposition that, if I had

started in to resist, not only should I have been killed myself, but that, in all probability, Dr. Dodd also would have lost his life, and in the excitement even some of the ladies might have been shot.

There is another point in this connection of which I think it worth while to speak. I am temperamentally more or less hot-headed, and when asked in America whether I thought I could stand the strain of watching some Turk or Kurd abuse my wife, or someone whom I loved, without flying into a rage, I had answered that, being a Christian pacifist, I did not believe I should ever be called upon to endure anything beyond my moral strength. I learned after the raid was over that one of the Kurds, coming into the sitting-room while I was occupied with the three men and the safes, had pointed his rifle at Mrs. Richards and threatened her, and that another one had talked about carrying her off to the mountains with him, and had taken her wedding-ring. None of this was I called upon to witness, or even to know about until it was all past. To me this is a striking coincidence, to say the least.

IV

But what about the case of the drunken man, armed and lusting for blood—this being supposititious case number two?

One day in the spring, it must have been some time in May, I was busy in the rear of the yard in the city, supervising the shoeing of a horse. Dr. Ellis was up in the treasury-room, and we two were the only American men in the yards. Mrs. Shedd and Mrs. Richards were in their respective houses. There was the usual crowd at the big gate opening on the street; and scattered through the yards were various people occupied with many kinds of business. Among them were the Kurdish and Moslem refugees, who here, as in the College Compound, were seeking safety from their enemies, the Syrians and Armenians. One of these refugees, a rich and prominent local Moslem, was a particularly bad character, who had aroused the special hatred of the Armenians and Syrians by his abuse of them three years before, when the Turks were in control.

Suddenly I heard an excited roar go up from out near the gate. Leaving the horseshoeing, I ran to see what was going on, and found a panic-stricken group of Syrians and Armenians peeping into the large main yard through a narrow little door. From them I learned that a young Armenian, wild-drunk and armed, had rushed into the yards from the street, crying that he had come to kill Agha Sader—the wealthy refugee rascal. He had entered the main yard through the little door, everybody fleeing before him, and was now alone in the centre of it, crying out to Agha Sader to show himself.

Here was supposititious case number two — the wild drunken man running amuck. What was the Christian thing to do? I could easily have snatched a rifle

from someone in the crowd,—a very large proportion of the people were armed,—and shot the drunkard from behind the cover of the wall; but that would not be a loving way of treating him. He was drunk, and I was used to dealing with drunks in the rescue-mission work I had done in New York. Also, he had no grudge against me personally. If, therefore, I treated him without showing fear, and very decidedly showing friendliness, there was a good chance that I could persuade him to go home. Of course, there was a serious chance that he might shoot; but if I was a Christian pacifist, I could count on the power of God to control the drunken mind of the young Armenian as long as I held nothing but love for him in my heart.

With this in mind, I entered the little gate and walked quietly but directly toward my man. He was looking for Agha Sader, and holding his gun ready to shoot, crying out as he did so. To reach him I had to walk perhaps one hundred feet in plain view. If I could get up close to him before he saw me, he would perhaps recognize me as not being an enemy. But could I get up close before he turned? I went ahead, passing my house, and saw Mrs. Richards open the door and look out. I motioned to her to keep back as I went on.

I had got about half-way to the Armenian when Mrs. Shedd, who was looking out of a second-story window of her house, spoke to the Armenian, and he swung around to see where the voice came from. This enabled me to come even closer without his seeing me; and when he finally turned toward me, I was only a short distance from him. I smiled and held out my hand, offering to shake hands with him. Here was the test. I strove to appear to this poor drunken mind as a friend who was not afraid. He swung around and caught sight of me, hesitated a moment, and then, drawing himself up to attention, he grounded his rifle and saluted me in unsteady, drunken seriousness. As I came up close to him, I continued to hold out my hand; and much to my surprise, he handed me his gun, saying as he did so, 'A present.' Taking the rifle in one hand and his arm in the other, I quietly walked with him to the gate, Dr. Ellis joining me.

Next day the Armenian came around to see me, sober and shamefaced, and apologized for his conduct the day before. I had kept his rifle for him over night, and gave it back to him, along with some very straight talk. I had been through the second supposititious case. The wild, drunken 'mad dog' turned out to be a man, and not a dog at all; and instead of shooting him down the day before, I shook hands with him and we parted on excellent terms. Incidentally, throughout this entire affair, nobody was killed or even injured.

In telling of these two tests, I make no pretense of claiming that they cover completely every possible detail of what might have happened, but they do, at least to a degree, cover some of the ground of the

supposititious case. They both tested out my belief in Christian pacifism; and my theoretical answers to each supposititious case, uttered while I was in America, proved workable in practice nearly nine thousand miles away, among wild, uncivilized, and even drunken people, in Western Asia. I was not tested beyond my ability to hold true to my ideal of action; but so far as I was able to hold fast to the attitude of good-will toward everyone, I found from experience that the results actually obtained amply justified my faith.

WORKERS' COLUMN

(Concluded from page 303)

- trees and strewn on the road where Jesus rode over them.
 4. The multitude surrounded Him, some going before to strew the branches and their garments, others waiting as he passed and following behind as they picked up their garments after Jesus passed by.
 5. A living moving throng, ever changing about the central figure who accepted their worship and their praises in silence.
 6. The shouting of the mingled voices,—"Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest."
 7. Jesus weeping as He approached the City and the silence of the multitude as He lamented over the coming destruction of Jerusalem.—Luke 20:41.
- III. Following Jesus to the temple.
1. They saw Jesus cast out, or drive out, the cattle, overthrow the tables of the changers of money, drive out those who bought and sold in the temple and told them not to make His Father's house a house of merchandise, or a den of thieves.—See other texts.
 2. They saw the blind and lame come into the temple to Jesus and He healed them.
 3. They saw and heard the people praising God, especially the children who were taking a great part in the praises in the temple.
 4. They saw the displeasure and heard the complaints of the chief priest who was displeased with the praises which the children were giving to Jesus.
 5. They heard Jesus accept and command the praises of the children who were glad for what they saw and heard and felt of the love of Jesus.
- IV. Lessons for the children in following Jesus.
1. Call Jesus King and make Him your King.
 2. Lay down your life and your all that Jesus may be Lord of it all.
 3. Do nothing that will grieve Jesus. He sorrows for those who refuse Him.
 4. Ever follow Him to His Father's house.
 5. Make His Father's house a place of prayer and love and mercy.
 6. Note the good that Jesus does to others and praise Him for it.
 7. Remember that the praise of Jesus from the lips of Children is pleasing to Him and to His Father in Heaven.

Caste Still a Live Issue.—The "spring letter" 1923 from Sam Higginbottom, in Allahabad, India, has the picturesque quality which one has come to expect from his reports. He writes: "When we were at the height of harvesting and very short of labor, a courtly old gentleman, with a loin cloth and a sacred thread appeared. He woefully rubbed his stomach and said it was empty, and asked for work. I told him to join the harvesters and I would gladly pay him. He declared that being a Brahman, he was above such work. I remembered the difficulty the harvesters were having for drinking water; there were so many different low-caste workers cutting the harvest that a Brahman was the only man from whose hand they would all take drinking water, so I offered him the job of carrying water in an iron bucket from the well to the harvest field. He sorrowfully admitted that he could not degrade himself by carrying water for such low-caste folk. Thus we parted. But the problem of getting water to the harvesters remained." After narrating other attempts to solve the problem, Mr. Higginbottom concludes: "And yet people tell us caste is dying. Every day we live and work in India we are hampered by it and the country is the poorer because of it."—Missionary Review.

Campaign Against Foot-Binding.—The Christian women of China have taken up more seriously than ever before a campaign against foot-binding. At a meeting of the Chinese Women's Conference recently attention was centered on this practice, described by the Chinese women attending as "abhorrent to the instincts of humanity, utterly useless and foolish, with no single reason to recommend it." It was pointed out that while the practice of foot-binding is dying out in the cities, it continues with little change in the inland districts. A vigorous campaign was outlined for the eradication of the evil, to be projected through Christian churches and schools, and to reach to every other agency having influence with the Chinese people.—Missionary Review.

Neglected Argentina.—Ernest Gray writes from northern Argentina of the deplorable lack of missionaries in those parts. In the province of Victoria, where he is working, only ten or twelve are preaching the Gospel among 600,000 people. In Corrientes, the province to the north, with a population of 360,000, including many Indians, a native Argentine is the only preacher. Still farther to the north are three provinces with no Gospel work except one small station of the Seventh Day Adventists. Argentina's population is increasing fast, and there are said to be 2,500 places of over 2,000 people without any Gospel testimony.—Moody Bible Institute Monthly.

MISCELLANEOUS

BANANAS MORE HEALTHFUL THAN POTATOES—IF EATEN WHEN RIPE

The bananas that you buy from your grocer—do you know from whence they come, how they grow and what they really are? A banana, you say off-hand, is a fruit and grows on a tree in the tropics! Technically speaking, such an answer is only partly right. This luscious fruit grows, not on a tree, but on a big herb-like plant which, because of its height and general resemblance to a palm tree, is erroneously taken to be a tree. Its stalk, though huge, is unlike a tree trunk because it consists of a compact sheath of leaves. There is a popular but mistaken idea that there are only a few varieties of bananas. You will therefore be surprised to learn that there are nearly 70 known species of the plant and over 200 cultivated varieties of the fruit. However, only four varieties are of any great commercial importance. These include the yellow and red bananas so common in our markets. The common variety is known to scientists as "*Musa sapientium*." Despite such a formidable appellation, this banana is characterized by a fine flavor and, what is more, has excellent shipping qualities. It is exported while still green and ripens on the way or after it reaches its destination. "*Musa cavendishii*" is the principal banana of the Canary Islands and of China, and is largely exported to Great Britain. "*Musa acuminata*" is popular in the East Indies and the Malay archipelago. The fourth, "*Musa paradisica*," is not a true banana but is a plaintain, a related starchy fruit which is cooked and eaten like potatoes. It is not even considered a fruit, but is popular as a vegetable.

The ordinary fruit-stand banana is grown chiefly in Jamaica, Costa Rica and other parts of tropical America. Some attempt has been made to grow them in California, Louisiana and in other states with warm climates but this is more or less of an experiment because the plant cannot endure the slightest frost. As a novelty, a few banana plants have borne fruit in colder climes but under special protection. It is interesting to note that the best and most tasty bananas are not known to most of us because they are too perishable to ship any distance. In the East Indies there are bananas that grow over a foot long and about two inches thick. These are not exported but are used for home consumption.

A banana, according to the Dearborn In-

dependent, is a pure-food package of bottled sunlight, captured by the broad leaves of the banana plant. As you know, food is about one-tenth body builder and nine-tenths body fuel and is derived from sun energy. Leaves of plants capture this energy from the sunshine and transform it into food or body energy—starch and sugar. Bananas are high in food value. It is not known when they were first used for food.

It has been suggested that the botanical names of two species, *Musa paradisica* and *Musa sapientium* (Fruit of Paradise and Fruit of Knowledge), support the old tradition that this fruit existed in the Garden of Eden. Be that as it may, the first known cultivation of the banana was in ancient India. Monuments and inscriptions show that it was later known to the Assyrians and Egyptians. Perhaps it was indigenous to both Asia and Africa! It is interesting to note that though the luxurious tables of old Rome requisitioned delicacies from the most distant lands, they never had the banana. Lack of transportation facilities in those days may explain why the Greeks and other Europeans did not use this fruit.

It is disputed as to how the banana was first introduced into the New World. Some authorities say it was brought to the island of San Domingo by the Spaniards in the 16th century, whence its popularity spread rapidly to other islands and the mainland of Mexico, Central and South America. There is a native tradition, widely supported, that there were at least two species of banana in America before the coming of the white man. The fact that various Indian languages have names for the fruit which bear no relation to the European or Asiatic names is accepted by some as confirmatory evidence. The banana has not always been popular in the United States. It was little known here up to 50 years ago. At that time a few bunches were brought to seaport cities on trading schooners. The fruit was tasted, liked and acquaintance spread.

It was in 1872 that the first actual shipment of bananas was received in this country. New Orleans received 250 bunches. For a few years the banana trade was small and fluctuating. Each banana was wrapped in tinfoil or paper to help preserve it. During the '80s steamers replaced schooners in carrying the fruit and from

then on the business grew by leaps and bounds to its present immense proportions. The trade is now thoroughly organized into a system which embraces the growing, transportation and distribution of this valuable but perishable fruit. The business is spread over a vast territory, drawing its supplies from all about the Caribbean region and the Hawaiian Islands, and reaching many sections of the globe.

For favorable growth, the banana requires a warm climate, free from all danger of frost, and an abundance of moisture. After the plant develops one bunch of bananas—it is cut down to the ground. Next season new sprouts appear but only two or three are allowed to bear. The stalks sometimes reach a height of 40 feet and are often a foot or more wide. When old enough to blossom, a "true" stem grows up inside the hollow false stem and, pushing itself out at the top, produces a long flower-cluster at its apex. This later develops the fruit. While still green and firm, the fruit is cut off in bunches and shipped to northern markets. If they are carefully ripened, bananas are very tasty and wholesome but most people eat them too green. A banana is at its best when the outer skin is partly darkened and the pulp is mellowed. To eat a banana in an immature state is as bad as eating a green apple. The plant leaves are often eight to 12 feet long and as much as two feet wide. They are of a beautiful emerald green when mature but the action of the winds usually breaks up the leaves into ribbons. The fruit is generally from four to 12 inches long and grows in bunches about 75 or 100 pounds in weight. It is one of the most important foods known. Land will produce about 25 times more food if planted with bananas than if sown to wheat. Besides being valuable as a food plant, the stalk fibers are used in weaving cloth, an indelible ink is made from the juices of the skin, and the large leaves are employed to cover the roofs of native huts and houses. A banana plantation looks something like a cornfield except that the plants are larger. As a rule each plant is allowed to bear two bunches of fruit a year. Like our common garden canna, the banana has a rootstock which is the real stem of the plant and which develops the leaves. The cultivation of the plant varies with the locality. In Central America it is the practice to clear away the undergrowth, mark out rows and plant the rootstock. Cultivation consists largely in keeping down the wild growth and preventing the inroads of

the banana gopher. (Yes, the banana has its enemy pests as well as other food products!)

In favorable climates the banana grows very rapidly, the plant attaining a height of six or eight feet in a few weeks time. In a few more weeks the plant is fully matured, the leaves cease to grow, and from the rootstock there springs up through the center of the plant a shoot bearing on its tip a blossom. This develops into a long spike with a large number of flower clusters, each cluster being protected by a bract or leafy covering. Only the upper of these clusters are fertilized; the others wither away. Each cluster later forms one of the "hands" or bunches. The bananas themselves are called "fingers." The spike bends over from its own weight so that the "fingers" point upward. The bunches of bananas you see in stores are hanging reverse to the position they occupied while growing.

About a year after the blossoms appear the fruit is ready for cutting. This done, the plant is razed to make room for the next shoot. The rootstock being a perennial, the old plant is succeeded by another, and this continues for a number of years. After that time it is more profitable to break new ground. The banana being a seedless fruit, all propagation is by means of pieces of rootstock, just as we plant canna bulbs.

Success in handling bananas requires careful attention to detail. The fruit must be gathered, carried without bruising, kept at a low temperature during transportation, and reach its destination within two weeks after being gathered. In the tropics bananas can be made to mature at all seasons, so large plantations are divided into zones so timed that the process of harvesting is continuous. Even after being cut from the tree, bananas continue to grow by absorbing nutrition from the stalk. Tramways bring the bananas from different plantations to a railway or river where they are conveyed to a seaport and then transferred to steamships by means of a mechanical conveyor which can load bananas at the rate of several thousand bunches an hour. On the steamers refrigerating plants keep the fruit in good condition during the trip. On arriving at their destination the bananas are usually shipped overland in special ventilated freight cars.

A mistaken notion about bananas is that they are indigestible. The truth is that in food value the banana excels that of the white potato and almost equals that of the sweet potato. With the exception of the grape, no common fruit has a food value to compare with it; it has a place all its own as a source of carbohydrate. Bananas can be dried and also cooked. There is a general impression that bananas grow wild in the jungle. Most authorities deny this, saying that the wild bananas are seeded varieties that even the natives will not eat

if they can obtain the cultivated kinds. However, persons who have lived long in the northern part of South America say some of the wild tribes grow some very good bananas. Natives never eat bananas just pulled from the trees. They put them away while still green and allow them to ripen, as we do. If the bananas were left to ripen on the plant they would become prey for birds, beasts and insects. Unknown to most people, bananas can be dried like plums, apples, etc. It makes a delicious food, tasting somewhat like dried figs, but without seeds. Another thing in its favor is its excellent keeping quality. Dried bananas can be safely transported great distances with little trouble. It is possible to use bananas for drying which are not suitable for shipment, such as small or bruised bananas and bananas grown in remote places that do not supply fresh banana markets.—Pathfinder.

FAIR SAMPLES OF FRUIT AND FOLKS

By George W. Tuttle

John Sylvester frowned heavily. "See here," he said to his friend, Chester White, "I tell you I want nothing to do with religion. You are one of the very few who are conscientious, I admit, old chum; but just look at most of your church-members. Only last spring Deacon Smith sold father potatoes that were sound at the top of the sack and rotten at the bottom. People say, 'Look out for Mr. Thompson, the real estate agent, for he thinks of nothing but his commission,' while John Slack, the carpenter, who makes such fervent prayers, is called the most unreliable carpenter in our town."

Chester said nothing for a moment. The two young men were on their way to Chester's home, where John Sylvester, his college roommate and chum, had been invited to spend his vacation. Then, as the train rounded a curve, he shouted joyfully: "Hurrah for Whitecrest! See that house on the hill, set back in the orange-grove? That is our home. There are father and mother waiting to welcome us at the depot."

The next morning the young men were early astir. "First you must see our fine orange-grove," said Chester. It was a magnificent sight, loaded with great golden globes that made John's mouth water, for he was from a far Eastern State. Mr. White had spared neither water, fertilization, nor cultivation to bring his orchard to perfection, and it was the pride of the California town. There was one exception, one tree with leaves turning yellow and bearing dwarfed, insignificant fruit. Stepping up to this tree Chester picked the smallest, most withered orange on the tree, and handing it to John, said, "Would you like to sample our fruit?"

John laughed, thinking it a joke, and said, "Is that the way you treat your friends?"

Looking at John very soberly, Chester replied: "John, how did you sample Christians when you were talking with me yesterday? Did you not take the poorest, knottiest fruit that grows on the tree of the church of your home town? I happen to know that you have some splendid Christian people there who are as full of simple goodness and usefulness as our California oranges are of juice."

"Well, I throw up my hands, and ask you to fill them with your very best sample oranges," said John. "Honest, now, I think I'll remember this and look for the best in church members after this, thanks to you, old fellow. I shall surely think it over."—Selected.

BIGGER AND BETTER SUNDAY SCHOOLS

(Concluded from page 313)

lesson for the day. But the successful teacher will linger at the fountain; she will breathe deeply of the divine atmosphere that pervades the management of everyday problems. Her faith will be tried, to realize that right is not "forever on the scaffold," and that wrong is not "forever on the throne." She will see the wicked prosper and those who lead good lives subjected to want and privation, but her faith will look beyond the immediate result and see the ultimate plan. She will be so interested in the scholars that her real pleasures of yesterday will seem trivial in comparison to the satisfaction of hearing the call to "Work for the night is coming." Her courage will be that of the pioneer who forgets the self-sacrifice for the sake of the future, that of the angel of mercy and the Good Samaritan who live because they love. "Knowledge comes, but wisdom lingers."

Children are keen readers of older people, and they are not easily deceived. They soon catch the spirit of the teacher, her unselfishness, her thoughtfulness, and her willingness to sacrifice personal pleasures for their happiness. They bluff and sidestep themselves, and therefore are quick to recognize these qualities in older people. Their ideas of integrity are real if not thoroughly understood, and their teacher must be just as good on Monday as she pretends to be on Sunday. A teacher who is sincere and earnest in her work will win, and she will win because she is thoroughly interested.

Where the school is thoroughly organized, running smoothly, and with the least possible noise; where the idea of doing some great thing is prompted by the determination to do the little things well; where unselfishness, independent thinking, and a courage for the right are the guiding elements of those in authority; where system, simplicity and sincerity play their important parts in a Sunday school, that Sunday school will be Bigger and Better.—S. S. World.

GETTING CLOSER TO THE STARS

Fanny Ransome

Though we can not actually get closer to the stars, we are bringing them nearer to us for all practical purposes of study and observation. This is being done by the enlarging and improving of telescopes. Indeed, there seems no limit to the size and power of the giant "engines of the skies" which scientists are building and astronomers using in studying the stars. Photographs are now being made of stars and planets which a few years ago could scarcely be seen with the naked eye. Far-distant suns are being measured and observed which were not known to exist a few years ago.

Up on the summit of Mount Wilson, at the very top of the Sierra Madre Range, Southern California, is the Wilson Observatory, housing a one-hundred-inch reflecting telescope. This mammoth instrument, one of the very largest of its kind ever built, is of such wonderful magnifying power that it seems to bring the moon down to within a few hundred miles of the observer. The nebula of far-distant stars is clearly revealed—and photographed. By the use of this mammoth machine the scientists not only can closely observe and measure the diameter of the stars and planets, but also can determine their temperature.

What a thing of marvelous wonder such an instrument would have been to the ancient astronomers. Ptolemy, who studied the skies in the cloudless land of Egypt, could count and list only a few more than one thousand. But there are millions of stars within the vast reach of the giant telescope on the summit of Mount Wilson. Within a few years, no doubt, it will be exceeded by other instruments of greater size and power. Every improvement of lens or mirror means an addition of many stars to our knowledge of the skies.

These huge telescopes with which the stars are studied and observed are of two distinct types, one known as refracting, and the other reflecting. The refracting telescope uses two or more lenses which are mounted in tubes and pointed at the celestial object. The light, after passing through the lens, is brought to a focus at the lower end of the tube, where the image is "visualized," either for direct observation by the human eye, or for the making of a photograph on a sensitive plate. The Lick Observatory has a thirty-six-inch telescope of this type, while one of forty-inch diameter is employed at the Yerkes Observatory.

The reflecting telescope, strange as it may seem, uses no lens. It is especially valuable in the taking of photographs of distant stars; but it can not be employed in making a picture of the sun. The one-hundred-inch reflecting telescope on Mount Wilson is a giant of its kind. Only those who were directly interested in having it

constructed, in all its component parts, and in transporting the mammoth pieces up the winding mountain trail to the summit of the Sierra Madre Range, have a full understanding of the herculean task.

The idea of such an immense reflecting telescope was conceived a number of years ago, but the actual work of building it did not begin till 1906. John D. Hooker, of Los Angeles, Calif., presented to the Carnegie Institution, of Washington, D. C., a sum sufficient to construct the big mirror. This mammoth mirror, one hundred inches in diameter, was calculated by astronomers to collect 160,000 times the light received by the human eye.

There was no manufacturer in America able to build such a mirror—a cylindrical chunk of purest glass that would weigh four and one-half tons. So it was cast and annealed by a French glass company in the Forest of St. Gobain. The work of grinding the mirror, however, was done in America, in a special laboratory built at Pasadena, Calif., close by the mountain on whose summit the telescope was later mounted. The task of grinding, figuring and testing, done under the direction of expert opticians, required several years. While this work was under way, the observatory itself came into being on the top of the peak. The observatory staff first prepared an actual working model, built to an accurate scale. The finished observatory followed this model in every detail.

The observatory, and all of its surrounding ranges, are included within the broad limits of the Angelus Forest-Reserve. The traveler up the seven-mile trail to the summit of the mountain passes strings of pack-hurros, mules and ponies carrying supplies. One marvels at the accomplishment of the builders in getting those immense pieces of glass and steel up the steep path. The massive sections of the main telescope, some of which weighed as much as ten tons, had to be cast at Quincy, Mass., where machinery sufficiently large to construct battleships was available. These giant sections were transported by train to Pasadena, Calif., and there finished by skilled mechanics in shops erected for the purpose. Motor-trucks conveyed the finished pieces to the summit of the mountain. But, before this could be done, a road had to be built. The World War greatly retarded and hindered the work; yet, in spite of difficulties and troubles, the task was finally completed.

The observatory grounds, located at an altitude of almost six thousand feet, are as beautiful as an Alpine garden. Here grow the stately pines, and here, in mid-winter, the observer from the mountain-top may look down from the snow-clad heights upon the orange groves, palm avenues and flower-decked grounds of the homes and cities far below. Over all smiles the blue skies of California. It is these tranquil skies that allow such clear visions of the heavens.

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There are two observatory buildings or domes on the observatory heights. One contains the old sixty-inch reflecting telescope, and the other the later and much larger one-hundred-inch instrument. Also, there is the 160-foot tower telescope, a sixty-foot tower telescope and a snow horizontal telescope, all used for the study of the sun. In addition to these are the beautiful and elegantly appointed quarters that serve as the home of the astronomers. One almost envies these men, who live on the mountain-top and keep near the stars. How pitifully small the world must seem to those who have the whole universe for a border-line!—Boy Life.

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NOTES AND COMMENTS

Korean Church in New York:—The first Korean church was dedicated in New York, on Sunday, April 22nd, by Bishop Herbert Welch of Seoul, Korea. The Koreans in the city of New York, who are mostly students and merchants, have held church service in connection with the Madison Avenue M. E. Church for some time. This organization has grown until it has a membership of sixty out of the less than a hundred Koreans in the city. The time came when it seemed wise for the Koreans to have a church center of their own. It is called the Korean Church and Institute of New York City. Property was secured by the New York City Missionary Society, at 459 West Twenty-first Street, opposite the campus of the General Theological Seminary of the Protestant Episcopal Church. Under the direction of the native Korean pastor, the Rev. C. S. Lim, this property has been renovated and adapted for religious services and a social center. By a very fortunate circumstance, Bishop Welch, whose episcopal area includes Korea, was present in New York and dedicated this new property.—Christian Advocate.

In Perils by Robbers.—A graphic account comes from Rev. and Mrs. Leonard J. Christian, American Board Mission, Foochow, China, of their falling into the hands of brigands on a recent journey into the interior. They were stripped of money, most of their clothing and everything else they had along, and Mr. Christian was bound and carried off to the mountains. But their hearts were kept in peace and lifted up to God in prayer. He heard and answered and a quick release and deliverance followed. Mrs. Christian was the first M. B. I. Evening Class student to go to the foreign field. Mr. and Mrs. Christian have been missionaries for thirteen years, and the fact that the above experience is the first of its kind they have ever had, goes to emphasize the present unsettled conditions in China today. From many other parts of China come similar reports of chaotic conditions. China is in grave peril and needs the prayers of Christian people as perhaps never before.—Moody Bible Institute Monthly.

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I THESSALONIANS, 1, 2.

Continuance in prayer.

loved brother, who is *one* of you. They shall make known unto you all things which are done here.

10 Ar-is-tar'chus my fellowprisoner saluteth you, and Mar'cus, sister's son to Bar'na-bas, (touching whom ye received commandments; if he come unto you, receive him.)

11 And Je'sus, which is called Ju's'tus; who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Ep'a-phras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath

a great zeal for you, and them that are in La-od-i-c'e'a, and them in Hi-e-rap'o-lis.

14 Luke, the beloved physician, and De'mas, greet you.

15 Salute the brethren which are in La-od-i-c'e'a, and Nym'phas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the La-od-i-c'e'ans; and that ye likewise read the epistle from La-od-i-c'e'a.

17 And say to Ar-chip'pus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

Written from Rome to the Co-lös'si-ans, by Ty'ch'i-cüs and O-nès'i-müs.

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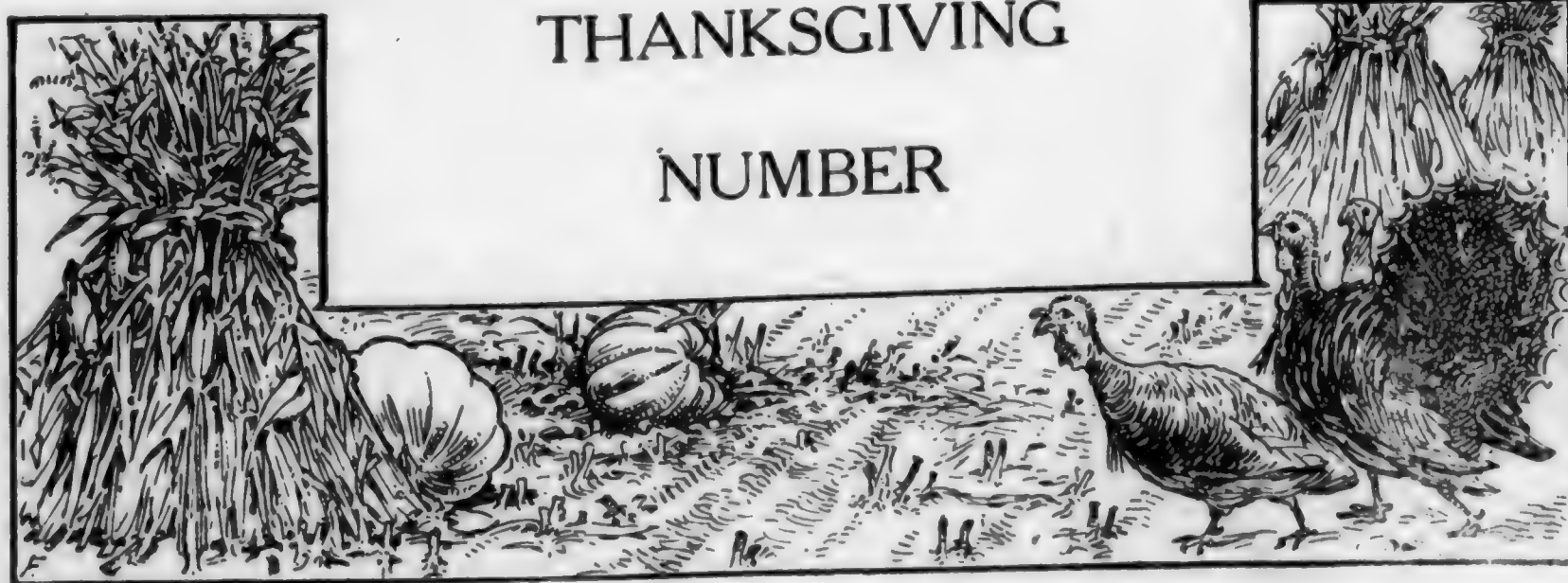


THANKSGIVING PRAYER

*The autumn perfect as your love, And so in every wayside church,
Lies over all the land; Our grateful hearts we raise,
And in each field each glowing tree, To thank You for Your mercies,
We see Your precious hand. Upon this day of days!*

—Margaret E. Sangster.

THANKSGIVING NUMBER



Courtesy Moody Bible Institute, Chicago.

SELECT READING

ECHOES OF LIFE

"Thou Crownest The Year With Thy Goodness"

C. F. Yake

Springtime with all its beauty is wonderful. We marvel at the ten thousand wonders of nature and never tire of beholding its vicissitudes. On every side there is evidence of youth and joy and gladness. And we crown the May Queen with flowers that everywhere bloom so profusely. It is a kind of festal celebration of the coming of spring and it is to many an ideal way of crowning the springtime. Others may be able to enjoy it just as much by crowning it with an expression of appreciation to the Creator for this wonderful season.

But the beginning of a thing is not as good as the end thereof, we learn. And tho spring brings myriads of exquisite pleasures and many beautiful things for our enjoyment, the coming of the close of the year brings with it the crown of fruitage that adds to fall a dignity and a glory that no other season of the year has. The Psalmist in praising God for His grace and His blessings and His goodness says, "Thou crownest the year with thy goodness."

What more beautiful way could this be said! Fall is the climax of the year; winter is the denouement. And the sacred writer goes on: "And thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered with corn; they shout for joy, they also sing." What a description of the fall of the year! Is there cause for thanksgiving?

God was not to be robbed of the gratitude due Him for His goodness to man, not by any means. Even the hills and the valleys shout for joy and sing, for they have borne their fruit—they have yielded their harvest—they have crowned the year with the goodness of His mercy and they will not fail to return thanks to the Creator.

Fields and forests and valleys shout and sing? Yes, of course. One needs but to take a trip across the mountains or out into the open country and take with him a musical heart and a beauty-loving soul and he has the evidence all about him. The brown fields of shocked corn, the forest arrayed in multi-colored garb, blended as harmoniously as the colors of the rainbow—all are indications that God has crowned the year with His goodness.

The harvest of the year is about past and the store is laid up for the winter months. There is a fulness, a security, a safety that another season of the year does not bring. We are ready to relax a bit and live upon the labors of the past months.

"Thou crownest the year with thy goodness!" What this thought does contain! One has just to stop and think about the things that have come our way thruout the year to lift up our heart in gratitude and praise unto the Giver of all things. It is a season for thanksgiving, and of thanksgiving. He has crowned the year with His goodness! And what does this goodness include? It does not mean merely the year in its physical and nautical aspect as related to nature—it means the year of our lives also. Let us pause a moment and see how He has crowned our year with His goodness.

What about the blessings that we have enjoyed from His hand in the things that money can not buy? Are there any? Hosts of them, if we could but think of them all. Our health—the first and greatest of our resources—physical and spiritual. Yes, He has blessed us abundantly. Some of us better possibly than others in the physical; but He knows what is best, and who is there to say that it might not have been worse. Yes, we have enjoyed our health in the measure that He has seen fit to give it to us. And if we have the right spiritual health, which depends very much upon us, our failing natural health, should it be thus, will be but a means to glorify His name. This life is but at the most a few short years—the end comes to all alike—and whether it's God's will that we live few or many of these, it is our duty to live them in such a way that we further His cause. So He has blessed us abundantly physically and spiritually. Let us rejoice and praise His name.

And our friends, our associates—all our dear ones; our homes, our shelters; our powers of love and appreciation,—oh yes, He has blessed us with these.

And He has kept us! He has kept us by His wondrous power because we have put our trust in Him. And we know that He has been just. He has done for each of us just what He knew was best. And we can depend upon Him to continue to do so in the future. "Hitherto the

Lord hath helped us." He has been present in times of trouble and sorrow when none else could help. He has failed us in nothing. What a wonderful Lord.

Yes, "Thou crownest the year with thy goodness." And we know we have nothing to fear for the winter. Let us in turn crown Him Lord of all, and with grateful hearts adore His loving name.

Scottdale, Penna.

THANKSGIVING

The yellow has gone from the maples,
The birds fly away to the South,
I hear the great blast of the north wind,
A trumpet with storms in its mouth.
Ere long and the snow will be falling,
The twilight come early and cold,
And the beautiful runes of the summer
Shall be but as tales that are told.

Yet now is the time for thanksgiving,
For music and greetings and mirth;
A song for the old folk we honor—
A song for the little one's birth.
In the home as we joyfully gather,
As gayly we sit at the board,
We lift up our praise to the Father;
Accept out thanksgiving, O Lord!

—Margaret E. Sangster.

"Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another soul wouldst reach.
It needs the overflow of heart
To give the lips full speech."

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A CLUSTER OF QUOTATIONS

On Thanksgiving

What I have done is worthy of nothing but silence and forgetfulness, but what God has done for me is worthy of everlasting and thankful memory.—Bishop Hall.

O Lord, that lends me life,
Lend me a heart replete with thankfulness.
—Shakespeare.

Do not let the empty cup be the first teacher of the blessings you had when it was full.—Alexander MacLaren.

When thou hast thanked thy God for every blessing sent,

What time will then remain for murmurs or lament?—Trench.

Gratitude is life's sweetest pleasure.—Luther.

It takes considerable more piety to make a man thankful to God for what He has done, than prayerfully dependent upon Him for what we would like to have Him do.—Parkhurst.

We write our blessings on the water, but our afflictions on the rock.—Guthrie.

Never go to God for new blessings before you have given Him a receipt for the old ones.—Joseph Parker.

Thankfulness is the tune of angels.—Spencer.

Not to give thanks that we are better off than others, but to make some others better off than they were,—that is the impulse of a grateful soul.—J. V. Blake.

From David learn to give thanks in everything. Every furrow in the Book of Psalms is sown with seeds of thanksgiving.—Jeremy Taylor.

Gratitude is a duty none can be excused from, because it is always at our own disposal.—Charron.

When I don't sleep I just count my blessings. That is a splendid thing to do, because you fall asleep before you get to the end of them.—Margaret Deland.

The value of gratitude begins just where the value of pay ends.

What unthankfulness it is to forget our consolations, and to look upon matters of grievance; to think so much upon two or three crosses as to forget a hundred blessings.—Sibbs.

We must dare to be happy, and dare to confess it, regarding ourselves always as

THANKSGIVING

Let us be thankful, not only because
Since last our universal thanks were told
We have grown greater in the world's applause,
And fortune's newer smiles surpass the old.

But thankful for all things that come as alms
From out the open hand of Providence—
The winter clouds and storms, the summer calms,
The sleepless dread, the drowse of indolence.

Let us be thankful—thankful for the prayers
Whose gracious answers were long, long delayed,
That they might fall upon us unawares
And bless us as in greater need we prayed.

Let us be thankful for the loyal hand
That love held out in welcome to our own,
When love, and only love, could understand
The need of touches we had never known.

Let us be thankful for the longing eyes
That gave their secret to us as they wept,
Yet in return found, with a sweet surprise,
Love's touch upon their lids, and, smiling, slept.

And let us, too, be thankful that the tears
Of sorrow have not all been drained away;
That through them still, for all the coming years,

We may look on the dead face of today.

—James Whitcomb Riley.

the depositories, not as the authors, of our own joy.—Amiel.

For when we gladly eat our bread, we bless

The hand that feeds us;
And when we walk along life's way in cheerfulness,

Our very heart-beats praise the Love that leads us.—Henry Van Dyke.

The Christian life that is joyless is a discredit to God and a disgrace to itself.—Maltbie D. Babcock.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—Coleridge.

The river thanks the spring by passing its water along to others, and God wants us to do likewise with the blessings He gives us.—Amos R. Wells.

Prayer and praise make up the essentials of the Christian's life.—Spurgeon.

ALONG A COUNTRY ROAD

Susan Hubbard Martin

He heard her singing it as he came along the country road. The strains of the song reached him clearly. What a beautiful voice it was! He stopped to listen. He could hear every word.

"Why should life a weary journey seem?
Jesus is my life, my song.
Why should I my cross a burden deem?
Jesus is my life, my song.
All my way is marked by love divine,
Round my cross the rays of glory shine,
Christ himself companion is of mine.
Jesus is my life, my song."

He stood there listening to the golden voice, which suddenly became silent.

"All my way is marked by love divine,
Round my cross the rays of glory shine."

He whispered the words slowly. "I wish I could believe it."

He sighed a little, and buttoned his old coat closer, for the wind was cold.

"It's a fine Thanksgiving," he murmured bitterly.

He started on slowly, for his shoes were broken, and one foot was sore. He coughed a little, too, for his last job had been on an irrigating-ditch, and he had taken cold, and he hadn't gotten over it yet. He wished he could hear that voice again, and then suddenly it began:

"All my way is marked by love divine,
Round my cross the rays of glory shine,
Christ himself companion is of mine.
Jesus is my life, my song."

He came nearer, and as he did so a little woman came down the walk from the little house towards him. She wore a clean gingham dress, and he noticed that her hair was quite gray.

"Good morning," she said.

The lad touched his hat. "Good morning," he replied.

She looked at him. "Were you going far?"

"As far as the road will take me."

She smiled. "That might be a long way."

"Perhaps—"

She looked at him again with her motherly eyes. "Did you know it was Thanksgiving?" she asked gently.

He nodded. "I did think of it; but, with nothing with which to be thankful for, it hasn't made the impression on me it might. I'm not wasting much time thinking of my mercies. I'm hunting a job."

She was silent a moment. "Suppose you stop and eat Thanksgiving dinner with me, and see about the job afterwards. There'll be other days, but there won't be another Thanksgiving for a whole year." She paused. "I haven't any guests; but I promised myself I'd get up a dinner anyway, hoping the Lord would send somebody my way."

She looked at him again, and the boy noticed what a motherly face she had.

"I lost my only son two years ago," she went on, "and I'm trying to go on without him."

The boy started. "That's too bad, ma'am," he cried.

The little, gray-haired woman nodded. "Yes; isn't it?" she replied with lips that suddenly quivered. She paused again. "I'm fighting hard not to give up to the grief of it on Thanksgiving Day." Her voice broke. She looked at him again. "So you're hunting a job?" she managed to say.

"Yes, ma'am. I've tramped till I'm tired, but no one seems to want anything I can do."

"Come in."

She led the way up the path through the open door into a clean little living-room where a canary sang in a cage, and there were a great many plants in the window. She drew up a chair and handed him a magazine.

"I'll have to ask you to excuse me while I baste the turkey," she smiled.

He sat there and watched her as she bustled back and forth, thinking what a comfortable little home it was and what a mother she had been.

"Too bad he couldn't have lived," he thought.

He got up suddenly and took the water-bucket from her hands and went out into the yard to an old-fashioned well and drew up some.

He went to the cellar, too, for cream and butter, and cut up some kindling.

Dinner was ready promptly by two, and, sitting across from him, she asked the blessing.

It seemed to him, hungry and discouraged as he was, that never in his life had he tasted a dinner like that. Such turkey and dressing and cranberry sauce and hot rolls and jellies and preserves, and oh, the mince pie! How wonderful it was!

"It's the finest dinner I ever sat down to in my life," he told her, "and so unexpected. All I saw was a long country road, when suddenly a door opens, I hear a beautiful voice singing, and you came. I never believed in angels before, but I do now."

"Even in blue gingham?" she asked.

"Even in blue gingham," he replied. He sighed. "I don't believe even you realize what it means to a homeless, motherless boy to be taken in like this and fed and warmed and welcomed." He was silent a moment. "What was the song you were singing as I came by this morning?"

She smiled. "Oh, that," she replied, and then she began to sing again.

"All my way is marked by love divine,
Round my cross the rays of glory shine,
Christ himself companion is of mine.
Jesus is my life, my song."

She ceased to sing, and he looked at her.

"Do you believe that?" he asked.

"What, my boy?"

"The words you have just been singing:

"All my way is marked by love divine,
Round my cross the rays of glory shine."

"Certainly I believe it. And so do you when you stop to think about it."

He arose. "Well, anyway, I thank you for your beautiful song—it makes one feel better, at least." He smiled at her. "I've so many things to thank you for, I hardly know where to begin—the dinner when I didn't expect any, the homelike feeling you gave me as if I wasn't a waif of the road with no place to lay my head." He smiled again. "Life already looks cheerier and brighter, and the road before me less dull and lonely, because of you—"

She nodded gravely. "I've been wondering how I'd get through the winter," she went on. "I need some one to bring in the wood and the water and take care of the cow. My son did all these things for me." She paused. "Would you stay with me this winter?" she asked. "I'll be glad to pay you."

The lad threw back his head and laughed with the sheer joy of it. "Pay me?" he cried. "It is I who should pay you. This is a regular Thanksgiving Day, isn't it? Here, give me that bucket."

He swung out to the well again, but as he did so he found himself humming part of the old hymn he had heard her singing that morning as, sad and discouraged, he was walking on that country road.

"All my life is marked by love divine,
Round my cross the rays of glory shine,
Christ himself companion is of mine.
Jesus is my life, my song."

He lifted his face to the sky that glowed rosy red from the rays of the setting sun. And the road no longer stretched before him cold and lonely, for there just ahead of him were light and warmth and welcome.

"I believe it." He whispered the words reverently.

THANKSGIVING EVERY DAY

Doubtless many of us have read the little story of "The Thank-you House," wherein a small boy dreams he is lost. Weary and cold and hungry, he wanders, in his dream, from door to door. But the houses are all closed and dark and seemingly empty.

Finally he comes to one which has many lighted windows, and at last the door is opened and he is allowed to enter. Because of his great hunger, the small boy asks, first of all, for something to eat, at the same time informing the door-

keeper that he has no pennies with which to pay.

"We care nothing for money here," he is told. "But do you happen to have any 'Thank you's' in your pocket?"

"Why, we don't carry them in our pockets," the boy said; "we say them."

"I will see," the doorkeeper said, and proceeded to look through a large book for a record of the boy's "Thank you's" in the life outside the dream, as if the measure of food and warmth the boy craved were to be gauged by that record.

The little story holds a lesson for older ones as well. If a record were kept of the every-day occasions for gratitude that come to us, how many blank spaces there would be to indicate a lack of expression on our part!

We may not so often forget to say the formal "Thank you" to the world at large, and which ordinary courtesy demands of us; nor do we so often forget to express gratitude for the seemingly large and important gifts and advantages that may come to us.

But how is it about the little, intimate things of every-day life—the warmth and cheer and love and care that ordinarily surround us, making such a large share of our joy and brightness? We are so apt to accept and absorb all this as naturally as the air we breathe, and with no thought of thanksgiving or special appreciation unless we are deprived of them; then, indeed, do we realize how much there was to be thankful for, both to earthly friends and the heavenly Father.

Let us not forget the every-day thanksgiving. In Frances Ridley Havergal's beautiful lines we find a thought worth carrying in our hearts:

"Grave on thy heart each past red-letter day!
Forget not all the sunshine of the way
By which the Lord hath led thee; answered
prayers
And joys unasked, strange blessings, lifted
cares,
Grand promise echoes! Thus thy life shall be
One record of His love and faithfulness to
thee."
J. P. H.

TOLSTOI'S LAST WORDS

Before he passed from earth, the great Tolstoi left this farewell message to the world. It has a special application in these days when the world has suffered so bitterly from greed and hate:

"Instead of returning evil with evil, try to return evil with good; to say nothing ill of men; to act kindly even with the ox and dog. Live thus one day, two days or more and compare the state of your mind with its state in former days. Make the attempt and you will see how the dark, evil moods have passed away and how the soul's happiness has increased. Make the attempt and you will see that the gospel of love brings not merely profitable words, but the greatest and most desired of all things."

A PIONEER'S THANKSGIVING

When Thanksgiving comes round, the Lowden family always come together in the old homestead, where Grandfather and Grandmother Lowden still live. It is a large family, with many sons and daughters and grandsons and granddaughters, too; and it is widely scattered. Some of the members live in cities, some in the country; but wherever they are when the great day comes, they go back to the old farm. And when they have eaten the big dinner, all except the nuts and raisins, some one of the children is sure to say, "Now grandfather, the story!" And grandfather laughs and says,

"Pooh! you have all heard that story till you know it by heart." But they protest. They have forgotten just how it happened, or they do not remember what it was that the Indian did; and so at last grandfather says, "Well, if you must have it, here it is," and then he tells us this story:

"I was a boy then, twelve years old, and my sister Ellen was only fourteen. Father had come into the wilderness and started to clear this farm when I was three years old. He had built a log house and a log stable, and had cleared enough land to raise good crops of wheat, corn, potatoes and other vegetables. Neighbors had taken up land below us, and there was one family above, but the nearest house was a mile away. The log cabin that we lived in stood right where this house stands. Father put it here because of the fine spring water.

"We had a good summer that year, and the little hole under the house that we called a cellar was full of vegetables, and the stable packed with grain. From the beams of the kitchen hung hams and bacon from our own hogs, and strings of apples were drying. By Thanksgiving time everything was ready for the winter, even to the great banking of dry leaves round the house, to keep it warm.

"The day before Thanksgiving mother had been making soap in the great iron kettle hung over a fire outdoors. In the middle of the night we were all awakened by the barking of old Ben, our dog, and

when I sat up in bed, I saw that the room was as light as day. For a moment I couldn't tell what the matter was, but it didn't take long to see that the house was on fire. One end was already burning fiercely, and the blaze was leaping higher every minute. It had started outside. Probably the embers of the soap-making fire had come to life in the night wind, and blown into the banking of leaves.

"Father had just time to snatch blankets from the bed and wrap them round my mother and my sister and me, and hurry us out into the cold night. It was useless to try to save the house. The only water

father spoke only once, and said, 'The Lord will provide.'

"It was just getting light enough in the morning to see, when out of the woods behind the spot where the house had stood, a figure came. I could not see who it was, except that it was a man, and that he had something on his back. He walked straight up to where we stood, and threw down in front of us the load he was carrying.

"Then we saw it was old Sebattus, an Indian whom father had found lying with a broken leg beside the trail a year or two before. He had brought him home and set the leg, and kept him till he was able to travel again. The load that he had thrown down was a hind quarter of venison and six partridges, and about a peck of parched corn in a little sack. While we all stared at him, the old man—straightened up, and said, 'How! Sebattus see fire and know, so he come. By and by come again.' Then he went back into the woods.

"That was the finest Thanksgiving that I ever remember, and the best dinner. We cut slices from the venison and broiled them over a fire built against the big rock out here in the yard. The partridges father rolled in soft clay, till the clay covered them all over, and then baked them in the ashes. When he raked them out and cracked open the balls of clay, each one contained a bird that was cooked as tender and juicy as any that your grandmother can cook in

the oven of the range. The parched corn we ate for dessert.

"All those things I remember, but best of all I remember what father said when we sat down to eat. He told us what the day meant, and how thankful we ought to be. And then he made a prayer of thanksgiving that was the most beautiful that I ever heard.

"The Lord did provide, as father said he would. Neighbors came from far and near,—some of them fifteen miles—and before the snow flew they had helped us put up another cabin, and had filled it with provisions; and the next year father built this house."

—E. W. Frentz, in *Youth's Companion*.

THE EARLY DAYS

Yes, times have changed since the early days, and things are different now; We used to tramp from dawn to dusk in the trail of a walking-plow, And sow our grain from a canvas sack with a barrel-hoop for a mouth, And we kind o' felt that Providence controlled the frost and the drouth; And in harvest work we always neighbored forth and back, And never thought of threshing till the grain was in the stack; And hauled our wood in the winter-time, and sat beside the fire, And felt our lot was everything that reason could desire.

True, we had little money; our homes were plain and bare; Maybe a box for a table, maybe a block for a chair; Straw to repose our bodies at the end of the well-worked day, And the stars saw through the knot-holes in the shingles where we lay; Food that was mostly our raising, coffee from toasted wheat, Cottonade for our Sunday suit, moccasins for our feet. Hard were our frames with labor, knotted our hands with toil, And we went to bed at twilight to save the price of oil.

Hardships? Perhaps, but old-timers look back at the early days Before we had come to realize that practical farming pays, Back at the times that we were all so poor that none of us thought of wealth, Back at the times when we found content in industry and health, Back at the nights in the shanty, when the wolves howled in the snow, Back at the old sod stable and the cattle in a row, Back at the distances still unmapped, at the trails that were still untrod, When round about were the wastes of earth and overhead was God.

Yes, times have changed since the early days; farming is now an art; They're tearing the prairies with steam and gas, turning the rivers loose They're coming for land in motor-cars—but we came in a cart; To water the arid regions and bring them into use; Binding the earth with railway lines, netting the earth with wires, Leaving the mail at corner posts, pampering our desires; They show us that times are better, prove it a thousand ways, But we think of the old-time comradeship, and sigh for the early days.

—Robert J. Stead, in *East and West*.

was that in the spring, and there were only two or three pails to carry in. We did what we could, but the fire soon drove us back, and in a little while the house was only a pile of glowing coals.

"We had been so busy watching and fighting the fire that we had given no thought to the stable, which was behind us; but by and by I heard a crackling and looked, and saw the roof all ablaze. Father and I got out the two horses and the cow, but the building we could not save. And so, on Thanksgiving morning, we stood, wrapped in blankets, with neither a roof over our heads nor any food. My mother and my sister were crying, but my

CHRISTIAN MONITOR PULPIT

"WHEN THE SOUTH WIND BLEW SOFTLY"

C. B. Keenleyside

In the wings of the South Wind as it goes softly by, one may catch the odor of the spices and the fragrance of the fertile, flowery, sun-kissed plains, luxuriant homes, and life that is lapt in sensuous ease. How the South Wind beckons! How it lures! So softly did it blow, and such promise did it give, that those sailors in the long ago en route with Paul to Rome, "supposing that they had obtained their desire," weighed anchor and left the harbor of Fair Havens, only to lose their all in the storm which hurled them to ruin on the coast of Melita. And they were but the van of that great procession won by the Siren song of the South Wind from safe, though sometimes incommodious moorings, out into the death-grapple with the tempest.

This same softly-blowing South Wind has wrecked more lives than all the other winds, biting, blustering, cruel though they be. The lure of luxury is more deadly than the pinch of poverty. Giant souls, who have stood four-square to every wind of adversity, have gone down before the bland and enervating airs of prosperity. Hannibal's troops were invincible while kept in the bivouac with all its hardships, but when once they had supped the joys of ease and luxury in their winter quarters in Capua they lost their conquering swing.

The South Wind of our day is the lure of riches. We are threatened with an inundation of materialism of mere possession, the craze of getting things.

So abounding is the prosperity, and so great and sudden are the fortunes made, that men's eyes are turned away from the Unseen and the Eternal to the shifting, passing, ephemeral things of time and sense, which perish with the using. History has no record like it. Never since man was given "dominion over all the earth" has such a heritage fallen to a people as we enjoy today. And with this great expansion in wealth and power comes great danger. One does not need the blue glasses of pessimism to read the signs. They are writ in flaming letters all about us. We are fast shifting our ground and adopting new standards, which are as false as their father, the father of lies. We have actually come, in these days of advance, to think that "getting on in the world" is success. The piling up of riches has become the passion of the age. Great respect is paid to the dollar—the mighty—the all but almighty dollar, until

well-nigh every knee bows to mammon. It dominates our social life, and to no small degree our church life. It rules our legislatures, bolsters the bar, barricades the brothel, buttresses the bucket-shop, causes murders, suicides, divorces, and misery—because it is held up as the sine qua non of life, and is sought for as an end in itself.

And this passion has so permeated the age that the days of "frenzied finance" are upon us. Men possessing millions are so eager to possess still other millions that they stoop to colossal frauds, and, as a rule of life, they say one to the other, as one New York millionaire recently said to another millionaire: "I am made fairly miserable if I discover in any business that I do that I have not extracted every dollar possible." And all this regardless of Christ's assertion that a man's life consisteth not in the abundance of the things that he possesseth.

He that loveth silver shall not be satisfied with silver.—Solomon.

"Attempt how vain—

With things of earthly sort, with aught but God,

With aught but moral excellence, truth and love—

To satisfy and fill the immortal soul.

To satisfy the ocean with a drop,

To marry immortality to death,

And with the unsubstantial slave of time To fill the embrace of all Eternity."

The getting of things never did and never can satisfy the human soul. Imagine man made in the likeness of God, fore-ordained to be conformed to the image of Jesus; an heir of God, and a joint heir with Christ; imagine such an one, living by so low a standard, with no higher aim than the mere getting of things.

As well try to satisfy the eye with sound, or the ear with light, or the prodigal with the husks, as try to satisfy, with things of time and sense, an immortal soul potentially rich in the powers of an endless life.

The getting of things never did and never can satisfy. Man is too big, too Godlike.

When the writer was little better than a boy he spent an evening in Winnipeg in the company of two elderly ladies, who had been brought up together down in Old Quebec. The husband of one had failed in life in more ways than one. The husband of the other was a so-called "merchant prince," a man many times a

millionaire; the dominant influence in a most important branch of business, and whose name is known from sea to sea. She knew what it was to "get on in the world!" The South Wind had blown softly across her pathway for many years.

During the evening the talk turned to days gone by, and said the wife of the rich man, as tears filled her eyes: "Well, after all, the old days by the St. Lawrence, when we were poor, and lived on the farm, were better and happier days than these."

Gold had failed to satisfy the soul. It always does. It is in another class and cannot satisfy.

There is a little girl—not quite five—who found herself possessed of some thirteen dolls last Christmas. The South Wind had come her way, too. Now, thirteen dolls ought to satisfy the maternal instinct of almost any little girl. Two or three mornings later she said to her father: "Will you please buy me a dolly, and I want you to get the most 'spensive one in the store?"

He said, in surprise: "But, my dear, you have a dozen or more now."

"Yes, I know I have," she said, "but my little cousin Freida has more than I have."

And so there is always a shadow in the "getting man's" sunshine. Some one else is sure to have more. Or if not this, then getting begets desire to get, which even further getting does not satisfy.

All men recognize this. In a real estate advertisement the writer read the following, no later than this morning: "To own property is fascinating, and the more you get, the more you want. Begin to own today."

Truly the Scriptures are right. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." (Eccl. 1:10).

Avarice gathers itself poor—love gives itself rich.

"Rich men who, with all their wealth, are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy, every man knows what these men need; just something which shall make them let themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests, to which they are tied."

Wesley says: "O ye lovers of money, hear the Word of the Lord. Suppose ye that money, though multiplied as the

sands of the sea, can give happiness? Then you are given up to a strong delusion to believe a lie—a palpable lie, confuted daily by a thousand experiments. Open your eyes. Look around you. Are the richest men the happiest? Have those the largest share of content who have the largest possessions? Is not the very reverse true? The richest of men are in general the most discontented, the most miserable. Look into your own breasts. If you are increased in goods, are you proportionately increased in happiness? You have more substance, but have you more content? In seeking happiness from riches, you are only striving to drink out of empty cups. And let them be painted and gilded ever so finely, they are empty still."

Mere getting—no matter what it is that is gotten—has never satisfied a human soul.

Voltaire set his heart on fame. He got it and wrote: "I wish I had never been born."

Byron sought for pleasure as for hidden treasure, and wrote: "The worm, the canker, and the grief are mine alone."

Jay Gould aimed to be the richest man in the world. He got vast possessions, and said, as his soul was preparing for its departure: "I suppose I am the most miserable devil on earth."

Beaconsfield sought for power, and got it. He wrote: "Youth is a mistake, manhood a struggle, old age a regret."

Solomon, the most famous getter of old, whose ships brought cargoes of "gold and silver, ivory, apes, and peacocks," who had wealth and fame, and wisdom and power combined, sums up the result of a life of getting thus: "All is vanity and vexation of spirit." Too much South Wind.

Note the difference. The Psalmist wrote: "As for me, I shall be satisfied when I awake in Thy likeness."

Nothing else can satisfy but the image of Jesus—Jesus the prodigal giver.

Thomas Carlyle, the wisest philosopher of the nineteenth century, says:

"Man's unhappiness, as I construe it, comes of his greediness; it is because there is an Infinite in him, which with all his cunning he cannot quite bury under the finite. Will the whole Finance Ministers and Upholsterers and Confectioners of modern Europe undertake, in joint stock company, to make one Shoe-black HAPPY. They cannot accomplish it, above an hour or two; for the Shoe-black also has a soul quite other than his stomach; and would require if you consider it, for his permanent satisfaction and saturation, simply this allotment, no more, no less: God's infinite universe altogether to himself, herein to enjoy infinitely, and fill every wish as fast as it rose. Try him with half of a universe, of an Omnipotence, he sets to quarrelling with the proprietor of the other half, and declares himself the most maltreated of men. Al-

ways there is a black spot in our sunshine; it is even, as I said, the Shadow of Ourselves."

"Nature takes out of the man what she puts into his chest."—Emerson.

Not only does getting fail to satisfy, but it warps the soul. The South Wind begets contempt for all other winds. Liquor is fiendish, lust is loathsome, but neither of them is half as bad as avarice in its warping effect on the human soul. The worst drunkards have their sober periods, and passion will in time exhaust itself, but to avarice there is no relaxation. It grows by accumulation, and increases by geometrical progression. Its grip is the grip of an expanding demon who never slumbers. Avarice takes no holidays, and is never exhausted.

Give to it a thousand dollars, and it asks for ten. Give it ten, and it whispers, "now twenty-five and I will be satisfied;" gain the twenty-five and it still whispers, "now for fifty;" when the fifty is had it still hungers, and says in louder tones, "now get the round hundred." Gain the hundred, and is it satisfied? Far from it; gain a million, ten million, a hundred, or even Rockefeller's billion—and now the demands of avarice have grown with its possessions; once it asked in hundreds, then thousands, then millions, and now, forsooth, its cry is for another billion.

But what has become of the human soul all the while? Just as avarice grows the soul shrinks. The soul of man can only grow in vital union with Jesus Christ.

Emerson, the sage of New England, said: "If the gatherer gathers too much, nature takes out of the man what she put into his chest; swells the estate, but kills the owner." Or if the owner escapes the children fall. You fathers and mothers, who in spite of the plain words of Jesus Christ believe that you must give your lives in an effort to lay up wealth for your children, look at this picture drawn by Dwight Hillis, of New York, and remember that human nature in New York and New England differs not one whit from human nature in Ontario and Quebec. He says:

"I can point you to a score of young men about us who climbed to power on the shoulders of their great Christian fathers and mothers, who owe everything they are to their Puritan parents, who spend their nights gambling at the clubs, whose bodies are mere sieves for pleasure, who despise everything their fathers loved and every ideal of their mothers, and whose journey through the city by day or by night is like the journey of the swine through a rose garden. They have not a single great conviction. They are merely sleek animals living for their pleasures." **THEY HAVE BEEN RUINED BY THE SOUTH WIND.**

A few years ago the writer was standing in a newspaper office when two young men entered, and one introduced the oth-

er as his successor in a post of great responsibility, and then added, "He steps into my shoes in church work, too, taking both my Bible class and my church class." Things went well with that young man, so the world said. He grew in possession and soon became too busy to continue in charge of the classes. He gave them up. Then he grew too busy for his Bible. He gave it up. And then he drifted and drifted until lately discharged in disgrace penniless from his post. When forced to lessen the work he was doing he chose to drop that which dealt with the spiritual and the eternal, and he clung to the seen and the fleeting.

And the Master Himself said: "The cares of the world and the deceitfulness of riches and the lust of other things entering in choke the word, and they become unfruitful." Saul, the son of Kish, was evidently not the last man to hide amongst the baggage when God would make him king.

The greatest menace to the spiritual life of our day is the abounding prosperity. The softly blowing South Wind is strewing its course with many wrecks.

"The fountain that gives what it receives is fresh, and clear, and beautiful. The bog that receives and does not give is malarious, reptile-haunted and foul."

Men say: "Save and grow rich—give and want;" but Jesus says: "Save and grow poor—give and grow rich."

A desert never gives and always remains poor and barren.

"So are the ways of every one that is greedy of gain,

It taketh away the life of the owner thereof."—Prov. 1:19.

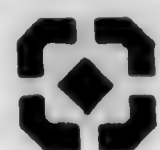
"Money, lovers are the pest of every Christian community.—John Wesley.

Our standard is false because it produces a class of men who are a curse to the community in which they ought to be a blessing. These are the men—money mad—to whom the dollar is the universal standard and whose mental and spiritual horizon is bounded by the notched rim of the coin. To them, anything that cannot be expressed in terms of finance is either the dream of an enthusiast, or sheer rubbish. There is no room left in their calculations for the Eternal and the Unseen. They know only the cash nexus. And they are not all—strange to say—outside of the Christian church.

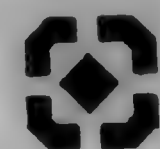
Like conditions produce like results in all ages, and human nature differs but little clear through the centuries. At the age of seventy-nine, with ripe experience and mature judgment, John Wesley wrote: "Money lovers are the pest of every Christian community. They have been the main cause of destroying every revival of religion. They will destroy us, if we do not put them away."

How near the prophecy in the last sentence above quoted is to being fulfilled let those say, who know the inner life

(Continued on page 335)



EDITORIALS



First Things First

"In the beginning God," let this be our motto. Yea, let it not only be the first word of the Bible, but may it be the first and last word of every enterprise. May the life, power and fragrance of that Divine Personality be manifest in the pages of the Christian Monitor during our Editorship, whether our association in this capacity be long or short.

We can say with Moses, "If thou wilt not go with us carry us not thence." Divine direction is the deepest longing of your present servant. We would hear from God and heaven constantly. May God count us worthy for Jesus' sake to empower us for the new responsibility. We crave an interest in your prayers.

"Thou Remainest"

We are in the midst of a changing world, changing communities, changing churches. The days change and pass on, years and centuries go by apace. But God changes not, neither does he pass away; "He Remains." Surely, "Worlds decay and ages move."

The brotherhood at Scottdale and elsewhere regret to see Brother Smucker, the outgoing Editor, leave. We wish them the Lord's blessing and guidance.

The Management of the House did not see its way clear to make a permanent appointment for Editor of the Christian Monitor, at this time and have asked the present Editor to act for an indefinite period. Remember us in your prayers.

Thus men come and go, they change locations; they die and pass out forever. Moses vanishes and Joshua is ready. Samuel moves up, and God has a Saul. Saul fails God and He has a David ready. God has been on the job early, He will stay by the task of running things, down here till late. Soon we too shall pass on. God shall remain till the last minute. "Thou Remainest."

Thanksgiving Every Day

"Always, and for all things," thus the apostle Paul learned to give thanks. This enriched his soul exceedingly. God alone can do this for us, as He did it for Paul. The soul that breathes its praise but once a year is barren indeed. May our praise be constant, may we praise Him for what pleases us, may we praise Him for that which made our tears to flow. Someone has well said, "The spirit of Thanksgiving makes a crust sweet: the absence of it makes a turkey bitter."

In some lives the note of praise is seldom sounded. This lady seemed to have no time for exultant praise, for she said "I feel so bad when I feel good, for I always think of how bad I will feel when I won't feel good anymore." Consequently she was miserable all the time.

May we thank God for Himself, for our Saviour, for the redemptive work of the Cross, for His Word, for His Church, for hosts of Christian brethren, for His world with its myriad joys, for our friends, for our homes, for the sunshine experiences of our lives, for the night experiences when our heaven seems to have no stars. In other words may our Thanksgiving note never die out.

God bless our President who has set apart a special day for Thanksgiving; nevertheless may we have Thanksgiving every day of the year.

Welcome

Across the doorway of this magazine stands this sign, WELCOME. The Christian Monitor is called a magazine for the home, and should be especially helpful to our young people. To accomplish this aim we invite contributions from the East, from our missionaries in India, from the west of our work on the Pacific coast; and from South America to our farthest northern congregation at Tofield, Alberta. We invite you to give us your best productions for the mutual good of the Church, for whom Christ gave His best. We invite all who love God, who love the truth, who love the church, who love humanity, to send us a list of that to which you have given considerable study. Give us the best from the pastor's study, from the mission field, from the college hall, from the business man's desk, from the cottage, from the mechanic's bench, from the farm. These all alike make a world, and there is a department in the Monitor for their varied productions.

The Editor shall seek to select only the best material from writers outside of the church, and truth shall be the sign-word which admits any article. This being a church paper, the writers of our church shall receive the first place. However we make this urgent request that quality be given consideration in the contributions as well as truth.

The Christian Monitor Pulpit

"It pleased God through the foolishness of preaching, to save those that believe." He could have saved men without it. Since God has signally honored that method of helping humanity, we have decided to add a new department, the Christian Monitor Pulpit. We shall solicit sermons to be written by our brethren but may also use some other sermons that are sound and helpful.

These short sermons should make instructive reading matter for the family circle.

Those Long Winter Evenings

Days are drifting into early twilight. October! November! The days are growing shorter, the shadows are

lengthening earlier in the evening. The birds have largely gone southward. The leaves are changing their colors into brilliant shades. Nature is getting ready for its long sleep. Huge bonfires tell the story that the green of summer is passing, its leaves go up in smoke. The squirrels are putting away their winter hoard. Soon the snow flurries will come; already Jack Frost has been peeping around the corners. But winter has its beauty, the cold days have their joys, and winter has its recompense both for man and nature.

This is the time of the year to think of making home-life charming, to increase the fund of knowledge in our possession. Happy hours around the table should be spent in every home. This is the time for reading and Bible Study. Gather the family together for song. Learn to know each other better, for during the summer the men are gone during the day, and all are outdoors in the evening. Never forget the act that in the dim distance, after you have left the old home, one of the outstanding memories that will return, will be those pleasant times spent together when the evenings were long.

The Christian Monitor Pilot

With this Thanksgiving number just off the press, we are sure you will receive inspiration and helpful knowledge. Likewise, we trust this little chat will serve as a Pilot through this issue and help to whet your appetite for its good contents.

The breezy messages from Bro. Yake will aid in making many of the commonplace experiences of life take on a new meaning. Don't miss spending that day and night "On the Plains" with Bro. Sanford Yoder. Hear the coyotes howl; see the sage brush grow. Even God's dry places will seem to lose their barrenness.

Take time with Bro. Arthur Slagel to attend the "Thanksgiving Service in Russia," when their "ship came in." He will favor us again in future numbers with his experiences in Russia for three years.

Before planning how you are going to arrange your next Lord's Day, read the article by Sister Christophel, on "Does the Sunday School Need Me, or Do I Need the Sunday School?"

You do not want to miss the Thanksgiving poems. Especially take time to read "Pioneer Thanksgiving," take a jaunt along the "Country Road" with that forlorn soul, for his heart was cheered. It will cheer your heart.

I shall regret it if you fail to read "The Seer of the Ages" by Bro. Hershberger. This is an exceptional article.

The Department Editors, Coffman and Shank, always have profitable work. Hear Riley warn America of its greatest danger. Enjoy "Autumn Meditations" with Sister Smith.

Last, but far from least, read all the Mission contributions by Brothers Lapp and Smith, and Sister Swartzendruber,

Does Education Pay?

While I am writing this editorial the bell to retire, and "all lights out," has rung in all the colleges and schools of America. This crowd that has retired for the night numbers millions. They have spent the whole day in quest of something. What, do I hear you say? One word answers the question, **Education**. This evening about twenty-five millions more came back from our local schools. They were after the same thing. Thousands of buildings and millions of dollars are spent annually to give our boys and girls an education. The question at the head of this editorial should be answered when such a large group goes after the same thing. Yet numbers are no mark, nor does that answer our question. I think the question whether an education pays has no two sides to it. We all believe in it. The only question that remains is concerning the type of an education.

An education pays that develops the mind, that increases the range of thought, that helps one acquire useful facts, and helps a man to do thinking for himself.

An education pays if it helps a man to reason logically and to figure honestly. Education pays if it helps a man to surmount difficulties and makes life a pleasure instead of a dead grind.

An education pays if it gives a man a wider outlook, if it makes him see the size of the world, if it gets him interested in the man that lives outside of his own community. Education pays that gives a man a clearer vision, better ideals, and a firmer hold on the truth.

Where he gets this education is immaterial. It may come from the Bible, from the study of God's world, from the pulpit, from the professor's chair, from personal observation and thought, through books, or through the home. That which the Bible clearly states, remains true. "A wise man will increase learning."

There is something sometimes falsely called science and education, against which we need to be on our guard vigilantly. We shall consider this kind presently.

Education that makes a man reject divine revelation for the reasoning of man's mind, does not pay.

Education that makes a man heady, that makes him look with disdain upon the man of inferior knowledge and ability, does not pay.

The education that makes a man see his ancestry through gorillas instead of from the hand of God direct, does not pay.

Education that makes a man lazy, thinking of other men as under dogs, and makes him afraid of soiled hands, does not pay.

Education that puts a man out of harmony with the Church which gave him a noble heritage, does not pay.

A true education will make a wise man, while an education falsely so-called will produce a fool of mischievous proportions. Concluding, we say a true education pays.

CHRISTIAN LIFE

THE SEER OF THE AGES

Guy Franklin Hershberger

Many thousands of miles to the eastward, far from our western prairies, on the rough and rockbound coasts of the Hellespont, on a day that has long since passed there stood a little old man whose form was slightly bent with age, whose hair was gray and whose beard was long and flowing. And while he stood, there met him a youth—yea more than a youth, for his form too was slightly bent with age and his hair was gray. For said the other, "I am old and yet am I young for my days have but begun. I am the Seer of the Ages. But thou my friend, art young and yet art thou old for thy days have almost passed. Thy name is Homer."

And then the Seer of the Ages taketh his companion and saith, "Come, Homer, Bard of Hellas, cast thine eyes about thee—north, south, east and west, to the vast expanse above, to the depths beneath. Behold, the handwriting, the meaning of the universe is written on every hand. What seest thou? How readest thou?"

"To the east," replied the bard, "I see the favored regions of Ethiopia; to the west are the Isles of the Blest, the abode of the heroes and poets. This is the world around which flows the dark ocean river. And yonder with its peak hid in the clouds stands the sacred Mount Olympus where dwells the mighty Zeus who sits in council with his heirarchy of gods and reigns supreme. They love not froward deeds but reverence justice and the righteous acts of men and seek to promote the same. And yet when Zeus did err and swear falsely and commit adultery, his revenge he sought by sowing evil in the hearts of men."

"And what further seest thou?" said the Seer.

"Ah, good Seer," replied the bard, "Wouldest thou that I speak farther? Far rather would I remain silent of this. For beneath is Hades, the abode of the dead. Rather would I live upon the soil as a hireling of another, with a landless man who had no great livelihood, than bear sway among all the dead that are no more; for did not the ghosts crowd about Odysseus and clamor for the draught of blood which would but momentarily reanimate their powers and give them again the consciousness which death had taken from them?"

"Alas!", said the Seer of the Ages, "Thou art in darkness. The sun of right-

eousness has sunk from view. Thy vision is confined to the horizon of the night." And with these words he passed on.

And then there met him yet another youth, tall and strong and sturdy. "Thou art Saint Paul of Tarsus," said the Seer. "The bard has passed the way of all flesh. Come with me, thou Apostle to the Gentiles, cast thine eyes about thee. Behold the handwriting, the meaning of the universe is written on every hand. What seest thou? How readest thou?"

"In the beginning," began the Apostle, "I see the Word, and the Word was with God and God was the Word. The same was in the beginning with God. All things were made by him and without Him was not anything made that was made. In Him was life and the life was the light of men."

"Who being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men. And being found in fashion as man He humbled Himself and became obedient to death, even the death of the cross. Wherefore God hath also highly exalted Him and given Him a name which is above every name. That at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

"Across the strait I see a beckoning hand and I hear a voice which says, Come into Macedonia and help us; and yet another, Come to Rome; and another, Come to Spain and Britain; and another, Come to the Far East and help us. And yet, although I see before me labors abundant, stripes above measure, imprisonments frequent, shipwrecks in the deep, journeyings often, perils of waters, perils of robbers, perils of mine own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren, weariness and painfulness and watchfulness often, hunger and fastings often, yet will I ever strive to magnify Him who gave His life that Whosoever believeth in Him should not perish but have everlasting life."

"For to me to live is Christ who says, He that believeth in Me though he die

yet shall he live, and whosoever liveth and believeth on Me shall never die. Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors for their works follow with them."

"And behold I yet hear the voice of many angels round about the throne and the beasts and the elders and the number of them is ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven and on the earth and under the sea and such as are in the sea and all that are in them hear I saying, 'Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever.'"

"Ah!" replied the Seer, "the night is gone. Thy vision extends to the horizon of the noon-day sun." And with these words he set his face to the westward.

And then in the sunny land of Italy there met him yet another youth. "Thou," said the Seer, "art Dante, the bard of Italia. Come with me. Seest thou the meaning of the universe written on every side? How readest thou?"

And then there came the reply. "Behold in the heaven I see the mighty God, the Lord of Hosts, and Satan in rebellion cast headlong over a great precipice, descending with a mighty crash. And the fall of him was exceedingly great and he sank into the earth and formed a mighty pit and his angels followed after him and the sinking of the pit caused a great protrusion to arise from the western sea which is the Mount of Purgatory, up whose steep sides I see many weary penitent souls wending their toilsome way to the pearly gates of Saint Peter. The proud with stones bending their backs down low, the envious supporting each other lest they fall, the slothful running swift races, the avaricious bound groveling to the earth and the gluttonous biding the time under trees loaded with luscious fruits which they cannot reach. And then after having thus climbed and toiled for many weary years they arrive at the gate, having paid the penalty and worked through the process of purification."

"Yonder, in the Eternal City in the Vatican, I see the mighty pope the son of Saint Peter, the head of the infallible church, issuing the infallible decrees of the kingdom."

"Again I see his messengers going to

and fro throughout the land selling indulgences for the salvation of men. In many a monastery I see pious men who have renounced all contact with this wicked world, there to dwell in mystic quietude with God. And further in Spain I see that mighty institution, the Inquisition, which is destined to grind to powder whoever may dare to rebel against the authority of the Eternal City."

"Alas!", sighed the Seer, "Hath not the glory of the sun once more departed? Thy vision extendeth not to the horizon of the sun of day. Thou art confined within the darkness of the night." And so speaking he set his face towards the nations beyond the Alps.

And then there met him yet another youth. "Thou art Luther," said the Seer. Come with me. Beholdest thou the meaning of the universe written about on every hand? What seest thou? How readest thou?"

"I see," replied the youth, "a new heaven and a new earth. I see mighty ships exploring new lands beyond the regions of the western ocean where once the monsters dwelt. I see nations teeming with a newness of life like the humming of bees on the first day of the blooming springtime. I see men losing faith in astrology and the occult arts of the magician, and seeking by inductive processes to discover the true nature of things. Thousands of people throughout this great land with books in their hands are reading the thoughts of master minds and are being awakened to an intellectual, a social, a political and a religious consciousness. The Bible in the hands of this same people is giving to Christianity a new meaning. Even the grave monk has caught the invigorating breath of the new-born spring and has ventured forth from his cloister cell out into contact with the world that the leavening force of the Gospel may have opportunity to work.

"I see men being redeemed through faith in the life giving Blood of the Lamb, revealed by an infallible Book. I see men of God pushing to the ends of the earth carrying the message to those who sit in darkness and when their life work is ended I see a door opened and a voice as it were of a trumpet speaking, and saying, Come up hither to those which sit in the light which outshineth the brightness of the sun."

"Ah!" Once more the night has passed," replied the Seer. "Thine is not the vision of the night. Thy vision has been extended to the horizon of the sun of the day."

The Seer set his face to the westward, crossed the mighty depths of the Atlantic and then laid himself down to rest. And he slept. And when he awoke behold, the universe seemed filled with a vapory cloud and the like of it was as the dampness of death. He arose and by his side there stood yet another youth. "Come," said the Seer to the youth, "thou art Fosdick.

Cast thine eyes about thee. How readest thou the meaning of the universe written about on every hand? What seest thou?"

Fosdick smiled and spoke. "Looking back, I see this creation moving up from low to higher forms, from a chaos of star dust to the ordered universe of stars and planets; on the earth, from inorganic to organic, from crystal to vegetable, from vegetable to animal, from animal to human until at last there comes the consummation of it all—personality.

"I see a humanity—a personality which is exceedingly good and growing better. In the ages past I see the great Hebrew prophets, not as the oracles of God, of course, as men once thought, but as individuals expressing themselves in an exceedingly commendable manner considering the stage of development which the race had achieved at that time. And today I find that this personality—that this the crowning work of God's creation which was wrought through the agony of a million years has passed from the childhood stage of the days of the Hebrews to that maturity which we meet in our every day experience.

"Because of the scientific progress of this maturer civilization we are today privileged to see a glorious age. Behold all things have become new. Men run swiftly in motor cars and railway trains; they fly as birds in the air; they ride the mighty waves of the sea in mansions of steel; there is no land nor tongue where their voice is not heard in a moment of time.

"Science has also brought a progress in our conceptions of religion. We can no longer accept the idea of the Virgin Birth, which would involve a biological miracle, the Vicarious Atonement, the Inspiration of the Scriptures nor the Second Coming of Christ. We are now beginning to understand the universal brotherhood of all men, the social rather than the missionary call of the church and that spirit of sacrifice which enables one to suffer and die for such a cause as did Jesus of Nazareth.

"And then, most reverend Seer, as I look beyond this life I find that the end is not yet. And why should it be? If this evolving universe has been headed towards anything it has been headed towards personality. Can we suppose that having finished this agonizing task—having completed at last his purpose that God would toss it upon the scrap heap as though what had been wrought through the agony of a million years was but the caprice of a careless, passing whim?

"The strongest men which the race has produced have longed for immortality. To the young men, sweaty and bloody with the battles of life, immortality is a vital thing. The craving for immortality is the craving of our finest and best moments. And when you look for examples of faith you find them coming, not from the weak who have failed but from the strongest which the race has produced—from Jesus and Socrates, from John Fiske and Wil-

liam James, from Cromwell and Stonewall Jackson, from Gladstone and Lincoln—strong men."

The Seer turned and then there was yet another youth standing by his side. And the youth spoke and said, "Speak to me, thou great Seer of the Ages. Tell me, speaketh he truth? Seeth he rightly? Readeth he truth? Tell me, I pray."

"Nay!", replied the Seer, "He doth not. What seest thou?"

"I," replied the youth, "See the Lord upon his throne high and lifted up and pure and holy and righteous and loving and just. I see myself vile and depraved and a worm of the dust. I see the Lamb that was slain to take away the sins of the world. I see myself redeemed by His blood, sanctified by the Spirit and commissioned by high heaven to go and make disciples of all nations, teaching them to observe all things whatsoever he has commanded us, and to resist the Devil who causes men to depart from the faith. And then I read the promise which says, 'The Devil shall flee from you and lo I am with you unto the consummation of the age.'"

"Yea," said the Seer. "Thou seest right. Lo, I slept and when I awoke there was this misty cloud of vapor which Satan has caused to cover the face of all the earth. This has blinded the eyes of yonder youth and many such as he. It is as the darkness of night. His vision is not the vision of the horizon of day but the vision of the blackness of night. Beyond his own vile self he cannot see. Yea, perhaps the night has come for 'I know not how many hours passed by while I slept. And though the sun of righteousness were still in the sky yet could it not be seen because of this cloud. And so I cannot discern the sky. I know not the signs of the times.

"But thou, most noble youth hold fast to thine integrity. Go forth and fight this monster which blinds the eyes of men. Declare to all the people that this mortal must put on that immortality which comes from Him who said, 'I am the resurrection and the life.' Declare to them that conscience must not be identified with the appetite. Warn them of the fatal results to the coming generation if a Christian conscience is not revived. Take the precious, cleansing, purifying Blood of the Lamb of God and pour it forth upon the filthy, poisonous philosophy which oozeth forth from the modern novel, the college class room, the lecture platform and the very pulpit itself.

"And if it is true that the sun of righteousness has entirely gone down who knows but that thou art called to the kingdom to be used of God to hasten the hour of its rising once more. But pray to your God all the while that the night may not have come. Pray that the darkness may be only that of the cloud and pray like Joshua of old that the sun may

(Continued on page 335)

• MISSIONS •

INVESTING A LIFE

Minnie Swartzendruber

The fact of a divine purpose and plan for every life, is most clearly revealed in the Bible, and yet how few people know and carry out that plan. This makes it a vital question. We have not lives to invest but one God given life. So important is this investment of the individual that upon it depends the future of our church, the answer of souls in eternity, and our real success in life. If there were no choice, if all investments were profitable to our real selves, then this would not be an issue; but sometime, in our early years, we awaken to find different channels of activity before us. Youth is ambitious and energetic and we are easily entranced, oblivious of what it may mean later.

This is a day when we think. We are surrounded by people of all beliefs, who air views diametrically opposed to each other and each is absolutely certain that he is right. Are they all right? Or all wrong? Are we right and all others wrong? There are times when the great mysteries of God and His universe puzzle, when questions of church discipline take hold of us, God's patience and mercy alike baffle, and we seem to be conscious of nothing more than to "work out your own salvation with fear and trembling." In the midst of it all we wonder *how*. Surely if there is one time in our life when close contact to God's Word and implicit faith in it is needed, it is when such thoughts and doubts find their way into our souls. We think sometimes if we could but see the whole issue of life at once, we could better tell where and how much to invest. No better panorama of life can we find than that in the Bible. Dozens of characters are depicted, their failures and successes alike given, according as they invested. The fruit of their lives alone tell us that it is best "to fear God and keep his commandments."

Sacrifice is always a great question, especially when we look forward to choosing a life work. There are few people who deny that self-sacrifice is not necessary. One must continually give way to his higher self. One needs to sacrifice for his fellowmen, one must give up his will to God's will, but when it comes to calling it a joy it is a different thing. Sacrifice and enjoyment apparently have no relation, and yet the proof daily lies before us. Rich men with all their wealth

and luxury are wretched, learned men with all their learning are only querulous but the life of the sincere Christian, who spends his life in active service, shines with an unquestionable joy both to himself and others.

But indeed such a life is not devoid of pain. Christ's life was a marvelous blending of sorrow and glorious happiness. Someone has said that a man who does his work without enjoyment is like a man carving statues with hatchets. The statue is carved and forever stands a monument of the dogged perseverance of the sculptor but it will never show that which a loving artist can reveal with his finely wrought tools. Let the first man change his attitude toward his work for which he sacrifices and he will change the whole character of the sacrifice itself. Let the Christian who finds no enjoyment in Christian service and sacrifice change his attitude toward his God and the character of the sacrifice will change. "Enter into the joy of thy Lord," was not an invitation to luxurious living but to a joyful busy life of service that not only satisfies ourselves but will be a blessing to others and a glory to God.

It is lamentable that not more of the church's talent really is consecrated, or sees the issue and invests, nor is it less lamentable that hindrances are placed before those who do. We may be ever so well-educated, we may have trained ourselves to be a light and help to others, and yet, when we have finished our training we stand perfectly helpless among the people who expect light from us, for we are unable to give it. We may wonder at it, wait and hope for recognition and wonder at its long delay. But there is lacking that last touch of God, the quickening Spirit that radiates light. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

No doubt there are a number of talented young people in our church, who, were it not for the discouragement of friends, would be in preparation for more positive work in the church. Dark pictures are given of what it will mean to them. A life of ease and pleasant living at home among friends and relatives is held up as if that were the supreme mission of God's children in this world. Imagine the power added to the home community

and on the mission field should all have received the dedication, encouragement and training the young boy Samuel did in his early years. Quite often a false picture is given of the privations and sacrifices made by those who have invested their lives in the harder places of work. How many missionaries, truly such, do we hear speak of the terrible hardships and many inconveniences as making them unhappy and miserable? None. We who remain at home are more likely to speak of things in this light.

One of the very best ways to clear up our spiritual vision is by obedience to the little things we have already been called upon to do. Yet we often count them as insignificant and mattering little. Or we may leave little problems unsolved. Letting many of the little problems unsolved will certainly make us unfit to solve the larger ones. "Behold the Lord's hand is not shortened that it cannot save neither his ear heavy that it cannot hear. But your iniquities have separated between you and your God," was the explanation Israel received for God's absence in guidance.

The life hid with Christ in God has so many advantages over the self planned life. There is so much satisfaction and joy, that we who have tasted of it can truly say with David, "The lines are fallen unto me in pleasant places, yea I have a goodly heritage." We long that others might experience the same Christian joy and we hold it our privilege and responsibility to go out under our Missionary Charter, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son, and of the Holy Ghost."

Versailles, Mo.

THE MISSIONARY—HIS CALL AND QUALIFICATIONS

Geo. J. Lapp

The Call

The divine summons, "Go ye into all the world, and preach the Gospel to every creature," is God's call to all believers for Christian activity in behalf of the lost. There are those who have as distinct a call as did the Apostle Paul and know very definitely that the Lord wants them for certain service. The absence of such a call is no indication that the Lord does not want one in some field of labor at home or abroad. Too many assume that if they are not definitely called it is their work to stay at home. The reverse is

true. The assumption should be that unless there is circumstantial evidence that one's work is at home, he cast about for work in fields where the needs are greatest and the laborers are fewest. In the home land there is one minister to 700 people while in the foreign fields, there is an average of one minister to 200,000. Appeals are coming from every quarter for laborers to enter wide open doors. How can our beloved young consecrated brethren and sisters who know the needs, close their hearts to them and not heed the Divine summons? The teeming millions who are without Christ and yet listen to the message of His dying love present to the Christian Church a tremendous challenge. We quote from Keith Falconer as given in the Foreign Missionary (Brown) as follows: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you are meant by Him to keep you out of the foreign field."

But some say "There is so much need of workers at home that we dare not weaken our home forces." Why, bless you, ninety-nine out of every hundred young Christian workers ARE staying at home, which is in itself proof that the need in the foreign field is one thousand or more per cent greater considering the relative size of the parishes and the comparative few workers who go abroad. Moreover, there is so much unused young talent in many places now that the only way to get them to work is to send out some of them who are in the service in order to make way for those who would serve as well if they were given a chance. Besides, much young unused talent should be urged to prayerfully consider entering home or foreign mission service. The question is not, "Why should they go?" but, "Why should they NOT go?" James Gilmore who became a missionary to the Mongols wrote, "Even on the ground of common sense I seemed to be called to be a missionary. Is the kingdom a harvest field? Then I thought it reasonable that I should seek a field where the need was greatest and the workers fewest." The great commission is the divine summons, the open door in needy fields, personal convictions as to what one's work should be, and the readiness of the Church to send those who desire to go, all of these should be considered as elements in one's call for missionary service. The church which does not put forth her best efforts to meet the great needs of these great harvest fields is not worthy of being called an evangelistic body and will lose much in talent and spiritual power. A church awakened to missionary interests receives greater power for the sacrifices she makes in men and money.

One should not be too sure that his personal convictions as to where he should

labor are always in accordance with the divine will. We feel directed to some certain field of labor while the Lord may have decreed otherwise and is leading by closing doors here and there and directing in different channels and directions than we thought He would. Be ever ready to follow divine guidance. A few illustrations might be given at this time with profit. Adoniram Judson was certain that his missionary call was for India. God barred the way and literally drove him to Burma where he spent a marvelous career among the Karens who today are wonderful examples of God's grace. God brought Barnabas Shaw and the heathen of Africa together by leading him inland from Capetown by ox-cart for three hundred miles much against his own inclinations. He met a band of Hottentots who were on their way to Capetown to find a missionary who would teach them the way of life. God honored his labors among them. William Carey was sure he was called to Tahiti, an island in the Pacific Ocean. But, "the spirit suffered him not" and he was sent to India where he was used of the Lord in a marvelous way. David Livingstone planned for years to go to China, but in ways very strange to him he was led to Africa and was later thoroughly convinced that it was the Lord's doing. We have in our Mennonite Church those who felt called to certain fields of labor but were led otherwise and saw God's hand in it. May our prayers be, "Here am I, Lord, send me," and we be ever ready to follow His leadings. The call is for you. Are you willing to heed it?

Dhamtari, India.

WE ARE OFF WITH A SMILE

When it was reported in the Winona Lake Convention that, just when Foreign Missions was the subject under consideration, twenty-two missionaries were sailing from San Francisco on the steamer "Golden State," the officers were instructed to send them a special telegram of God-speed in the name of the Convention. Promptly their answer came back:

San Francisco, Cal.,
"Greetings to Convention.
We are off with a smile."
(Signed) Missionaries on
the Golden State.

The good ship sailed away to the west,—
Away on the summer sea;
And it carried away the best that we had,
A royal company.

They went to the wild frontiers of life,
To the lands of the living-dead;
They shed no tear, they felt no fear,
"We are off with a smile," they said.

Bringers of Good Tidings, these,
To them who wait for light;
To jungle land and desert sand
They went to break the night.

They gave up home and friends and ease,—
The things we count worth-while,—
But all this loss they counted dross,
And sailed away with a smile.

For to these lands of blackest night
They did not go alone:
The Master's "Go" and the Master's "Lo"
Unite in what they've done.

Fine and brave was their parting word!
Fine, what they went to do!
We'll not forget, they're smiling yet
In the lands where smiles are few.

Hail and farewell, you shining group!
We wish you no easy task!
A chance to fight for God and right,
We know, is all you ask.

And when at last the conflict's o'er
And the Captain says: "Well done!"
With such a smile as the angels smile,
You'll claim the crown you've won!

—E. C. Baird.

INDIVIDUAL EVANGELISM

Leander Smith

The article before the reader contains a message of importance. Lest some should misunderstand Bro. Smith we would guard several statements. It is true Christ conducted no revivals, yet on the day of Pentecost the Holy Ghost through Peter reached three thousand souls. The so-called professional evangelist is a curse to the church nevertheless the Scriptural order still remains, "he gave some evangelists." This method of reaching souls will abide along with individual evangelism for they are both the Lord's method of winning men to Christ. —Editor.

More and more we are coming to realize that the New Testament magnifies the individual effort in bringing souls to Christ and the church. It is therefore but natural that the Savior should place a premium on individual endeavor. Christ never held a revival, though he led many to the Light that never failed. He took advantage of the casual conversation to bring men and women to Himself. Stopping for a moment to quench his thirst, how adroitly he turns the attention of the woman of Samaria to the God of her fathers. He leads the minds of the fishermen from their own business to the higher calling of fishing for men. After a brief interview, the tax collector leaves all to follow him. He tells Zacchaeus that he will be a guest in his home, and that day Zacchaeus was a guest in his Father's house.

Impractical Evangelism

The results of individual evangelism have proven far more satisfactory. In the personal effort there is nothing of the undue excitement and sensationalism that so often characterize special meetings. The stage play and the spectacular have no place in personal work for the Master. The "tricks in trade," so common with some of the ultra-professional evangelists, can have no place in the program of personal service. There is little wonder that a "relapse" follows many revivals. Apropos, the story of the Negro who was examining a ham of meat in a grocery store. He asked of the clerk, "Is that ham well cured?" He was assured that it was well cured and perfectly sound. Placing his nose close to the ham, he said, "Boss, ef

dis here ham is been cured it sho' has had a relapse." It sometimes takes a church a decade to recover from some of the effects of a "revival." The Pentecost may have its place, but a real Pentecost can only be produced by the Pentecostal preacher. Much of the professional evangelism of our time has tended to cheapen Christ and discredit His cause. Not a few of the evangelists begin their campaign (of villification) by berating the church and holding up church members to the scorn and contempt of the community. Of course, this pleases the enemies of the cross who seize upon it as a justification of their own iniquity. For our part, we would not permit any evangelist to villify the "Church of the living God, the pillar and ground of the truth."

Many Christlike men and women who have labored and sacrificed for the church have been made a laughing stock for the Christless crowd. If the churches are as bad as some of the evangelists picture them, it is not strange that many honest men and women do not wish to join them. The really strange thing is that they should be asked to connect themselves with such people.

Much of the present day evangelism is galvanized godliness. Those who are dead in trespasses and sins are not made to live, but to show signs of life by electrical appliances. When the current is cut off and the manipulator departs, the "animated" corpses resume their natural repose. It should hardly be necessary to say that before one poses as a professional evangelist he should demonstrate his ability to win souls individually. The man who cannot point one soul to the Savior should not attempt to lead multitudes to the Lord. He should prove he is "apt" to win one before he tries to win multitudes.

Shaking Three Generations

Individual evangelism multiplies the number of evangelists. If the evangelism is to be restricted to ministers and professionals, the number of evangelists must be small at most. The number of individual evangelists in each church should equal the number of members. How often do we hear the wish expressed, "I wish I could lead some one to Christ?" This desire may be gratified, for every Christian is potentially a soul-winner. When we are recreated in Christ we are created into good works, and the best of all good works is leading a lost soul to the Christ. The child of God, under God, possesses the power of spiritual reproduction. Some time since, a minister welcomed three generations of one family into the church. Inquiring the cause of their coming to the church, he received the answer, "When you gave me a hearty hand-shake and spoke to me about the Savior, you shook three generations of my family into your church." I once heard of a seamstress who lamented that owing to her work she had no time to win the lost. The

pastor asked her if she ever spoke to those who visited her home about their souls. She answered that she never had but that she would make the attempt. The next morning when the man came with the milk she talked with him concerning his soul. Resuming the conversation on the following morning, he professed faith in Christ. The same result followed with the man who brought groceries. Having fitted a dress on one of her customers, she said, "Are you a Christian?" After a few moment of conversation, they prayed together and the woman who came to have a dress fitted went away wearing the robe of His righteousness. "Oh, the good we all may do while the days are passing by."

Giving Jesus a Medal

The scarcity of individual evangelism is largely due to a lack of consecration. The blind cannot lead the blind, and the half-blind are poor guides for others. We must have power with God before we can have power with men. When Spurgeon obtained a medal as a young student, he took it home and before showing it to his mother he went to his room and laid it on the bed, and bowing beside the bed said, "Lord, I present this medal to Thee." Oh, that we might consecrate ourselves fully to him, then he might use us to turn others to righteousness. We must so live that we possess the power and God will present the opportunity. Like Philip, if we will join ourselves to the passing chariot, some one will go on his way rejoicing.

The Mother Evangelist

My mother was to me the world's greatest evangelist. She would take me in a room apart, though not alone, for God was present, and there she would try to tell me of the love of the Savior. With a heart bursting with a boundless love, words failed, but her tears, with an eloquence all their own, spoke the message of redeeming love.

To be a successful individual evangelist presupposes proper preparation. The point in a proper preparation is that we, first, get right with God, and that we pray to Him concerning the one we would lead to Him. Let us tarry at a throne of grace till we receive power from above. It is the peculiar province of the Holy Spirit to fit us for service. If we go in our own strength we are sure to fail. Let us not deify ourselves and humanize God. "It is not by might nor power, but by my Spirit saith the Lord." Having talked to God about the one we desire to see saved, we are prepared to talk to such a one about God. Having prayed, we are prepared to help God answer our prayers. It should go without saying that you must really believe a soul is lost before you can earnestly seek its salvation. Unless a soul must be saved from hell, why the necessity of its salvation? No one who disbelieves in a hell will ever become a soul-winner. If a man is not

saved from something his salvation is not worth the effort. Hell may have gone out of fashion with some, but unfortunately it has not gone out of fashionable people. The vast amount of sin and wickedness in this world demands and presupposes a devil, and the future dwelling place of the devil and his children is hell. One of my esteemed members once said, after hearing a sermon I preached on hell, "Brother, I hardly think that the members believe what you preached to-day." I asked him what reason he had for thinking as he did. He replied, "well we have lived in this congregation twelve years, and we have an unconverted daughter and they have never spoken to her about her soul. If they really believed she would be lost in hell, would they not have spoken to her on the subject?" The reproof was well deserved, but it was not long till she was led to Christ in a conversation.

The Three R's in Evangelism

If you have not, you will discover the fact that it is useless to try to win a soul by the argumentative method. Few people are ever argued into Christ. It is all right to "earnestly contend for the faith which was once delivered unto the saints," and to strive to answer the questions of an honest inquirer, but the day is lost if you are enticed into an argument. The lost need what is known as the three R's of salvation. First, Ruined by the fall. Second, Redeemed by the blood. Third, Regenerated by the Holy Spirit. Your own experience related in a humble and gracious way may prove helpful.

The Keen Ears of the Life Guard

The manner of approach will go far in determining the success or failure of your mission. In a conversation concerning Christ, sympathy is absolutely indispensable. A friendly hand-shake, a compassionate word and a burdened soul will go a long way in interesting and attracting the hearer. We are told that Ananias "putting his hands on him said, Brother Saul." His brotherly interest gained the attention of this mighty man and pointed him to the path that led to God. Many are waiting the word which possibly only you can speak. Shall they go to their graves with the blood of their souls resting upon you? A life saver was asked how he could hear the cry of the ship-wrecked at a noisy beach. He replied, "I can distinguish the cry of distress from all others." His trained ear was ever listening for the cry of those whose lives were imperiled. The child of God who realizes that he is a co-laborer with Christ to rescue the perishing will hear and heed the wail of the lost soul.

Having done all that we can, let us leave the results where they properly belong, to God. Under no circumstances try to "force a decision." Indeed, the very word "decision" is unfortunate in this connection. The greater the pity, many of our churches have what is known

as "decision day." The day is probably well named, for they often result in "decision" rather than genuine conversion. When individual evangelism is properly emphasized, "decision days" will find no place in our spiritual economy. Some time since, we saw an evangelist go out in the congregation and take the hand of a little child and bring her to the front seat to confess Christ. The Interchurch World Movement boasted that the world is to be brought to Christ in a day. The leaders of this movement seemed unmindful of the fact that it was not their business to bring the world to Christ, but to carry the gospel of Christ into all the world.

The Dedication of Our All

Voltaire, in addressing an assembly of young men, said, "Young men, I envy you, for you are to see great things." He did live to see the soil of France drenched in human blood. About you, young men, are multitudes of dying men and women; around you are immortal souls that are lost and soon may be doomed to everlasting punishment. "The fields are white unto harvest, but the laborers are few." Oh, the splendid opportunities for service. Consecrated Christian courage and consuming zeal for the lost were never at a greater premium.

We pray that all may be as loyal and self-sacrificing as we had hoped to be.

"Take my life, and let it be
Consecrated, Lord to Thee;
Take my hands and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for Thee;
Take my voice, and let me sing
Always, only for my King.
Take my lips, and let them be
Filled with messages from Thee;
Take my silver and my gold,
Not a mite would I withhold.
Take my moments and my days,
Let them flow in ceaseless praise;
Take my intellect, and use
Every pow'r as Thou shalt choose."

Phoenix, Ariz.

THE SEER OF THE AGES

(Concluded from page 331)

stand still until the clouds be rifted away and the battle won. And then shall men no more be confined to the darkness of night, but their vision shall be extended to the horizon of day. Then shall they know the truth and the truth shall make them free.

"Go," said the Seer once more. "This is the call which comes to the Christian youth of today."

And the youth replied and said, "Great Seer of the Ages, I go."—Hesston College Journal.

When we say, "Go ye into the world," to our missionaries, we must say the same to our dollars.

"Man comes nearest to Divinity when most perfectly carrying out the will of God for the world."

"WHEN THE SOUTH WIND BLEW SOFTLY"

(Concluded from page 327)

of that great religious body which sprang from the Wesley revival for the sole and only purpose of spreading Scriptural holiness in the land.

At the age of eighty-one he bore this sad testimony: "Of all the temptations none so struck at the whole work of God as the deceitfulness of riches; a thousand melancholy proofs of which I have seen within these last fifty years."

The South Wind is always true to its character. In Paul's day as in Wesley's, so in ours, the man who hoards his riches curses himself, his children and his times. There is no influence more demoralizing to the youth of the country than that of the rich dollar-centred man. His conception of life is so contrary to the teachings of the Master that it tends to make unreal and impracticable the wondrous truths lived and taught by the Son of man. His mode of living is so attractive to the uninitiated, his life so full of comfort and luxury, and apparently so free from care, that, from a distance, it seems almost ideal. No wonder then that the untaught youth of the land, seeing only the visible and material, join in the cry: "Great is Mammon, the god of the gold-lover, and set before them as the great 'be-all and end-all of life' the raking up of the chips with the muck-rake, forgetful of the crown of glory and the Master's 'well done,' that await the loyal and the true."

The money-centred man not only goes woefully wide of the goal himself, but sad to say, leads thousands of the brightest of our land in his train.

Gold, loved and hoarded, becomes the soul's great "yellow peril."

May it never be said of us: "Your gold and your silver are cankered, and their rust shall be a witness against you, and shall eat your flesh as fire."

Our standard is false because it is unscriptural.

"The Scripture interpreted by God's Holy Spirit is the infallible guide of life."

The wise man of old said: "Labor not to be rich." Prov. 23:4.

Jesus said: "Lay not up for yourselves treasures upon earth." Matt. 6:19.

"Take heed and keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

Paul, under the Spirit's inspiration, said, "Godliness with contentment is great gain; for we brought nothing into the world, neither can we carry anything out; but having food and covering we ought therewith to be content."

"But they that are minded to be rich fall into temptation and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced

themselves through with many sorrows. But thou, O man of God, flee these things."

And the inspired writer of the Hebrews says: "Be ye free from the love of money; content with such things as ye have." Heb. 13:5.

The Epistle to the Colossians, 3:2, reads: "Set your mind on the things that are above, not on things that are upon the earth."

"The world passeth away and the lust thereof."

It is false because it is fleeting. Even if the pursuit of mere material things could satisfy a man, and even if it did not warp a soul and make him a false beacon, it is unwise and illogical. Why set an immortal heart upon mortal things? Why bind the affections to the fleeting? Your soul is greater than the material world, when the things of earth have vanished your soul will live immortal. You have but the one life, and time is its essence. Why then give your life for that which will perish while you will live for ever?

Not long ago there died a rich man in London. He had lived the life of the typical "getter," with the sure and certain result of a warped and hardened soul. He had great possessions, and his heart was with his treasure. As he was dying he was heard to repeat over and over and over again:—"How can I go and leave it all?" With this dreary refrain, like the moaning of the surf upon the shores of eternity, his soul went out—went out without a fragment of that for which he gave his life. Men say he was successful. But surely God and the angels say he failed.

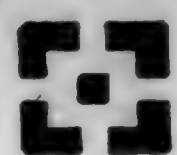
"For what is a man profited, if he gain the whole world, and lose or forfeit his own soul?"

John, the beloved, wrote in the sunset of life (John 2:15-17): "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the vain-glory of life is not of the Father, but is of the world. And the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever."

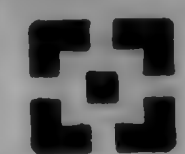
Here then is the conclusion of the whole matter. The life of selfish getting is wrong because:

1. It cannot satisfy an immortal soul.
2. It warps.
3. It produces a class of men who are a curse and not a blessing.
4. It is unscriptural.
5. It is illogical. The things gotten are fleeting—while the soul is immortal.

"The love of Christ constraineth us.... He died that they that live should no longer live unto themselves but unto Him, who for their sakes died—and rose again."



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XXIX.

Paul's stay in Athens was not prolonged. Acts 17:32-34. Certain men clave unto him and believed. One of the judges, Dionysius, was among those who believed on Jesus and the resurrection, and, a woman named Damaris also accepted the new faith, while others mocked and some said they would hear him again. We do not know that the opportunity occurred for a rehearing of the Gospel. It may be, too, that the few followers were converts who had opportunity to hear Paul further concerning the faith of Christ. We may be certain that Paul did not leave the city without giving ample occasion to the people to know the faith and to prove their sincerity in accepting salvation.

It is rather strange to us, in this age, that Paul did not discuss with the Greeks the character of their philosophies, and endeavor to show them the similarities and lead them into the light. Today, men make much of the writings of the Greek philosophers and make them the foundation of character and the basis of righteousness. History and philosophy give a large place to the thinkers of Greece. Schools are more familiar with the wise men of that ancient nation than with many of the characters of sacred Scripture. Yet Paul sees fit to pass them by with not so much as the mention of the names of any except those who believed. Honors are given to the man and woman who were wise enough to accept the higher knowledge of God and to believe in the sure hope of immortality. The thing worth while knowing is the truth. The man who propagates an error is not entitled to world honors, and no man of Greece ever gave the world a hope of everlasting life. The truth and the life came to the world alone through Jesus Christ. His name should be more prominent in the learning of Christianized nations, and His doctrine more widely understood by those who would know the true paths of life and immortality.

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idolatry and philosophy. Corinth was cosmopolitan and commercial. There were more Jews living in Corinth than in Athens. Paul found no synagogue in Athens, but had ample opportunity of meeting with his own brethren in their accustomed place of worship when in Corinth. He also found those of the Christian faith living in this city. The craftsmen, after his own kind, found occupation and enjoyed sufficient compensation to sustain themselves by their labors.

Paul's first associates in Corinth were those of the Christian faith. His fellowship with the saints was very precious to him. Aquila and Priscilla belonged to the humbler class of people, but they afforded the fellowship which was most dear to Paul. He abode with them and wrought. He was more than a guest since he shared with them their daily labors and gave assistance to them while he sustained himself by the fruits of his own toil. This custom of Paul was a part of his admonition to all followers of Christ. It was proper that all should labor, working with their own hands and supplying the necessities of life for themselves and having sufficient also to minister to those who had need. This was not always his custom. When duty demanded it, he was as willing to devote his entire labors to the ministry while he was supported in his labor by the ministry of others:—see his letter to the Philippians. The ideal Christian ministry, is that which makes itself the greatest blessing to others both in spiritual and natural things and, which makes itself the least burdensome to all men.

In the course of Paul's ministry in Corinth he occupied every occasion in meeting with the Jews and Greeks in the synagogues and reasoning with them. At the first, he made use of his usual methods, of pointing out to the Jews from their Scriptures that their Christ must come in the flesh, and must suffer death and must rise again. The application of the Scriptures and prophecies to Jesus was not made at once. It was necessary that these people should be made familiar with the import of their own Scriptures before the application could be made effectively. Paul also waited until his witnesses could be at hand to bear testimony to the things which he had told them. Aquila and Priscilla could bear some testimony, but those who had long been as-

sociated with Paul and had known the power of God manifest in the faith of Christ could give him the most effective support in his declaration concerning the faith of Christ. At the coming of Silas and Timotheus the special testimony concerning Jesus Christ was given. It was a critical time. The Jews opposed the teaching and blasphemed; Paul shook his garment, or raiment, and left them under the judgment of crucifying Christ and went to the Gentiles with his testimony.

It may be well to note Paul's method at this place. He did not expect fruit from his labors at once. The quick preaching method was tried in Athens without much success. The continued teaching method was used in Corinth with not favorable results from the Jews, but with much people for the Lord in the labors that followed afterward. The servant of the Lord has a right to expect fruit from his labors in the Gospel, but he has no right to expect results without having first given the proper kind of effort that will produce the proper results. Much teaching, much patience and much faith will bring forth much fruit.

The Workers' Column

WORKERS COLUMN

Rejecting the Light.—John 3:14-21.
November 11.

- I. The need of the Light.—Jn. 3:14.
 1. The people were in trouble.—Exodus 21:4.
 2. They were in need of bread and water.—Ex. 21:5.
 3. They were under the judgment of God.—Jn. 3:3, 5.
 4. They were bitten by fiery serpents.—Ex. 21:6.
 5. They were in danger of death.—Ex. 21:6.
 6. Men are outside of the kingdom of God.—Jn. 3:3, 4.
 7. Men are condemned already because of sin.—Jn. 3:18.
- II. The Light that men need.—Jn. 3:15, 16.
 1. The Word of God.—Exodus 21:8.
 2. The means that God supplies.—Ex. 21:8; Jn. 3:14-16.
 - a. The brazen serpent in the wilderness.
 - b. The Son of God for the world.
 - c. The way to the kingdom.—Jn. 3:3
 3. The method of appropriating the means of salvation, faith.—Jn. 3:16, 18.
- III. The blessing of receiving the light.
 1. He that looked, lived.—Num. 21:9.

2. He that believed was saved.—Jn. 3:16.
 - a. He does not perish.
 - b. He has everlasting life.
- IV. The results of rejecting the Light.
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 2. Those that do not believe, perish.—Jn. 3:16.
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 4. The wrath of God abides on those who do not believe the Son.—Jn. 3:36.

First Things, in God's Plan November 18.

- I. First things in the ministry of Jesus.
 1. His first business for the Father.—Luke 2:42, 49.
 2. His first miracle in his own country, Galilee.—Jn. 2:11.
 3. His first testimony in his own town. Lk. 4:16-19.
 4. Some of the next things in Jesus' ministry.
 - a. His service in Capernaum, and Galilee.—(Luke 4:30, 31, 44.
 - b. Witnessing in Judea and Jerusalem.—Jn. 2:13, 23; 3:22; 4:1-3.
 - c. Going to the Samaritans.—Jn. 4:5-10.
- II. Some first steps in salvation.
 1. Repentance from sin.—
 - a. Preached by John the baptist.—Luke 3:3, 4.
 - b. Required by Jesus.—Jn. 2:13-16.
 - c. The testimony of the apostles.—Acts 2:37, 38.
 2. Faith in Christ.—
 - a. For eternal life.—Jn. 3:16.
 - b. To do the will of God.—Jn. 6:29.
 - c. For the forgiveness of sins.—Acts 2:38.
- III. Some first things in Christian living.
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 - a. Practiced by John.—Lk. 3:3, 7, 16.
 - b. Observed by Jesus and his disciples.—Jn. 3:22; 4:1, 2.
 - c. According to the ministry of Paul.—I Cor. 1:14-16.
 2. The communion, with the breaking of bread and the cup.
 - a. Commanded by the Lord as a memorial.—Lk. 22:19, 20.
 - b. Observed among the early believers.—Acts 2:42.
 - c. Taught, as to method, by Paul.—I Cor. 11:23-26.
 3. The washing of the saints' feet.
 - a. The teaching and example of Jesus.—Jn. 13:1-17.
 - b. Practiced among the saints.—I Tim. 5:9, 10.
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- IV. First duties in evangelization.
 1. Begin at home.
 - a. At Jerusalem.—Acts 1:8.
 - b. To the Jew first.—Rom. 1:16.
 - c. To those who have the oracles of God.—Rom. 3:2.
 2. Follow on to those of neighboring districts.—Acts 1:8.
 3. Methods.—Rom. 10:14, 15.
 - a. Sending evangelists.
 - b. Preaching the Gospel.
 - c. Believing on Christ.

Thanks-giving for Spiritual Graces.— Colossians 2. November 25.

- I. The source of all spiritual thanksgiving.—Col. 2:6, 7.
 1. Christ.—v 6.
 2. The faith that has been taught.—v 7.
- II. Things in the spiritual life which cause thankfulness.
 1. The love and labors of those who teach the Gospel.—v 1.

2. The comfort of the faith in Christ.—v 2.
3. The love of the brethren.—v 2.
4. The treasure of wisdom and knowledge in God and in Christ.—v 3.
5. The appreciation of the wisdom of God through the Gospel.—v 2.
- III. Maintaining a thankful spirit.
 1. By steadfastness in the faith.—v 5.
 2. Avoiding enticements from the faith.—vv 4, 5.
 3. A faithful and consistent life in Christ.—v 5.
 4. Being fortified in life and faith through the Gospel.—vv 6, 7.
- IV. Things which would destroy a thankful spirit.—v 8.
 1. The philosophies of men.
 2. The deceitful traditions of men.
 3. The elements of the world.—Marg.—v 8.
- V. Christ the object of thanksgiving.
 1. The source of every good gift,—the fulness of the Godhead.—v 9.
 2. He is the fulness of life and power.—v 10.
 3. He is the Savior from sin.—vv 11-14.
 4. He is the hope of eternal life.—v 15.

Israel's Old, Old Story.—Psalms 105, 106. December 2.

- I. The story a cause of thanksgiving to God.—105:1-4.
- II. A remembrance of the marvelous works of the Lord.—vv 5, 6.
- III. The wonderful works of the Lord to the children of Abraham.
 1. He remembered His judgments and covenants to Abraham, Isaac and Jacob.—vv 7-10.
 2. He protected the few families of the patriarchs in a strange land.—vv 11-15.
 3. He saved them from famine by the hand of Joseph in Egypt.—vv 16-23.
 4. He blessed the children of Israel in Egypt.—v 24.
 5. He delivered Israel from the oppression and bondage of Egypt by the hand of Moses and the plagues upon the land.—vv 25-36.
 6. He brought them forth from Egypt with wealth and under Divine protection.—vv 37-39.
 7. He led them through the wilderness, supplying bread and water for them.—vv 40, 41.
 8. He remembered the promise of Abraham and gave them the land of Canaan in which to serve the Lord.—vv 42-45.
- IV. The great mercies of the Lord recounted.
 1. The Lord is praised for His past mercies.—Ps. 106:1-3.
 2. The Lord is appealed to on account of past mercies.—vv 4-6.
 3. The forgiveness of the Lord manifested in past times.
 - a. When the fathers provoked the Lord when they came out of Egypt.—vv 7-12.
 - b. When they forgot His mercies and lusted in the wilderness.—vv 13-15.
 - c. When Dathan and Abiram rebelled against Aaron.—vv 16-18.
 - d. When Aaron made a golden calf for the worship of the people.—vv 19-23.
 - e. When the people murmured at the report of the spies.—vv 24-27.
 - f. When they joined the idolaters in Moab and Ammon.—vv 28-31.
 - g. When they called for water the second time and caused Moses to err.—vv 32, 33.
 - h. When they mingled with the nations in Canaan instead of destroying them at the command of the Lord.—vv 34-45.

- i. When they were in captivity and called upon His name.—vv 46, 47.
- V. The mercies of the Lord call forth the praises of all men.—v 48.

EFFECT OF DIET ON THE TEETH

Doctors and dentists are coming to believe that bad teeth, so common among civilized peoples, are due largely to improper diet. We eat refined, denatured foods which are lacking in vitamins and certain mineral salts, they say, and one of the penalties is fragile, decaying or diseased teeth. Following in the train of tooth trouble often are grave disorders in other parts of the body, including rheumatism, diseases of the circulatory system, kidneys, digestive tract, etc.

Children should drink plenty of milk and eat an abundance of fruits and fresh vegetables. These supply lime, magnesium and other salts as well as vitamins and so promote the formation of strong, healthy teeth. Similar foods should enter largely into the diet of adults in order that their teeth may be kept sound. The eating of fruits and natural foods which require vigorous chewing, some authorities say, is more effective in keeping the teeth clean and free from disease than regular brushing with dentrifices. Sugar, they declare, is a wholesome food and, contrary to what has long been believed, does not cause teeth to decay.—Selected.

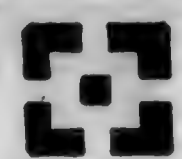
WHAT HAPPENS TO SUGAR

Not more than half of the sugar we Americans consume is used in our homes. The rest goes into manufactured products. The estimates of the quantities used in manufacture run this way: Our candy makers alone use more than 350,000 tons, and 130,000 tons more go to sweeten up chocolates and ice creams.

Every year the bakers dip into the national sugar bowl for well over 45,000 tons for bread, 55,000 tons for crackers and 90,000 tons for pies and cakes. A mere 10,000 tons goes every year into frostings and odds and ends in the bakeries.

Fourteen thousand or more soft-drink makers hit the nation's sugar bin for at least 135,000 tons for their concoctions and another 100,000 tons goes into condensed milk. Twenty thousand tons of sugar is chewed up each year in gum; and less esthetic jaws worked on another 15,000 tons that goes into the nation's "eatin' tobacco," this not including about 6000 tons that goes to smoking tobaccos.

The country's pill and potion bill disposes of about 6000 tons of sugar each year, and the corner druggist uses an unknown quantity in filling what the doctor ordered. Even sticky fly paper and roach, ant and rat killers draw from the sugar supply to the tune of hundreds of tons.—The Nation's Business.



BIBLE STUDY



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 2. He is the fulness of life and power.—v. 10.
 3. He is the Savior from sin.—vv. 11-14.
 4. He is the hope of eternal life.—v. 15.

Israel's Old, Old Story.—Psalms 105, 106. December 2.

- I. The story a cause of thanksgiving to God.—105:1-4.
- II. A remembrance of the marvelous works of the Lord.—vv. 5, 6.
- III. The wonderful works of the Lord to the children of Abraham.
 1. He remembered His judgments and covenants to Abraham, Isaac and Jacob.—vv. 7-10.
 2. He protected the few families of the patriarchs in a strange land.—vv. 11-15.
 3. He saved them from famine by the hand of Joseph in Egypt.—vv. 16-23.
 4. He blessed the children of Israel in Egypt.—v. 24.
 5. He delivered Israel from the oppression and bondage of Egypt by the hand of Moses and the plagues upon the land.—vv. 25-36.
 6. He brought them forth from Egypt with wealth and under Divine protection.—vv. 37-39.
 7. He led them through the wilderness, supplying bread and water for them.—vv. 40, 41.
 8. He remembered the promise of Abraham and gave them the land of Canaan in which to serve the Lord.—vv. 42-45.
- IV. The great mercies of the Lord recounted.
 1. The Lord is praised for His past mercies.—Ps. 106:1-3.
 2. The Lord is appealed to on account of past mercies.—vv. 4-6.
 3. The forgiveness of the Lord manifested in past times.
 - a. When the fathers provoked the Lord when they came out of Egypt.—vv. 7-12.
 - b. When they forgot His mercies and lusted in the wilderness.—vv. 13-15.
 - c. When Dathan and Abiram rebelled against Aaron.—vv. 16-18.
 - d. When Aaron made a golden calf for the worship of the people.—vv. 19-23.
 - e. When the people murmured at the report of the spies.—vv. 24-27.
 - f. When they joined the idolaters in Moab and Ammon.—vv. 28-31.
 - g. When they called for water the second time and caused Moses to err.—vv. 32, 33.
 - h. When they mingled with the nations in Canaan instead of destroying them at the command of the Lord.—vv. 34-45.

- i. When they were in captivity and called upon His name.—vv. 46, 47.
- V. The mercies of the Lord call forth the praises of all men.—v. 48.

EFFECT OF DIET ON THE TEETH

Doctors and dentists are coming to believe that bad teeth, so common among civilized peoples, are due largely to improper diet. We eat refined, denatured foods which are lacking in vitamins and certain mineral salts, they say, and one of the penalties is fragile, decaying or diseased teeth. Following in the train of tooth trouble often are grave disorders in other parts of the body, including rheumatism, diseases of the circulatory system, kidneys, digestive tract, etc.

Children should drink plenty of milk and eat an abundance of fruits and fresh vegetables. These supply lime, magnesium and other salts as well as vitamins and so promote the formation of strong, healthy teeth. Similar foods should enter largely into the diet of adults in order that their teeth may be kept sound. The eating of fruits and natural foods which require vigorous chewing, some authorities say, is more effective in keeping the teeth clean and free from disease than regular brushing with dentrifices. Sugar, they declare, is a wholesome food and, contrary to what has long been believed, does not cause teeth to decay.—Selected.

WHAT HAPPENS TO SUGAR

Not more than half of the sugar we Americans consume is used in our homes. The rest goes into manufactured products. The estimates of the quantities used in manufacture run this way: Our candy makers alone use more than 350,000 tons, and 130,000 tons more go to sweeten up chocolates and ice creams.

Every year the bakers dip into the national sugar bowl for well over 45,000 tons for bread, 55,000 tons for crackers and 90,000 tons for pies and cakes. A mere 10,000 tons goes every year into frostings and odds and ends in the bakeries.

Fourteen thousand or more soft-drink makers hit the nation's sugar bin for at least 135,000 tons for their concoctions and another 100,000 tons goes into condensed milk. Twenty thousand tons of sugar is chewed up each year in gum; and less esthetic jaws worked on another 15,000 tons that goes into the nation's "eatin' tobacco," this not including about 6000 tons that goes to smoking tobaccos.

The country's pill and potion bill disposes of about 6000 tons of sugar each year, and the corner druggist uses an unknown quantity in filling what the doctor ordered. Even sticky fly paper and roach, ant and rat killers draw from the sugar supply to the tune of hundreds of tons.—The Nation's Business.

EDUCATIONAL

REMINISCENCES OF LIFE ON THE PLAINS

A Fourth Of July on The Plains

S. C. Yoder

"Here's where I love, the blue sky above,
And the wide clear place,
The mounting plain, the guiding rein,
And the wind in my face.

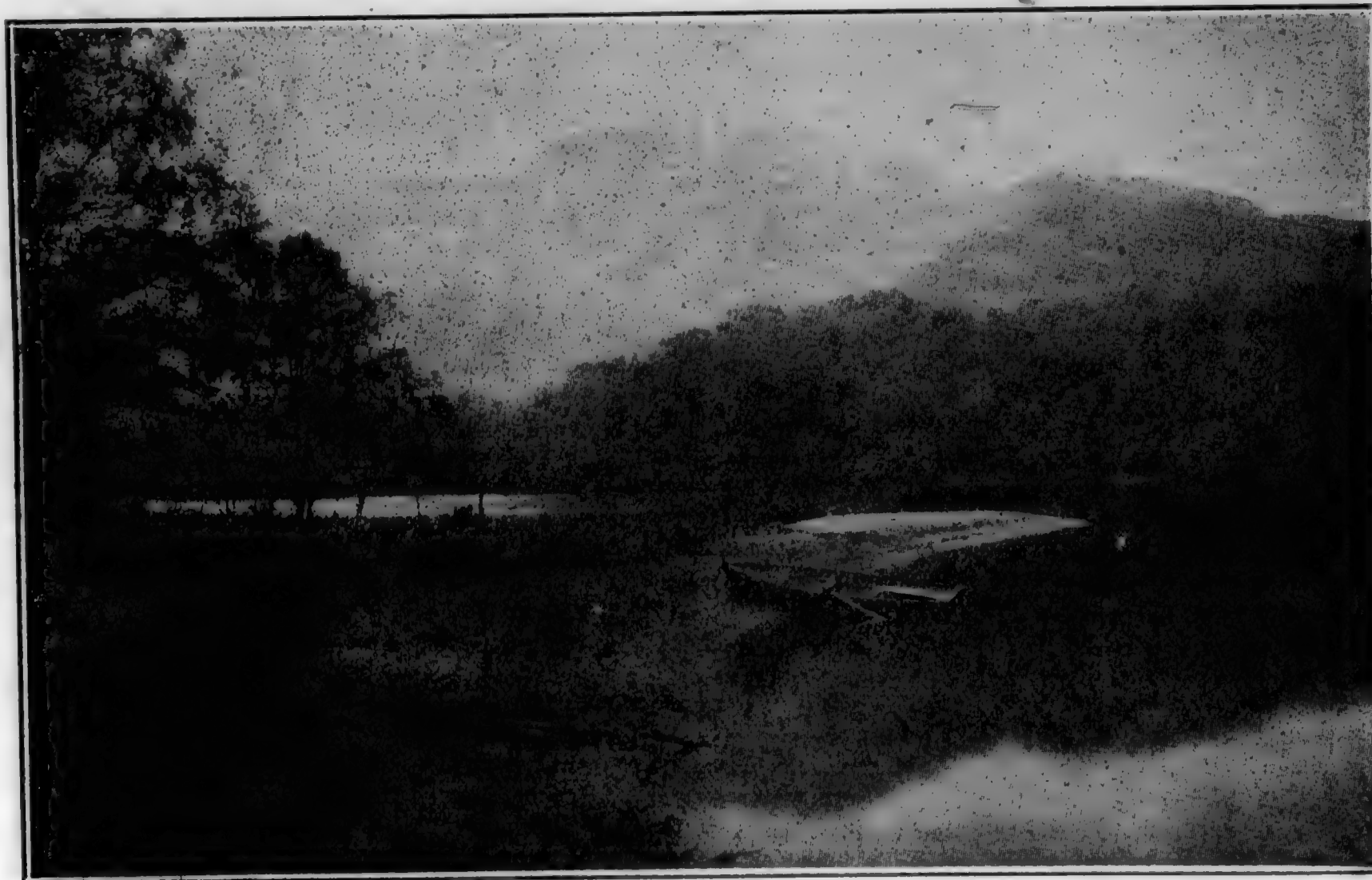
The ride and rest on the hill's high crest,
Under the open sky,
And to sleep without fear when the stars are
near,
And God close by."

It was on the 3rd of July, that I left what was then our home, on the plains of the eastern part of the State of Washington, headed for the "Figure Two" corrals, about six miles below the place where the Columbia River cuts its way through the Saddle Mountains. It was my intention to meet one of the boys who had returned from the "round-up" on Crab Creek and get a few head of my stock which he was holding for me and return the following day. On arriving, however, I found that he was gone evidently for the night and perhaps for several days. Being tired from the long, hard ride, I picketed my horse, prepared a supper of what I could find and rolled in my blankets, out under the clear open sky. And such a sky! Who that has not seen can comprehend the sky that stretches over the Great American Desert? A sky in which for days and weeks not a speck of cloud appears; a sky that during the heat of day appears an ashy gray, turning gradually into blue as the heat and light fade away, till by eleven o'clock when darkness finally covers the land, it is a deep blue, studded with millions of fiery jewels that seem to vie with each other in brilliancy. As I lay down the last streaks of twilight were reflected from the distant hills and fell upon the earth like a benediction at the close of day.

From the distance came the long and dreary howl of the coyote, the hoot of the owl and the buzz of the night hawk's wings as he darted here and there after objects, real and imaginary; and between these sounds that great stillness in which God seemed to hold special communion with nature, the offspring of His almighty hand. Amid such scenes and sounds and thoughts I fell asleep. I was awake, however, to see the first streaks of dawn appear in the east. The dawn of a day that was to be a day of national jubilee in civilized America. Having exhausted the scant supply of water at the corrals

the evening before, and being in need of that particular article, for the thirst of a ten hours' ride through heat and dust is not quenched by one draught, I saddled my horse and started for the river. After going perhaps a quarter of a mile, I reached the east bank of the Columbia which in those parts is almost perpendicular and in some places more than four

ments with such resources as God has placed at its command. In looking down over the bank, which was almost perpendicular at the place where I was standing, I saw an old bob-cat, lying on a projection of the rocks, unconscious that the eye of man, the disturber of nature was upon her. The howl of the coyote, as he was preparing for his early marauding expeditions, was resumed and echoed and reechoed from rock to rock and from hill to hill. A distance of a half a mile or so up the river, a band of wild horses were leisurely taking their drink of the cooling water



A River Scene

hundred feet above the river, which can only be reached by following stock trails to the water's edge. Daylight was now sufficient to make things plainly visible. Before me and almost straight below rolled the river in its course. To the west rose the Yakima Mountains, dark and blue in the distance; and still farther on and above all, rose the snowy peaks of Adams and Tacoma. Behind me lay the desert, covered with sage brush which Kipling says "looks like a man long dead." Yet while not much can be said for the beauty of the plant, who can but admire the struggle which it puts forth for existence under adverse conditions. It makes a quick growth when moisture is available and through the long, hot days of summer, when wind and sun seem to vie with each other for its extermination, it battles bravely against contending ele-

that they might be off to the hills before the heat of the day.

Such was the picture of nature unmarred by the hand of man. As I looked upon the scene and meditated, my soul cried to the hills and mountains, "Open your lips and tell me what has transpired here beneath your gaze in ages past." And back come the answer, "Behold if I should tell what has transpired here, such scenes as you now witness would be my masterpieces!"

And from thee, old river, I have learned a lesson. After ages of beating and chopping, thou hast cut thy way through yonder mountain, but many, many times thy waves were broken upon those rocks before thy task was accomplished. And even now with all thy power, the waves which thou sendest out so boldly against the rocks are shattered and broken, yet

I also note that over those same waves, driftwood and farther down the stream large vessels,—carrying valuable cargoes,—float to their destination. So if after years of beating I am able to remove the mountains that come in my way, I will have won success. But if I am not able to remove the mountains and the fond hopes that are shattered on the rocks of time will form the way over which others may be carried to success, life will not have been in vain.

So roll on; O stream of life, to the sea of eternity. What care I, when my course is run, whether I be carried swiftly away by the outgoing tide, or whether my spirit be buoyed for a season by the incoming tide and gradually receding, I reach the sea, I know not how. Be this my only care that my spirit rise as the mists from the sea, leaving all sin and corruption behind and ascend sanctified and pure into the presence of the Almighty God.

Kalona, Iowa.

MEDITATIONS ON AUTUMN

Martha Smith

Old Mother Earth again reminds us that autumn has come, arrayed in its beautiful golden gown. The fields are glistening in the sunshine, and the leaves have put on their dresses of red and gold. As we

The rippling brooks, the forest trees, and even the very air is blent with music.

Autumn brings with it great joy. It is a pleasure to store away the fruits of the season, which God has given to us, and

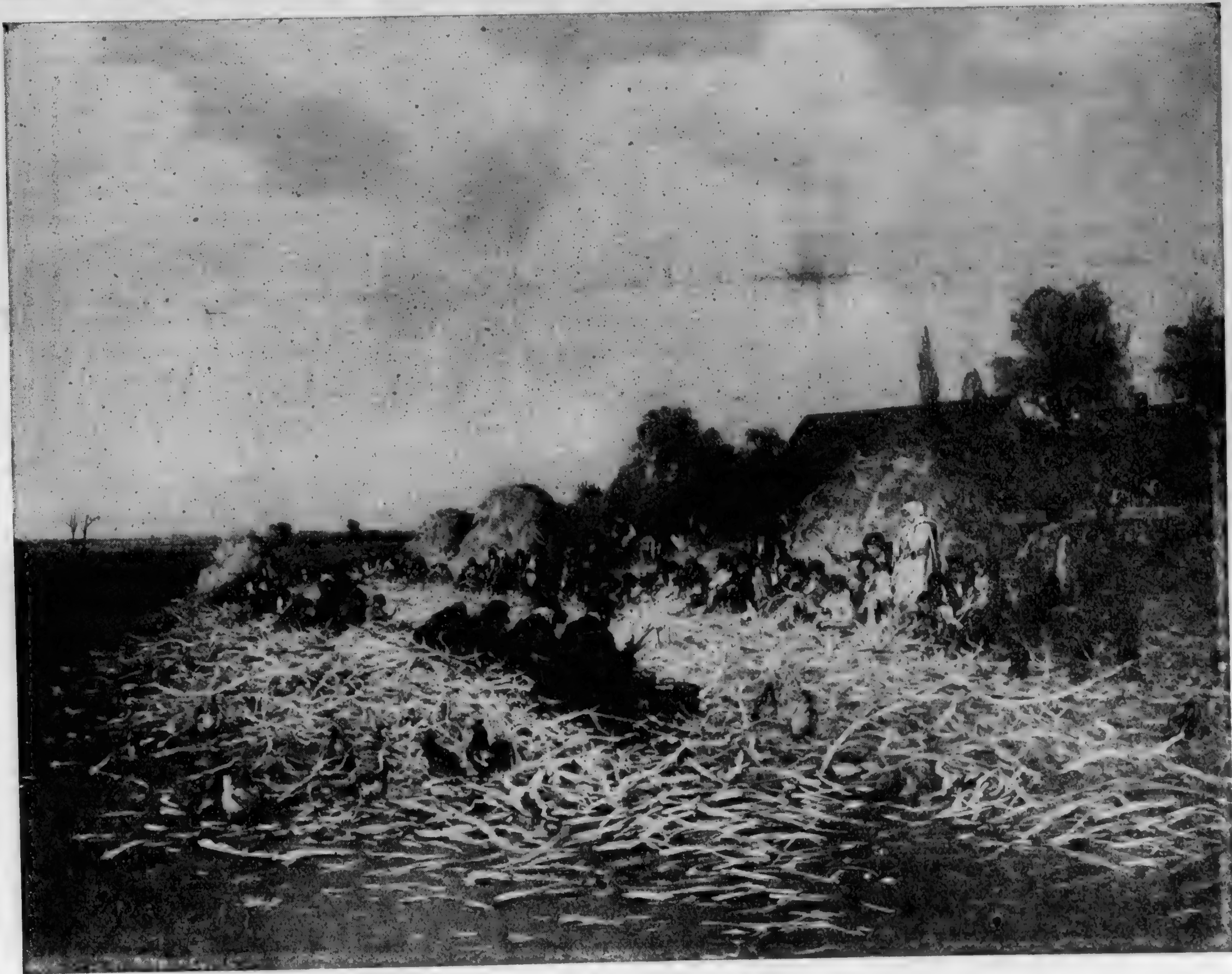
to tree, carrying their winter store of nuts to their homes, and the bright colored butterflies fluttering in the meadows. The more we meditate upon these things, that much more we ought to be filled with joy.

Perhaps the richest and most abundant fruit of the season is the corn. This is a beautiful scene to behold as the grain is plucked and carried into the bins for future use. Whittier best pictures this grain, from the seedling up to the time of harvest, in "The Corn Song."

"Heap high the farmer's wintry hoard!
Heap high the golden corn!
No richer gift has autumn poured
From out her lavish horn!"

"Let other lands, exulting, glean
The apple from the pine,
The orange from its glossy green,
The cluster from the vine.

"We better love the hardy gift
Our rugged vales bestow,



Courtesy Art Institute, Chicago.

"The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Psalm 65:13.

look over the wooded forests and large fields of ripened grain, we realize more than ever before that God is great and God is good. He it is who sent the sunshine and the rain in order that we might have these golden treasures. The very thought of these wonderful things of Nature give us a feeling which can hardly be expressed. It fills the heart with song.

as we see the greenness of the grass, plants, and trees being changed into their autumnal hues, it forms a very picturesque sight. Other scenes of beauty are the trees laden with fruits of many kinds; the autumn flowers such as the golden-rod, aster, and the milk weed which have in their pods the spun silk of beauty; the squirrels scampering to and fro from tree

To cheer us when the storm shall drift
Our harvest fields with snow.

"Through vales of grass and meads of flowers
Our ploughs their furrows made,
While on the hills the sun and showers
Of changeful April played.

"We dropped the seed o'er hill and plain
Beneath the sun of May,
And frightened from our sprouting grain,
The robber crows away.

"All through the long, bright days of June
The leaves grew green and fair
And waved in hot midsummer noon
Its soft and yellow hair.

"And now with autumn's moonlit eyes
Its harvest-time has come,
We pluck away the frosted leaves
And bear the treasure home.

"There, when the snows about us drift,
And winter winds are cold,
Fair hands the broken grain shall sift,
And knead its meal of gold.

"Let vapid idlers loll in silk
Around their costly board;
Give us the bowl of samp and milk,
By homespun beauty poured!

"Where'er the wide old kitchen hearth
Sends up its smoky curls,
Who will not thank the kindly earth,
And bless our farmer girls!

"Then shame on all the proud and vain,
Whose folly laughs to scorn
The blessing of our hardy grain,
Our wealth of golden corn!

"Let earth withhold her goodly root,
Let mildew blight the rye,
Give to the worm the orchard's fruit
The wheat-field to the fly.

"But let the good old crop adorn
The hills our fathers trod;
Still let us, for His golden corn,
Send up our thanks to God!"
Eureka, Ill.

SOVIETIZING THE STATE THROUGH THE SCHOOL

Dr. W. B. Riley

A Warning to the American People Against the Menace of the Atheistic, Anarchistic and Inhuman Propaganda of Socialism and Bolshevism in our Schools.

I regard this as the most important subject now before the world for consideration. I realize the apparent extravagance of thus describing any single subject, but you may be my judge as I unfold this theme—"Sovietizing the State through our schools."

Nellermoe's Bill presented to the Minnesota House of Representatives in February, 1923, was a deliberate, even open attempt to Sovietize the University of Minnesota, knowing full well the final social and political effect of poisoning this educational fountain; and it is not forgotten that that bill died on general orders by the narrow margin of a single vote, 62 to 61; and that but for the intellectual ability and moral convictions of one man it might be the law of that commonwealth at this moment.

There are those among us who do not believe that this propaganda is making progress in our midst. Such men are either ignorant of modern movements, or wilfully indifferent to the evidences about us. Lenin, himself, speaking in Moscow, said, "The power that has crushed Germany is also the power that will in the end crush England and the United States." And that power is planting its dynamite at many American points, placing its largest charges at our educational centers, and calmly waiting the time when it can light the Darwin fuse and witness the demolition. Henry Campbell Black, in his notable address on "The Menace Without Our Gates," or "Bolshevism's Assault upon American Government," reminded us of how this movement has made its power felt in every part of the world; in Roumania, and all the Baltic Provinces; in Switzerland, where it created a high breed of intrigue; in Portugal, where recent outbreaks were the consequence; in Scandinavia, where kings found it difficult to cling to their thrones; in Finland, where it has fruited in the foulest way; in Denmark;

where though less successful, it is both aggressive and confident; not to mention its ravages in Germany, its rise in France, its recent successes in England, and finally, its increasing power in America.

The I. W. W. has long represented this sentiment here and new organizations, under varied names, are now giving more concrete form to it. The State Socialist Convention in Illinois a while ago demanded that the American Government should recognize the Bolsheviks of Russia. The State Socialist Convention in Minnesota adopted resolutions endorsing the policies of the Bolsheviks in Russia, and the State Socialistic Convention in New York greeted with joy and confidence the Russian Soviet Republic. The Pennsylvania State Socialist Convention cabled to Lenin and his cabinet, "Your achievement is our inspiration." There are hundreds of papers being published in America today that have one objective, and one only, and that is Sovietism; and there are thousands of professors in the universities of this country whose writings and teachings alike are a deliberate attempt to put over this same Soviet program in the States.

In America these Soviet emissaries are a multitude. The majority of the leaders have had either their entire course, or their post-graduate work, in German universities. They have brought back from these infidel centers a materialistic philosophy that knows no other god than Nature. Pantheism is their only theism; and by that they do not mean a personal God, manifesting Himself in facts and forms, but an unconscious and blind force at work, not only in the world but in the universe, the general direction of which follows the law of Darwin's suggestion, and knows neither Divine control nor Deity-existence.

The Attorney General of New York affirms that the secret agents of Lenin are found in that State, backed by a fund of \$500,000 to be used for propaganda purposes. These agents have been circularizing in shops and factories, and many secret meetings were held, culminating in an

open session of three days in the Lyceum building. The chief purpose of this convention was said to be to absorb into the Bolshevik movement members of the I. W. W., all anarchists and radical socialists.

At the Department of Justice at Washington, it was admitted that a code index of more than two thousand red agitators existed in Chicago, Philadelphia and other large centers. While they have dared, even under the eaves of the Washington Capitol, to hold their open meeting and ardently affirm their plan to overthrow the present democracy and bring in the Russian regime, leading Senator Thomas to declare, "our Democracy is in greater danger today from the forces let loose in Russia, than it was when Germany took up arms against Great Britain and France," and Senator Weeks to insist that "the American people do not understand that the real purpose behind this propaganda is the overthrow of their Government, and until they do understand, it cannot be stamped out."

Surreptitious Methods

The method of the Sovietist is as surreptitious as his object is sinful. In Russia, having captured control, he fights in the open, and brazenly demands of the world's nations recognition, but in all countries where a strong central government exists, his methods are secret, his approach surreptitious, his purpose red revolution. A witness called before the Senate committee testified, "I have information given me in Petrograd that already the agents of Trotsky and Lenin have been sent to this country and that they have in operation a central bureau of propaganda. This propaganda is as insidious as false, and I am amazed that our people have not taken it seriously." When the war was over and our boys were returned to the States by the millions, many of them failed to find immediate occupation and these secret agents stealthily attempted in a thousand instances to render them dissatisfied, critical and rebellious. The American Legion was the Rooseveltian answer to that secret sowing of discontent.

This all leads me to the main point of this discussion, the place where emphasis must be put if we are either to appreciate the meaning, or mark progress in our position to the same, namely

The School Is Its Medium

The Soviet recognizes the controlling power of education. Her outstanding leaders today are those professors, in our modern universities, who are naturally materialistic in their conception of the universe and who in their devotion to the Darwinian theory dare to dethrone God in the presence of His worshippers. Raymond Robbins is an outspoken socialist, and he is a thousandfold more acceptable in the average university circle than is the most eloquent of Christian orators.

Prof. Scott Nearing was born in America, bred in our schools, and became a leading university professor; yet "The

Times" names Mr. Nearing a Bolshevik. You know perfectly well what men have led this movement in Germany, and how from the position of professors Liebknecht and his conferees have accomplished not only an overthrow of the German Government, but influenced all Russian thought. I have purchased lately five books, four of them employed as text books in the State University of Minnesota and one in North High School, Minneapolis. (1) "Criminology" by Parmelee; (2) "Sociology and Modern Social Problems," by Elwood; (3) "Social Psychology" by Ross; (4) "Social Evolution" by Chapin; (5) "America's Social Problems" by Burch and Patterson, and every one of them denies the Christian faith, feeling that the defense of Darwinism is not sufficient without so doing, and some of their sentences are the most sacrilegious and scornful that I have ever seen in print.

Chapin says, "The brute mind was gradually converted into the human intelligence" (p. 108). "Morals are nothing but the conviction implanted by the social group in the minds of its members of the propriety of the manner of life imposed by it upon them" (p. 118). "So in the individual and in the social mind was born at last the idea of self, or personality, as a conscious life, soul or spirit, dwelling in the body, but distinct and separable from it." This quotation he follows with a discussion that shows he has no confidence whatever that the soul is immortal, and likens the Christian faith to the Indian's conception of dreams, the Algonquin's "shadow" or the Salu's "ghost" (pp. 265, 266).

Burch and Patterson, in their volume "American Social Problems," used in high school, make morality and religion mere animal evolution, talk of the time when man was incapable of determining what was moral and immoral, thereby sweeping out the Decalogue and all the other claims of Divine law (Let me say that the North High School has one professor who refuses to hold recitations on certain chapters in this book.)

Charles A. Elwood, professor of Sociology in the University of Missouri, whose book is also used as a text book in Minnesota University, teaches that religion is not a revelation, but grew out of ancestral worship (p. 117). And that "the family is being created by the very conditions of life itself," failing to recognize the Divine authority for the same—and that "nature has developed in man intelligence" (p. 69), refusing to give God the glory.

But to mark progress in infidelity, one needs to read Ross on "Social Psychology." He holds up the experience of conversion to scorn; accounts for it on hypnotic grounds (p. 16); explains Divine healing on the ground of mental suggestion (p. 27); also insists that this may explain the miraculous element claimed for the life of Christ; says that in "saintly visions and revelations one is influenced by auto-

suggestion" (p. 28). On the same ground he explains "the apostles and evangelists," and the expression of "prophecy," the creation of "powers and persons" (pp. 166-7). The gift of tongues is held up to some scorn, inspiration to an equal amount, as is also the guidance of the Holy Spirit (pp. 167-8), and he thinks "the two main sources of all these phenomena are the subconscious and the social environment" (p. 68). The great awakening in colonial days, the great revivals of 1800, 1830 and 1858 were only the result of "social suggestion" (p. 70). The extensive prayer meetings of 1873 were a "mental contagion" (p. 71), on a level with the Dutch mania for tulips that took place in 1643, the "Ho, for Texas" movement, the California gold fever, the negro exodus, the Klondike rush, all of a piece—products of the "mob mind." He expresses his fear to go fishing with "a prayer meeting Christian" lest he take "a fit and turn the boat over." He holds the holy communion of the Christian up to scorn and sees "it in an ancient rite," and, by a sacrilege unthinkable, "where primitive man eats his god." He says, "the archaic spirit of religion is attested in the settlement of disputed points by appeal to the Bible" (p. 272).

It is little wonder that in the debate between Harvard and Yale the defense of Sovietism proudly quotes from Prof. Ross in the following words: "The current notion of the second or Bolshevik revolution is that it was the work of a handful of extremists who captivated the Russian masses with their idea. Under the pitiless pelting of facts, I have been driven to the conclusion that this is untrue; the robbed and oppressed masses moved toward the goal of their unfulfilled desires like a flow of molten lava that no human force could calm or turn aside."

Prof. Ross reduces the teachings of the Bible to a level with "wizardry," and speaks of a "chosen people," evidently meaning Israel, as "a legend" of "an ethics basing its norm on human nature and the nature of the social organization" and as "superseding the alleged commands of Deity"—(mark the adjective, "alleged commands of Deity") "the precepts of ancient sages, the customs of the fathers, and edicts of Mrs. Grundy." In other words, Mrs. Grundy and God's commands are on a common level according to Prof. Ross (p. 293). On p. 298 he reduces the Divine right of kings, the verbal inspiration of the Scriptures, and the Ptolemaic system to a level of the same absurdity. On p. 305 he says, "Put together all the effects of all the atheists who have ever lived and they have not done so much harm to Christianity and the world as has been done by the narrow-minded, conscientious men who persecuted Roger Bacon." On p. 336 he says, "The piling up of innumerable points about the text of the Pentateuch impeaches eventually their Mosaic authorship."

The Climax of Blasphemy

But I bring you the climax when I quote from Parmelee on "Criminology." To him "spirits" are "hypothetical beings" only (p. 16), "alleged beings" (p. 17). He says of Jesus Christ cursing the fruitless fig tree, "This is like the child or savage who trips over a stone and then strikes it in anger because it hurt him." He says of the Christian religion, "It was derived from Judaism, the magical notion" of the uncleanness of sex has been combined with and has reenforced the "ascetic ideal of propitiating the Deity by expiation and purification through chastity" (p. 23). He believes that certain serious mistakes have been made in "the introduction and execution of penal laws," due to the "mistaken conception of Christians that sin is transgression of the Divine law" (p. 33). He doubts "if irreligion is a potent force for crime" (p. 107). He speaks of the Hebrew Yahveh, our God, as a "stern and vengeful God." He writes, "the Christian doctrine of the forgiveness of sins possesses this evil influence because it disseminates the grossly erroneous notion that repentance absolves a person's responsibility for the immorality of his past conduct. It would be difficult to find a more anti-social and immoral religious doctrine" (p. 109). He declares "the dogma of the forgiveness of sin still gives currency to the belief that the effect of an act can be wiped out by repentance and remorse alone, or by the absolution which follows penitential acts, despite the fact that the biological and psychological sciences have taught us that the effects of any act, whether sinful or otherwise, upon the organism and personality are indelible" (p. 115).

He affirms "Religion and Science are irreconcilable" (p. 113). He declares that "nothing in human culture is more archaic than religion, because it professes to teach absolute truth, and to inculcate immutable rules of conduct—consequently religion has always been a powerful force for repressive legislation, and therefore a prolific cause of evolutive criminality." He raves against the circumstance that the Christian religion has been officially recognized in America as the national religion (p. 471 f). He declares that it is a piece of effrontery and a violation of the Constitution when the courts declare this to be a "Christian nation," with constitutional rights or religious freedom which it is their special duty to uphold. To quote his exact language he says, "Disrespectful mention of God, Jesus, and other alleged supernatural beings is prohibited in various parts of this country, in spite of the fact that these beings are reputed to be strong enough to defend and avenge themselves. In this fashion is violated the fundamental and inalienable human right of free speech, and the courts are furnished the power to interfere, if they so desire, with the spread of liberal ideas and the refutation of archaic beliefs" (p. 476).

Feb. 15th, 1923, edition of the Manufac-

turers Record says sanely enough: "We cannot maintain government and discipline in human affairs by statutes or by the police power. What keeps mankind in order is the conviction of a hereafter and a belief in the principles of right and wrong taught at the mother's knee. Once a great body of the citizenship acts on the assumption that there is neither divine purpose in the universe or divine laws that must be followed, life resolves itself into a mere brutal struggle for existence. Evolution has well nigh wrecked every land that has adopted it.

"Civilization can stand, in a measure, economic breakdowns and financial obstacles, but when you break down and destroy man's temples of reverence, his regard for holy things, his belief in religion and his hope of eternity, you simply rend asunder the very foundation on which society rests."

If our children are to be taught, from four to eight consecutive years, such God-denying, Christ-repudiating, Bible-scorning theories as are in these text books, let us not forget that thereby the last plank will be laid for the platform on which the Soviet propaganda will eventually parade its atheistic, anarchistic, and inhuman philosophy before the world; and let us note well the circumstances that—

Its triumph in America is the overthrow of the Christian State. If we are ready for that, let us approve these text books and insist that they be retained in the teaching curriculum of university, normal, high schools, and even grades. If we are ready for that let us applaud the atheistic teacher who tells our children that "it is foolish to believe in God," "a mental dereliction to believe in the Deity of Christ." Let us cite them to Van Loon with his villainous infidelity and parade H. G. Wells as a great authority, and quote from him these words: "The Socialist no more regards the institution of marriage as a permanent thing than he regards a state of industrial competition as permanent. Socialism repudiates private ownership of the head of the family as completely as it repudiates any sort of private ownership. Socialism, in fact, is the state family; the old family of the private individual must banish before it, just as the old waterworks of private enterprise, or the old gas company."

When the family is gone, and God is dethroned and the moral codes of the Bible are held to be no more binding than a deliverance of East Indian dervishes, our own loved country will come into the present Russian experience; infidelity, mental and moral; rapine, plunder, robbery, these will be universal and as we look back to the days when our fathers lived and loved, wrought and rejoiced, because they believed God, we will have a comparison that will involve a contrast as deep and strange as the contrast between Hell and Heaven.

The Literary Digest of March 22, 1919,

carried an article entitled "Bolshevism's Heaven on Earth." It reminded its readers of the fact that the Soviet government commissioned futurist artists to paint sky blue the entire Theatre Square in Moscow, and to suspend snow-white lanterns from the trees in imitation of clouds, a symbol of "the heaven on earth," employed to celebrate its advent to power. But once that advent was working, Russian fugitives laid before the Overton investigating committee facts that made "life look like a nightmare in a lunatic asylum." Poverty, sickness, distress, starvation;

churches converted into theatres, where harlots and profligates held nightly revel, homes into houses of death were a battalion of Chinese executed the will of the Soviet government in the destruction of lives out of number; the invention of cruelties such as have not existed since the days of Nero, and yet this is what some men are preaching, and some professors are teaching. God forbid that we should be silent while America is thus being menaced and the immortal souls of all men are being thus imperiled.—From the King's Business, Los Angeles, Cal.

THANKSGIVING IN RUSSIA

Arthur Slagel

Thanksgiving Day, as we think of it, is an American idea, dating from the time of the Pilgrim fathers. Other countries do not have an exact equivalent, but their people are just as thankful for their blessings—even tho the blessings be fewer—as are the American people.

Among the Mennonites in Russia the idea of thanksgiving is usually emphasized on "Ernte-Fest" (Harvest-feast) days, usually observed in September. There, more than in other parts of Europe, have the blessings been fewer during the past few years—many people had a very poor crop, or none, there was no work to be had, and the prospects of getting thru until the next harvest were very poor indeed. Under such circumstances it is hard to stir up a very enthusiastic spirit of thanksgiving.

These were the conditions in many of the Mennonite villages in the Ukraine in the autumn of 1921. In some places all the grain harvested was divided equally among all the people in the village—three or four bushels per person—enough to last at best until November or December. What was to be done when that was gone, no one knew. Imagine how thankful you could feel at such a time! Most of the prayers offered were cries for help. And God does not turn a deaf ear to cries such as those that went up to Him from those stricken people. The gifts of their brethren in America were already on the way to their aid. The food did not actually arrive until after much anxious waiting, and every possible effort to secure food, but when the critical hour came help was there, and very few of our brethren succumbed to the ravage of the dread spectre, Hunger.

With a feeling of relief from the terrible fear and strain on the nerves that followed the opening of the American Mennonite Relief kitchens, came a feeling of thanksgiving to God, and to the givers in America, which you may be sure came from the heart. Special thanksgiving meetings were held in a number of churches. It was my privilege to attend several of these. I shall never forget them. Always

the churches were crowded. The experiences of the winter just lived thru were related, songs of praise were sung, and prayers offered, with a fervor and feeling that we may never equal until or unless we have similar experiences. Mothers wept as they recalled the awful dread they had that their little ones must soon starve before their eyes, and then thought of the good food the children were now getting. Even strong men could not restrain their tears, but wept with the rest.

Another special season of thanksgiving days came with the anniversary of the opening of the relief kitchens. The crop of 1922 had not been sufficient to justify closing the kitchens that fall, so that they continued over the next winter. On the Sunday following the fifteenth of last March (the date of the opening of the first kitchen at Chortitza in 1922) special services were held in the Chortitza church. Again there was a deep feeling of gratitude to God and the brethren in America, with a new note of hope for the future, and a determination that the experiences gone thru should bear fruit in life and character and service in the future. To the Americans present a special message was given, to be carried home. Mere words cannot convey adequately the sincere feeling of that occasion. It is hard for us in this land of peace and plenty to conceive of conditions in Russia. But when a people say, in substance, "You have saved our lives, and the lives of our children, you have clothed our bodies. Words cannot express our gratitude to God and to you, but we want you to know that we are grateful, that we shall never forget, and that we are forever debtors to anyone whom we can help," one forgets some of the hard and unpleasant phases of relief work in a far-away land, and is glad he may help share the burden of the work.

These are some of the reasons why a day of thanksgiving has meant so much in Russia during the past two years. We may never have just such experiences, but knowing what the rest of the world has gone thru, is going thru even now, ought

to help us to have more of a real spirit of thanksgiving, not merely on the special day we observe, but every day of our lives, not only in words, but a quality in the heart and life, expressed in deeds of love and helpfulness.

Flanagan, Ill.

A MOUNTAIN OF GLASS

Bronte A. Reynolds

Located in the heart of the lava beds, in Siskiyou County, northern California, not far from the Modoc County line, is a natural wonder, a mountain of glass, that is attracting the attention of tourists.

It was in this region that the famous Modoc Indian War was fought in 1873; and not far from the Glass Mountain is the spot where Captain Jack of the Modocs surrendered to the United States soldiers.

Glass Mountain, as it is called, heretofore was not easy of approach, but the government roads, lately constructed through the Modoc National Forest, almost place the mountain on the California State Highway, and within easy reach of all automobilists.

In the past, because it was isolated by reason of a lack of good roads, only a few people had visited the mountain, which rose like a great, black, glistening giant, towering over the lava buttes.

Obsidian, as this volcanic glass is called, is found in nearly all localities of volcanic origin, but its presence in such a huge, unbroken mass, such as an entire mountain, is unknown in any other place.

The mountain proper is two miles long and over half a mile in width, and the surface is so jagged and irregular that the explorer is likely to declare the distance much greater.

The whole region lying about Glass and Pumice Mountains for miles in every direction is of volcanic origin. It seems that the earth's surface has been particularly weak or thin, or that the forces in the interior, which have been in a turbulent condition ever since the origin of the earth, have been relatively great, with the result that they have from time to time forced openings up through the crust and poured out surplus energy in the form of molten rock.

Disturbances of this nature appear to have occurred up to recent times. Some of the lava beds are so recent that they remind one of beds of slag found about smelters. There has not been time enough for erosion to set in, or soil to form; consequently, no vegetable life has found a foothold there.

This section of Siskiyou and Modoc Counties, to the observing layman as well as the scientist, is considered as one of the most interesting in the world.

As in most regions where volcanic glass, or obsidian, abounds, the Indians utilized the material in the making of spear heads, axes, knives, and arrow-heads, for the glass, when fashioned with the hammer-

stones, took on a razor-like cutting edge that no other stone could duplicate, even with the most careful grinding and polishing.—Young People's Paper.

DOES EDUCATION PAY?

Does it pay an acorn to become an oak?
Does it pay to escape being a rich ignoramus?

Does it pay to learn how to make life a glory instead of a grind?

Does it pay for a chrysalis to unfold into a butterfly?

Does it pay to add power to the lens of the microscope or telescope?

Does it pay to acquire a personal wealth, which no disaster or misfortune can wreck or ruin?

Does it pay to learn how to focus thought with power, how to marshal one's mental forces effectively?

Does it pay to open a little wider the door of a narrow life? to push out one's horizon in order to get a wider outlook, a clearer vision?

Does it pay a diamond to have its facets ground, to let in the light, to reveal its hidden wealth of splendor?

Does it pay to have expert advice and training, to have ideals held up to one in the most critical years of one's life?

Does it pay to experience the joy of self-discovery, to open up the whole continent of possibilities in one's nature which might otherwise remain undiscovered?—Orison Sweet Marden.

GRAMMAR MADE EASY

David Tower, an old-time master of the Adams school at Boston, wrote the following verse as a guide for students:

A noun's the name of anything, as school or garden, hoop or swing.

Adjectives tell the kind of noun, as great, small, pretty, white or brown.

Three of these words we often see, called articles—a, an and the.

Instead of nouns the pronouns stand: John's head, his face, my arm, your hand.

Verbs tell of something being done, as read, write, spell, sing, jump or run.

How things are done the adverbs tell, as slowly, quickly, ill or well.

They also tell us where and when, as here and there, now and then.

A preposition stands before a noun, as in or through a door.

Conjunctions sentences unite, as kittens scratch and puppies bite.

The interjection shows surprise, as "Oh, how pretty." "Ah, how wise!"—The Youth's Visitor.

"If you had to pay the farm wife a salary based on her actual worth, she could command at least \$3,800 a year, as seamstress, laundress, cook, nurse, assistant hired man, general manager and several other tasks," declares Professor Ruby Green Smith of Cornell.

THREE THINGS YOUNG MEN NEED

I pray that your love may abound yet more and more in knowledge and in all judgment.—Phil. 1:9.

The sort of men needed today is well expressed by old Dr. John Brown, of Haddington, who spoke homely Saxon to the students who applied to him for instruction. He would say, "Young gentlemen, ye need three things: Ye need learning, grace and common ense. As for the learning I'll try to set ye in the way of it, as for grace ye must always pray for it, but if ye have na brought the common sense with ye, ye may go about your business!" These three weighty things will be good ballast for a ship, and enable a man to outride many a gale that would otherwise capsize him.—Henry Denning.

TOBACCO AND CLEAR THINKERS

Will H. Brown

Many persons marvel at the success of Henry Ford, who in less than a quarter of a century has climbed from a position of hard toil to a fortune of \$500,000,000. While he is not given credit for being any smarter than scores of other men, he should undoubtedly receive great credit for the way he uses his brains. He thinks clearly and has the courage to follow the convictions reached after thinking a proposition through.

As long as men endeavor to find some great thing about Mr. Ford to account for his success they will search in vain. It is when we look at the little things, as many would term them, in this life that we begin to see daylight in accounting for his wonderful achievements.

William L. Stidger, who has written a series of articles for the Hearst papers concerning Henry Ford and his varied financial interests, made this statement in one of his articles: "It is an interesting observation that Mr. Ford neither smokes nor drinks, and that there is no smoking, drinking or chewing of tobacco allowed in his industry, from top to bottom. I have been sitting in with Ford executives at lunch for some time, and have never seen a Ford executive smoking."

It might strike some as being a little thing for a man to waste only twenty minutes a day in smoking. If 50,000 of Ford's employees should do that, at the minimum wage paid by him, it would mean a loss of \$13,000 per day or nearly \$4,000,000 per year. But far more significant than the money side of the question in wages is the much more efficient service rendered by the non-smoker as compared with the smoker; also the fact that he does more work while at a task. Tobacco is not for clear thinkers, whether day laborers or managers.

THE YOUNG PEOPLE'S MEETING

OUR RESPONSIBILITY FOR KNOWING THE WORD

Topic for November 11

MOTTO

"Let the word of Christ dwell in you richly in all wisdom."

MEDITATIONS ON THE TOPIC

I. Our Wills as Applied to Knowing the Word of God.—Responsibility is measured by our ability to give an account. That which God has placed in our power to do or leave undone by our own choice of will, becomes a responsibility to us. Could a son plead ignorance of the father's will when the father had directed him to written instructions which he had given concerning a task in his absence? He might be truly ignorant of it because he had been careless about finding out what it was. If he is thus careless, it is evident that he is unwilling to do his father's pleasure, and may therefore be judged as an undutiful son. Is it not even the same with us in reference to the Word of God as given in the Book? We are commanded to read it, to hear it, to search it, to meditate upon it, to give earnest heed to it, to let it dwell in us. If our will is given over to do the will of our Father in heaven, there will also be an earnest desire to get a knowledge of His Word so that we may the more perfectly carry out the instructions which He has given. What excuse can we render for not knowing the Word and hence not knowing the will of God and, therefore, not doing what He commands? Jesus gave the reason for condemnation upon ignorance in His conversation with Nicodemus when He said, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." Because they were unwilling to change their way for God's plan, they willingly went on in ignorance and did not come to the light for reproof.

Again we are not only responsible for our own selves but for those who are taught by us and are dependent upon us for instruction and leadership. As stewards of abilities to know the Word and help those about us to know it we shall come under condemnation if we willingly neglect to inform ourselves.

II. The Text.—Hos. 4:1-10.—Here was a controversy from God against Israel because they were without a knowledge of God. As a result there was much wickedness. This wickedness brought destruction upon them. God punished them because they "have left off to take heed to the Lord."

OUTLINE STUDY

- I. Knowledge of the Word is a Blessing
 1. Brings safety and peace.—Prov. 1:33.
 2. Makes wise to salvation and furnishes for service.—II Tim. 3:15, 16.
 3. When acted upon blesses us.—Jas. 1:25.
 4. Gives hope.—Rom. 15:4.
 5. Leads to freedom.—Jno. 8:31, 32.
 6. Sanctifies.—Jno. 17:17.
 7. Gives power.—Prov. 24:5.

II. Rejection of the Word is a calamity

1. Destruction.—Prov. 1:24-32.
2. Condemnation.—Jno. 3:19.
3. Self deception.—Jas. 1:22.
4. Judgment.—Jno. 12:48.
5. Deprives of blessing.—Ps. 95:8-11.
6. Everlasting destruction.—II Thes. 1:7-10.

III. What God Requires

1. To desire.—I Pet. 2:2, 3.
2. To give earnest heed.—Heb. 2:1-3.
3. To search.—Jno. 5:39.
4. To remember.—Jude 17; II Pet. 3:1, 2.
5. To read it to all.—Deut. 31:11-13.
6. To let it dwell in us; Col. 3:6.
7. To study for profit.—II Tim. 2:15.
8. To use it for defense.—Eph. 6:17.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Word"
2. Commit Ps. 19.

For Young People

1. The Bible as the Word of Life.
2. The Word as the Basis of Judgment.
3. When Ignorance is No Excuse.
4. The Blessings Missed by Lack of Knowledge.

For Older People

1. How to Become Better Acquainted with the Message of God's Word.
2. The Curse of Willing Ignorance.

PERSONAL THOUGHT

What opportunities for a knowledge of the Word of God are before us? Are we improving those opportunities to the best of our ability so that we shall be clear before the Judgment?

SEED THOUGHTS

The highest secret of Bible study, however, is that teachable spirit which is inseparable from obedience. Spiritual vision, like physical is binocular; it depends on both reason and conscience. If the intellectual faculties are beclouded, the moral sense is apt to err in its decisions; and if the conscience is seared, the reason is blinded. Our Lord says, "If any man will do His will he shall know of the doctrine" (Jno. 7:17); in other words **obedience is the organ of spiritual revelation.** Insight into the scriptures is never independent of the obedient frame, but is conditioned upon actual conformity to their precepts and sympathy with their spirit. True Biblical learning is not so much mental as experimental. There are professed teachers and preachers who no more grasp the truth, which they nominally hold, than does the sparrow grasp the message that passes through the telegraph wire on which it perches—as Norman McLeod quaintly puts it.—A. T. Pierson.

I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work; but God cannot make much use of him, for there is not much for the Holy Ghost to work upon.—Moody.

The Bible, then, has a mission grander than any mere creation of God; for in this volume are infinite wisdom and infinite love. Between its covers are the mind and heart of God; and they are for man's good, for his salvation, his guidance, his spiritual nourishment. If now I neglect my Bible, I do my soul a wrong; for the fact of this divine message is evidence that I need it.—Kittridge.

GOD'S MISSIONARY PLAN.—Matt. 28:19, 20; 24:14; Acts 1:8

Topic for November 18.

MOTTO

"The Grace of God that bringeth salvation hath appeared to all men."

MEDITATIONS ON THE TOPIC

I. The Simplicity of God's Plan.—The greatest things, the most valuable, are often the simplest. Nothing of greater value or more far reaching in its effects ever was started than God's way of giving the message of life to the world. It is however so simple and so natural that no one can fail to understand it if they will. A little child can understand the word, "Go." It stands for action. There is nothing said as to how we are to go, whether by train or ship, or by carriage, or car, or on foot, but to obey we must move to another place. Then we can understand the words, "all the world." They answer the question, Where? Everyone who goes must go somewhere. And while it might be a question as to the possibility of one person going everywhere it is not for us to reject the command nor to deny any place the right to have someone come. God will work out that part of the plan of who shall go and to what special places they may reach, if His children are willing to do all that is in their power to do in order that they may go into all the world.

But this going is not just a sight-seeing affair. The answer to the question, What for? is found in the words "Preach the Gospel" to every creature." The tidings of salvation through Christ is good tidings. That is the meaning of the word Gospel. To "preach" does not mean that we are to be able to give a lengthy discourse. It does mean that we are to tell them of the way of salvation. That can be done by anyone who knows it whether they be old or young, rich or poor, educated or uneducated. Some have calls to special work. Some have gifts that others have not. And these God expects them to exercise. But whether we have large or small gifts does not affect the command to use the power God gives according to our ability. If all Christians tell as many as possible, according to their gift in their God given way, as God gives the grace and power, the world will soon know.

II. The Text.—Matt. 28:19, 20; 24:14; Acts 1:8.—Each one of these passages reveal something of the plan of God in sending forth the Message of Life. Matt. 28:19, 20 is given as a command as to where to go and what to do. Matt. 24:14 is prophetic telling what shall be accom-

plished before the close of this dispensation. Acts 1:8 explains how God will give power to His witnesses and in what way their work will be carried forward till they reach the uttermost part of the earth.

OUTLINE STUDY

- I. That Every One Should Hear the Gospel.—Mk. 16:15, 16.
- II. That the Believers are the Messengers
 1. Filled with power.—Acts 1:8; 2:39; Jno. 17:9-21.
 2. Given a mission.—Jno. 17:18; Matt. 28:19, 20.
 - (a) Teach all.—Matt. 28:19; Mk. 16:15.
 - (b) Baptize believers.—Mk. 16:10.
 - (c) Teach (Indoctrinate).—Matt. 28:20.
 3. Given Time to Serve.
 - (a) Till the world is evangelized.—Matt. 24:14.
 - (b) Till the end of the world (age).—Matt. 28:20.
 4. Given a plan of perpetuating leadership.—II Tim. 2:2; Tit. 1:5.
 5. Given a variety of workers.—Eph. 4:11-16; I Cor. 12:27-31.
- III. The Natural Order of Witnessing.—Acts 1:8.
 1. At home (Jerusalem).
 2. In the home community (Judea)
 3. In neighboring communities (Samaria)
 4. In foreign fields (Uttermost part).

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Preach"
2. Telling all about Jesus.

For Young People

1. Who Shall Tell the Story?
2. Qualified Witnesses.
3. Duties to Those Who Accept.
4. Perpetuating the Work.

For Older People

1. Varieties of Workers Needed.
2. The Message.

PERSONAL THOUGHT

Have I understood God's command? Then let me yield my every power to obey that no one may be deprived of the privilege to know of the way because I failed to fulfill my part of the work.

SEED THOUGHTS

We must share if we would keep
The good gift from above;
Ceasing to share, we cease to have,
So runs the law of Love.—Sel.

"Go ye!" the Master said. That first and last
Is heaven's commission unto all who come
Into the Kingdom. Yonder beat of drum
Resounds, and "Forward!" calls the bugle
blast. —Buckham.

A wrongdoer is often a man that has
left something undone, and not always he
that has done something.—Marcus Aurelius.

He is Counting on You

"On a love that will share
In His burden of prayer,
For the souls He has bought
With His life blood, and sought
Through sorrow and pain
To win Home yet again.
He is counting on you,
If you fail Him—
What then?" —Selected.

A NATIONAL THANKSGIVING.—

Ezra 3:10-13.

Topic for November 25

MOTTO

"Let all the people praise thee, O God."

MEDITATIONS ON THE TOPIC

I. A Thankful Nation Blessed.—The Nation of Israel had gone through a period of chastening and was just realizing deliverance and God's hand in their restoration. They had passed through the experience of a long and tiresome journey. They had learned that God was directing them and making it possible for them to begin to build a house of worship. The fact that foundations were being laid was an occasion of great rejoicing and called for a general season of thanksgiving. This was appropriate in that it gave an intelligent expression of their gratitude to God, the Author of all their blessings. They might have had a demonstration of emotion and have given speeches about the great leaders who had led them, but it would not have been a proper expression of fact. To God is all the glory, and to Him all glory and praise is due.

The experience of Israel is a fitting lesson to any people or nation. The past of our experience has been a lesson to all who will take heed that God's ways are the best ways. Our blessings which we enjoy are the gracious dispensation of His providences toward us and are appropriate causes for a national call to thanksgiving. But this call to national thanksgiving is not properly observed unless God is made the real benefactor to whom all praise is due. But as we remember our blessings in gratitude, we should not forget to be humble because of our past failures so that we might not become lifted up with vanity over our favors from God. The true feeling of our unworthiness is a means of deepening our gratitude and a safeguard to future failure. In this line of thought we do well to ponder the weeping of the fathers of Israel as a very fitting expression of their feelings of unworthiness, if it did not go beyond measure and lead them into discouragement.

II. The Text.—Ezra 3:10-13.—This gives an account of the service conducted at the laying of the foundation. They sang the old songs of praise as they had in days of old. Their singing was with such enthusiasm and feeling that the expressions of joy were loud enough to be heard afar off, when the people shouted aloud for joy. Weeping also expressed that it was not alone a formal affair, for the old people too felt the significance of the occasion.

OUTLINE STUDY

- I. The Occasion.—Laying the foundation of the temple.—v. 10.
- II. The People.—Returned Captives.—Ezra 3:8.
- III. The Manner.
 1. Priests with trumpets.—v. 10.
 2. Levites with cymbals.—v. 10.
 3. Songs of praise and thanksgiving.—v. 11.
 4. Response of people in shouting for joy, and weeping because of past memories.—v. 12, 13.
- IV. Our Lesson
 1. Our Nation (the people).—Ps. 115:11-18.
 2. God's Blessings (the occasion).—Ps. 104.
 3. Our Thanksgiving Service (the manner).
 - (a) Appropriate Songs.—Ps. 75.

- (b) Appropriate Words.—Ps. 145.
- (c) Heart-directed prayer.—Ps. 139.
- (d) Becoming offerings.—Prov. 3:9.
- (e) Loving fellowship.—Ps. 34:1-3.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Thanks"
2. Blessings for which we are thankful.

For Young People

1. Blessings Which Our Nation Enjoys.
2. Thanks Due to God.
3. How We May Render unto God His Due.

For Older People

1. How Our Worship Becomes Acceptable before God.
2. Personal Benefits That Fill Us with Gratitude.

PERSONAL THOUGHT

Every blessing should receive consideration from us and cause gratitude toward God. While we cannot enumerate all the blessings, it is well that every great enterprise that affects all the people should have a public recognition on appropriate occasion for thanksgiving.

SEED THOUGHTS

O for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace.

My gracious Master, and my God,
Assist me to proclaim,—
To spread, thro' all the earth abroad,
The honors of Thy Name.

Jesus!—the Name that charms our fears,
And bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

He breaks the power of canceled sin,
He sets the prisoner free,
His blood can make the foulest clean;
His blood availed for me
—Charles Wesley.

"All glory and praise to the God of all
grace
Who has bought us and sought us, and
guided our ways.

Hallelujah! Thine the glory, Hallelujah!
Amen.
Hallelujah! Thine the glory, revive us
again." —W. P. Mackey.

MY FAVORITE BIBLE STORY.— Ps. 78:1-8

Topic for December 2

MOTTO

"Remember the days of old."

MEDITATIONS ON THE TOPIC

I. Learning a Bible Story.—Learn all the Bible Stories that you can. A Bible Story is the best kind of a story because it has been chosen of God to be used in His Book to give us some lesson of life that will help us and bring salvation to our souls. Learn the story well. Read it from God's Book. Try to get it correctly learned so that you can tell it to others and can let them prove it, by reading the Bible, that you have told it right. When you have learned the story so that you know the "who" and the "what," then search also the "why." Bible stories all have a life lesson in them. Try to find this lesson. Ask help of others who know more about it than you do. Search for yourself until you find some thing for yourself. Ask God to help you to know the lesson and to live it. Re-

(Continued on page 349)

THE SUNDAY SCHOOL

DO I NEED THE SUNDAY SCHOOL OR DOES THE SUNDAY SCHOOL NEED ME?

Anna W. Christophel

A Bible Teaching Institution

The Sunday school has been defined as an educational institution for the teaching of the Bible, the development of character, and the training for Christian service. No other organization is so well equipped for teaching the Word of God as is the Sunday school.

The minister has in his audience the young Christian of tender years, the middle aged, and the aged,—people of all conditions and circumstances of life. And while the sermon may contain some material for all classes, yet each one requires a different grade and type of spiritual food. He cannot perfectly fit the needs of each one at the same time so loses to a certain extent the interest of the one, while he ministers to the needs of the other.

The child is not so directly touched in a church service, and therefore is not so easily reached. But the Sunday school is prepared for this. It is divided into departments and classes, each group being as nearly as possible a unit in the kind of instruction required. The teacher is supposed to be adapted to supply the needs of the particular group in his charge, and to this end can direct his efforts and his preparation.

The Sunday school is the only agency that aims to give an elementary Bible knowledge to all classes of people. For without the Sunday school many children would receive very little Bible knowledge. For the great majority of children the Sunday school affords the only means of instruction in the things of the Kingdom. It is of course very unfortunate that such is the case. Where home training is neglected, children are taught God's Word in the Sunday school and perchance the seed sown springs up into eternal life.

Moulding Christian Character

The Word taught purely and simply will bring conviction to the sincere heart. The knowledge gained in the Sunday school will interest the child in the church service. The good seed that is sown in young hearts may never be forgotten and in time will again show itself in Christian work. The fundamental truths of love and obedience are here taught in a way which leaves a lasting impression upon the hearers.

The Sunday school as it teaches the Word of God furnishes the food on which the soul of man must live and grow. No other agency can care for the spiritual needs of both old and young as the Sunday school. And spiritual food is just as necessary for the sustenance of the spiritual life as is the natural food for the sustenance of the physical body. No more than the natural man can live without food, can the soul develop and prosper, without feeding upon God's Word.

Bible study is perhaps one of the main benefits we derive from the Sunday school as it awakens an interest and we form larger and broader ideas as we learn to appreciate the Bible.

The missionary spirit is also aroused, which makes our future missionaries and evangelists. The Sunday school is the strongest organization in winning souls for Christ, for it has the pupil at the age when they are most susceptible to Bible teaching. They come under the influence of Christian teachers and something tells them that what their teachers so much love, is worth loving and they too want Christ. Almost every normal child will respond to religious teaching and effort during the younger years unless other strong adverse influences counteract it.

While the Sunday school brings souls to Christ, it also molds character and develops workers for God. Christian character is necessary for effective service. High ideals and purposes are set before the individual and what is there which aids the young, adds energy, or inspires the hope of useful service as the Sunday school.

The religious teaching of the Sunday school forms the foundation of many strong Christian characters. Many souls have been convicted and inspired to a higher and nobler life thru its influence and we would lose many of our young people if this line of work were neglected.

Developing Teaching Powers

Talent is developed, active, useful Christians are being trained in the Sunday school. The making of a teacher—every one who feels his responsibility toward his pupils will desire the best knowledge and training available. For it is what the pupil thinks, what he says, what he gives expression to in words, in actions, in deeds, that reveals what is re-

ally taught. Mere telling a thing is not teaching it. Knowledge must be so brought to the learner that he is fully aware of the truth. Not until the pupil has grasped the truth and understands it for himself has the teacher succeeded. Other talents besides that of teaching are also being developed.

In the Sunday school the old and young meet together as Christian workers to praise and worship God. We are taught to reverence His House, His Word, and His Name. The little child is taught to reverence God's House and to regard it as a place to hear the Word of God and a place of prayer.

Thus we have seen that the Sunday school gives **Bible knowledge, molds character, and trains Christian workers.**

May we ask ourselves the questions, Do I need any Bible knowledge? Is there anything in the Sunday school which is good for the upbuilding of my character? Do I need any training in the Christian service? If so, I need the Sunday school. If there is anything in the Sunday school that will bring me in closer touch with the Great Master, create in me a missionary spirit and train me for Christian service, **then I need the Sunday school.** We cannot teach others unless we have first been taught. We cannot lead a pupil to Christ if we have not trodden that pathway ourselves. We cannot lead anyone a step higher than the plane we have attained. Otherwise we are blind leaders of the blind.

Then in looking at the other side of the question, as we have received Bible knowledge and Christian training, we are ready to be used in the Sunday school. We should consider it a privilege and duty in helping others to get Bible knowledge and training, since we are saved to serve.

To give Bible knowledge; to win souls for Christ; to fit and train them in Christian service is fulfilling Christ's command when He said, "Feed my Lambs," and where can that command be fulfilled better than in the Sunday school?

"The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many." Christ's life was a life of service from beginning to end. He gave Himself for man because he is absolutely the offspring of God. Christ placed service as the ultimate purpose of our calling, and it should bring us sweet peace and joy to know that we may be workers with Christ. It is the joy of service that marks the life

of Christ. Real happiness comes from serving and not from being served.

Altho we are giving our service to the Sunday school no individual will ever get to the place where he does not need the Sunday school, for he still needs to be learning continually out of the Word of God, that he may grow more like Christ, and be better qualified to give larger service. Just as we learn, so can we give. There can be no teaching that is not preceded by study and learning. We can only give what we have. Peter in speaking to the lame man at the gate of the temple said: "Silver and gold have I none; but such as I have give I thee." He did not seek to give that which he did not have, but that which he had he gave.

The Sunday school is a place in which we learn of God, and just to the extent that we study and consecrate, does God unfold His blessings upon us, and just to the degree that we are blessed by these things are we able to tell and be a blessing to others.

Nappanee, Ind.

THE CHILD IN YOUR CLASS

The child's Savior is nearest to the child in childhood, and every year afterwards makes the hope of conversion more remote. Moreover, as a Japanese infidel has recently stated in a fierce attack on the Christian Faith, "Those who learn Christianity early in life make the best Christians."

So it is for us to welcome all saved children, when carefully examined and proved to be saved, into the full fellowship of the Church of Christ. The veteran missionary, Dr. Griffith John, says:—

"I was admitted into the Church at the early age of eight. I loved Christ, and felt a strong desire to be identified with His people. When I mentioned the fact to some of the deacons, some of them looked askance, and expressed grave doubts whether I should be allowed to sit at the Lord's Table. Among them, however, there were wiser men. Their counsels prevailed, and after some months of probation I was admitted. From that day until now, I have never ceased to thank God that I was induced to take the important step at the time I did. Had I not done so, I doubt whether I should have been a missionary—if a member of the Christian Church at all."

No one in the Bible lays so enormous an emphasis on child-work as our Lord. "It is not the will of your Father which is in heaven that one of these little ones should perish" (Matt. 18:14); all are salvable, and God desires the salvation of all children as children. The Lord Jesus does not say that they are innocent, therefore guard them; but they are perishing, therefore save them.

"Whoso shall cause one of these little ones to stumble"—that is, "little ones that believe on me," young believers—"it is profitable for him that he be cast into the depths of the sea." A nurse that drops a child, and makes it a cripple for life, how can she forgive herself, and how can

she be forgiven? An undermined Bible; a hard, un-Christlike temper in the home; the fostering of worldly pleasures in the young heart; the promotion of a marriage tie with an unbeliever; the stimulating of ambition for worldly careers:—the wilderness is strewn with the carcasses of such little ones; and by the carcase, too often, stands the prophet that lied. "See that ye despise not one of these little ones, for in heaven their angels"—their guardian spirits—"do always behold the face of My Father:" so constant is God's care, and so grave their need, that, unlike other angels (Job 1:6), these have constant and immediate access, on their behalf, to the throne. **Their Divine guardianship is stronger and more wonderful than ours.** The Old Testament spoke of angels of empires (Dan. 10); the New Testament speaks of angels of little children: the poorest child-believers may have no earthly goods, yet they can call the hosts of heaven theirs! "And whoso shall receive one such little child in My name"—on the ascertained ground that he is a disciple of Christ—"receiveth Me." Would we receive Christ if He were here? We can receive Him in His little child. If God were to hand us a diamond, and bid us engrave upon it a sentence to endure for all eternity, how careful we should be of the sentence, and how joyous over the privilege: **even so has He committed to His worker the mind of a little child, whereon to write, in letters that shall never be erased, the saving love of Christ.**

Nor let us ever forget that a child can be even a martyr. A little Armenian maid six years old, one of 400,000 orphans now being aided by American missionaries, deserted and almost starved, was taken by Turkish officers, who told her they would make a Mohammedan of her. She answered emphatically, "I will never be a Mohammedan." They told her she would die where she was, but that if she would become a Mohammedan they would give her a good home. "I won't be a Mohammedan," she answered. Growing angry, they took her to a stable where wild, half-starved dogs were kept, to which Armenian children were habitually tossed to be devoured. As they approached the dogs leaped to their feet, and snarled and growled. The little maid, neither hesitating nor shrinking, said through her tears, "I can't, I won't be a Mohammedan." So they pitched her in, and locked the door. Next morning when they came all was silent; and when they opened the door, with her curly head resting on one shaggy brute, they found Anistiana—for that is her name—sound asleep, bearing on one arm the marks where one of the dogs had seized her. As they lifted her, and she rubbed her sleepy eyes, she exclaimed, "I won't be a Mohammedan." She was sold, and has finally fallen into the hands of a Christian woman. **"Their angels do always behold the face of My Father which is in heaven."**—The Morning Star.

TEACHING ATONEMENT WITH CHEMICALS

And the blood of Jesus Christ his Son cleanseth us from all sin (I John 1:7).

Take a few drops of tincture of iron with a pinch of nut gall powdered, put into a bottle, which represents sin,—black. Then, taking a glass of clean water, to represent a child's life, drop a drop of the liquid in bottle into the glass, and call each drop some sin, until the glass contains a black liquid also.

At this point you may show that beauty cannot help or change it, by dropping the petals of flowers into the glass, or that money cannot help, by dropping into it some coins. Another bottle must have been prepared, into which you have placed oxalic acid (a good strong solution). In this bottle of solution pour some red ink until it has become red, and now you are ready for the remedy representing the Blood, which, as soon as introduced into the glass, takes out the black, leaving only the evidence of the red cleansing fluid. Should you wish to carry this farther, this Scripture may be introduced: "For sin shall not have dominion over you" (Rom. 6:14). Again you pour into that glass from the black bottle, but it remains red.—Thomas H. Broad.

IS IT NOTHING TO YOU

THAT one-third the world is still illiterate, ignorant of true health, and beyond the reach of medical skill?

THAT the most far-reaching movements in human history are now taking place, affecting three-fourths of the human race?

THAT the thirst for Western education has gripped the Far East with a startling rapidity, breaking down age-long traditions as to womanhood and caste, and sending to school in Japan a larger proportion of children of school age than in any other land? Soon 50,000,000 will be at school in China.

THAT doors hitherto locked and barred are now "off the hinges," with the literati of China ready to hear the gospel message, and in the mass movements of India, scores of thousands turned away from the Church because of no teachers to instruct them?

THAT America is growing rich at the rate of about nine millions a day, the wealth of Protestant church members in America alone being estimated at \$23,000,000,000?

THAT not one-half of these church members give to support a local church, nor are they helping financially or otherwise enlisted in any active Christian work?

THAT Jesus Christ, the great Captain, waits, with the banner of the Cross in His hands, for His people, whom He has so richly blessed, to follow His lead?

—The Missionary Intelligencer.

CURRENT EVENTS

The truth about H. G. Wells' "Outline of History"—The National Civic Federation (offices in the Metropolitan Tower, New York City), recognizing that Mr. Wells is one of the most dangerous political radicals in the world today, has secured and published a "Symposium of Opinions" from a great many Professors of History in American colleges and universities, which show that the work has secured such a foothold in America's educational life that it is a menace to the foundations of our nation.

But Mr. Wells' work is bitterly anti-Christian also.

To him God is not a Creator, but is a sort of cosmic ape-man!

Any fear of God among men today, any fear of His righteous judgment of sin, is only a relic of the fear that the children of primitive, savage man had of their "old Man," and the sooner we abandon such fear of God the better!

The Hebrew people had their spiritual life and ideas purified and largely created by the stimulating atmosphere of Babylon, not by any supernatural revelation from God!

Mr. Wells' "Outline" contains such gross historical errors and falsehoods that some true historians do not take it very seriously.

It is saturated, of course, with Evolution of the most materialistic and atheistic sort.

The statements here made will be proved in a searching study and exposure of this famous work, to appear in leading editorials in early issues of The Sunday School Times.

If you would have your home, your Sunday school, your children, yourself, safeguarded by accurate knowledge of the facts, you cannot afford to miss these editorials on the work of this writer who "cannot look steadily into Christ's eyes."

—S. S. Times.

The Kaiser's Son Would Come to America.—There is a young man on an island in the Zuyder Zee who wants to come to America and work in a factory.

He was born a Hohenzollern, a son of that Wilhelm II. who called himself the War Lord. The younger man expected to be Emperor of Germany and to bestride the earth like another Colossus, as soon as his father should have laid tribute upon all the other nations and should have passed to his last earthly sleep.

Frederick Wilhelm Hohenzollern, deposed crown prince, has wealth at his command, but most of his imperial ambitions are dead.

He would just like to come to America and be a workingman!

Is there in this a hint to any American boys—all of whom are born to princedom if they will but occupy their thrones of righteous power and wield the imperial sceptre of work?

The Ghost of Herrin—The still unpunished massacre of strike-breakers at Herrin, Illinois, is no longer defended by the miners. It is now called "a revolting, inexcusable, terrible crime"; a report issued by the United Mine Workers of America so describes it. We are then told who was responsible—namely, Red Communists from Lithuania. But the United States Coal Commission have also investigated conditions at Herrin. In a report just issued they remind us that the owners of the mine where the massacre occurred brought suit for damages against the miners. One way to get the suit dropt, the miners saw, was to become owners of the mine, themselves. As the report tells us, "the miners have since bought the mine and have paid therefor \$729,000." This, think the Commission, is additional evidence that "they were espousing the cause and defending the law-breakers," and the Minneapolis Tribune observes that it "may or may not be a mere coincidence that the two reports were made public virtually at the same time."

Can't Go On Forever—The other day a man received a little booklet from a bank, showing, through the operation of compound interest, how much money he would have at the end of twenty years, by depositing a certain small amount every month.

If we became a nation of "savers" and all our money were placed at interest, within a few years our "savings" at compound interest would amount to a staggering sum. The fallacy of the "thrift" propaganda should be evident in the fact that every dollar saved by one man must be spent by another, or there could be no interest. Therefore, the more money placed out at interest, the less money there will be with which to pay interest.

The total production of gold in the United States in the year 1921 amounted to \$49,105,000. In the same year the outstanding debt of New York City alone totaled in the neighborhood of \$1,800,000,000—nearly two billions—the interest on which at five per cent would amount to some \$90,000,000 annually.

At the rate at which interest-bearing bonds are now being issued, it is calculated

that within a comparatively short time the entire annual income of the nation will be absorbed in interest charges.

When that point is reached, there can be no more "saving" because no more interest can be paid, and so no one can borrow. But as compound interest works night and day, the interest charge will then begin to exceed the annual income of the country. With no more borrowers, how will the banks meet the accumulating "interest" of their depositors? That is a question which no financier has as yet answered.

The truth is that the Gold Standard and the interest system which is bound up with it lead directly to bankruptcy.

Soviet Russia's New Money.—The chronic agony of Russian finances and the progressive depreciation of the paper ruble, we are told, preoccupies and perplexes the Soviet Government. In order to cope with the situation and to create a better means of exchange than the ruble, the Soviet Government promulgated a decree on October 11, 1922, granting the State Bank permission to issue special bank-notes, called *tchervontzy* (gold coins), whose value it was decided to maintain at a fixed level. Thus, since the end of the last year, Russia has had two currencies—the rubles printed in ever-increasing numbers by the Commissariat for Finances and the *tchervontzy* issued by the State Bank.

The Negro Exodus and Southern Agriculture.—There is now in progress a Negro exodus from the South to other sections. The exact extent of it can not be determined but it appears to be at high tide, perhaps at its peak. The Department of Agriculture reports a net movement of 324,000 Negroes from farms to towns and cities in 1922. Not all of them, however, moved to towns and cities outside of the South. The best available information indicates that the average annual movement of Negroes away from the South since 1916 has been about 200,000. Prior to 1916 the exodus averaged probably ten or twelve thousand annually, from the close of the Civil War.

Apparently the movement has been to industrial centers almost exclusively. In the main it has been to industrial centers in the North and East, but a few have landed as far West as the Pacific Coast. Individuals have reached other countries but the total is very small.

INTERESTING FACTS AND ITEMS

The wire of President Coolidge was the first message of condolence received in Tokio.

"The slow-thinkers live longest," says a prominent psychologist. Not if they cross the street.—Indianapolis Star.

The \$5,000,000 set by the Red Cross as America's quota for Japanese relief has already been very greatly exceeded. The last figure as we go to press is \$7,500,000.

S. P. Fenn, 80 year old Cleveland philanthropist, has given \$500,000 to the Y. M. C. A. of North America. The fund will be used chiefly in rebuilding Y structures destroyed at Tokio and Yokohama.

Greece begins making amends for the assassination of the Italian members of the Allied Albanian boundary commission, by expressing official apologies to the British, French, and Italian Governments at their respective legations.

Because he has never had an accident or violated a traffic rule, Wm. P. Flaherty, a New York chauffeur, has received a platinum watch from the Pennant Taxi Cab Company by whom he has been employed for seven years. The presentation was made by Police Commissioner Enright.

Motor cars belonging to the King of England have no number plate. When His Majesty is on a ceremonial tour throughout his domain his car is distinguished by the royal standard badge which is fixed in front. This badge is superseded by a small blue light on the canopy above the chauffeur's head at night.

Speed in travel appeals to the Chinese and thousands of Chinese take joy rides simply for pleasure. It is no uncommon thing for a poor coolie to spend his last "cash" on an automobile ride that leaves him stranded many miles from home. He is glad to trudge back complacently and is satisfied in his own mind that his money has been well spent.

Believing that the thousands of visitors received by President Harding did much to break down his health, the American Philatelic Society recently canceled an engagement to shake hands with President Coolidge. This custom of setting aside an hour daily for the reception of visitors frequently brought to the White House as many as 1,200 persons a day to shake the President's hand.

Edward W. Edwards, of Cincinnati, says, "The bigger you are than your work, the easier you will find it, and the swifter will be your progress in it. Certainly others will be attracted to help you along, or buy whatever you may have to sell in goods

or services, in the measure that you are an all-around human being—big, broad, and kindly—and not simply a machine, as a man always becomes who permits his work to master him."

International situations shift with kaleidoscopic rapidity but as we go to press there seems hope of an early settlement of the Franco-German situation—largely because of the candor and fairness of the new German chancellor, Gustav Stresemann.

Peace also hovers over Greece and Italy. Italy has renewed the promise, once given by Mussolini but later repudiated by him, for evacuation of Corfu. The Italian troops are, according to present plans, to leave the island on September 27.

The Abraham Lincoln University may become a reality if the plans of 200 business and professional men of Springfield, Illinois, carry. Effort is to be made to raise \$500,000 to begin organization of the school which will be built and conducted according to the democratic ideals of the martyred President. Within a few months a committee will begin a drive to raise a permanent endowment of \$5,000,000.

(Concluded from page 345)

Y. P. M. Topics

member a Bible Story never gets too old or too familiar. It is never out of date. There is always something more to be learned from it as long as you live. If you learn them well they will do you much good now, and will keep on doing you good as long as you live. And if you are ready to share your good with others, they will do good to everybody who knows you.

A Bible story is far ahead of any other story. "Made up" stories are the invention of men and are dangerous to read because men often mix evil with the good in a way that leads one astray, even if they do write interesting stories with some good lessons in them. Those who tell even true stories need to be very careful that they tell them right and learn the lesson from them which God's Book teaches through the stories it tells.

Do you have a favorite Bible story? Why do you like it so well? What are the life lessons which your favorite story teaches? Can you tell where to find it in the Bible? Are you trying to live true to the good things which your favorite Bible story teaches?

II. Our Scripture Text.—Ps. 78:1-8.—These words are the song-story which God wanted the children of Israel to learn and sing. He wanted them to remember the wonderful works which He had done for the children of Jacob. He wanted them to tell it to the children and when these children were grown and had children of their own they were to tell to them the same story so that all might know God and His wonderful works and learn to keep His commandments.

OUTLINE STUDY

I. Some Favorite Bible Stories

1. The Story of God's Chosen People.—

Ps. 105.

(a) Of Abraham.—Gen. 12-23.

(b) Of Jacob.—Gen. 25:27-34; 27-35; 46; 49; (and of Joseph).—Gen. 37-50.

(c) Of Moses.—Ex. 2-4.

(d) Of Joshua.—1-11, 24.

(e) Of Samuel.—1 Sam. 1-3; 7.

(f) Of David.—1 Sam. 16-31; II Sam.; I Kings 1-2:10.

(g) Of Daniel.—Dan. 1-12.

(h) Of Ruth.—Ruth 1-4.

2. The Story of Jesus.—Matt., Mk., Lk., Jno.

(a) His Birth.

(b) His Boyhood.

(c) His Baptism.

(d) His Miracles.

(e) His Sermons.

(f) His Suffering and Death.

(g) His Resurrection.

(h) His Ascension.

3. The Story of the Apostles.—Acts.

(a) The Day of Pentecost.

(b) Peter and John.

(c) Stephen.—Acts 6; 7.

(d) Philip.—Acts 8.

(e) Saul.—Acts 9:1-31.

(f) Dorcas.—Acts 9:36-43.

(g) Cornelius.—Acts 10-11:18.

(h) Antioch.—Acts 11:19-30.

(i) Paul.—Acts 13-28.

SUGGESTIVE ASSIGNMENTS

1. Let those who are able fill the above outline with other stories that appeal to them.

2. Under the head of "Early People" some stories of the creation and beginnings are of interest.

3. Under the head of "Saved People" stories connected with Noah and his experiences are of interest.

4. Have sufficient time to have a number of favorite stories told.

PERSONAL THOUGHT

I need a light to walk by in the way of life. The Word of God is that light and is able to show me the way to Heaven.

SEED THOUGHTS

"There's a dear and precious book,
Tho' its worn and faded now,
Which recalls the happy days of long ago;
When I stood at Mother's knee,
With her hand upon my brow,
And I heard her voice in gentle tones and low.

As she read the stories o'er,
Of those mighty men of old,
Of Joseph and of Daniel and their trials,
Of little David bold,
Who became a king at last;
Of Satan with his many wicked wiles.

Then she read of Jesus' love,
As He blest the children dear,
How He suffered, bled and died upon the tree,

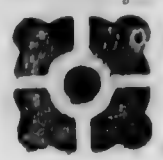
Of His heavy load of care,
Then she dried my flowing tears
With her kisses as she said it was for me.

Well those days are past and gone,
But their memory lingers still,
And the dear old book each day has been my guide;

And I seek to do His will,
As my mother taught me then,
And ever in my heart His words abide."

Blessed Book! Precious Book!
On Thy dear, old, tear-stained leaves I love to look.

Thou art sweeter day by day,
As I walk the narrow way
That leads at last to that bright home above."
W. B. Williams.



MISCELLANEOUS



THE PIGEON FAMILY Birds That Come Home To Roost

J. H. Moates

Although not a large family of birds as regards the sub-families forming it, the pigeon family is an interesting one. At least it contains two very interesting species. These are the wild passenger pigeon of the eastern portion of North America, once extremely numerous, but now almost extinct, and the carrier or homing pigeon. The homers have a most wonderful instinct for returning to the place where they were raised after being liberated at a distance, however great, from home.

An instance is related where a carrier pigeon which had been raised in England was brought to the United States and liberated in New York city, and twelve days afterwards it was at home, having crossed the Atlantic Ocean, a distance of more than three thousand miles, to reach the place of its nativity. Just what route it followed, and whether or not it crossed the Atlantic Ocean without resting, and whether it flew due east from New York, or up the coast of New England, Nova Scotia, and Newfoundland, and thence across the short way to England, no one knows, but it made the trip in some way, and arrived home seemingly none the worse for its long flight across the Atlantic.

A still more remarkable trip was made by a homing pigeon from Chicago to Omaha some years ago. A certain Omaha grocer had a fad for raising homing pigeons in large wire cages in his back yard. On one occasion he was talking about pigeons with a friend, a traveling salesman from Chicago. This friend didn't believe a carrier pigeon would return to its home after being liberated at a great distance, so when the drummer left for home he carried one of the pigeons with him for the purpose of turning it loose in Chicago, to see if it would return to its home in Omaha. The pigeon was taken to Chicago and turned loose, and about a week later the drummer was in Omaha, and inquired of his friend the grocer if the bird had returned.

"No, but it will," said the grocer confidently, and the commercial traveler smiled knowingly. A week later he was again in Omaha, called to see the grocer and asked if the pigeon had returned.

"Yes, it's back at last, but there's one thing I don't understand," replied the grocer. "It's feet are awful sore."

The reason the bird's feet were sore was

that the drummer, before turning it loose in Chicago, had clipped its wings so it couldn't fly, and the bird had been compelled almost to walk home, or to fly very short distances, in going from Chicago to Omaha—cities which are probably four hundred miles apart. It probably hopped upon fences, low bushes and the like, and from these elevated positions it flew a short distance at a time, for with its wings clipped it couldn't fly far, so it had walked much of the way, and it was two weeks in reaching home. These birds have wonderful intelligence or at least wonderful instinct. God in His wisdom and love blesses the birds as well as human beings.

An interesting incident showing the instinct of carrier pigeons occurred many years ago, in the West when Indians were troublesome to emigrants crossing the plains on their way to California, before railroads were built across this great expanse of country. A family of people were going from Illinois to California, traveling in a large covered wagon, and while camping one night at a spring in Western Kansas, then almost a desert, they were attacked by Indians, but there were several grown sons in the family, besides the father, all armed with rifles, so most of the Indians were killed, and the others driven away. One of the older sons was badly wounded by an Indian arrow, and they were far out on the plains.

Their condition was made all the more serious because both their horses had been killed by the Indians, so they couldn't travel any further. Neither could they turn back, and they were two hundred miles from a doctor. Among their household goods in the big covered wagon was a small cage of carrier pigeons. A note was hastily written telling about their plight, and fastened around the neck of one of the birds, and it was liberated. It circled around the camp overhead several times, gradually rising higher and higher, and then darted away towards its old home in the East with the speed of an arrow.

But it was with faint hope of assistance reaching them when the bird was liberated with the note around its neck, for it was perhaps six hundred miles to its old home, and by the time the bird could get home and aid could reach them by the slow means of travel then practicable on the plains it would seem almost a miracle if

help should get there in time. Five hours after the bird was liberated in Western Kansas it stopped at Fort Leavenworth, in Eastern Kansas. Whether it stopped there for food and water, or because the emigrants had stopped here a week on their way West, is not known, but anyway, the bird stopped at the fort, and it was fortunate that it did, as a large number of soldiers and cavalry were stationed here.

The note around the bird's neck was noticed, so it was captured and the note read, and within half an hour a company of cavalry, with a doctor, was on their way West to give assistance to the wounded man, carrying the pigeon back with them, and on the third day, by hard riding they reached the spring in the Western part of the state and the man's life was saved, all because a pigeon had flown more than two hundred miles in five hours and had accidentally (or was it God's providence?) stopped at the first place where assistance could be secured.

All pigeons have long and powerful wings and a broad tail when spread out in flight. The two wings are folded across the lower part of the tail, in some species being longer than the tail, and the wings being broad, and hanging down rather close to the ground as the birds walk, this gives them an awkward appearance. The broad tail when spread out aids the birds in sailing through the air, so they are very graceful on the wing.

Homing pigeons are generally a sooty black, tending to brownish, with a slight tinge of purple bronze upon the sides of the neck, and peculiar pale yellowish or whitish circles around the eyes, with the same colored growth on the upper part of the bill near the base. They have a most intelligent, alert look, as have all pigeons, only in the homers these qualities are more marked.

The passenger pigeon is the most beautiful of all pigeons. It is a rich, warm, delicate brown, a little darker upon the back, wings and upper part of neck, and a very soft brown upon the under part of the neck, the breast and lower down on the under side of the body. The throat and upper breast have quite a reddish tinge, gradually fading to a very pale greyish brown lower down, and there's a delicate tinge of purple bronze upon the sides of the neck. The wings are long, though not quite as long as the homing pigeon's, but the tail is much longer, and more trim, graceful, and slender.

All the pigeons, except passenger pigeons, are very domestic, and some of them,

especially the young ones, are so gentle that they may be readily taken in the hands by any one who is accustomed to feeding them and being much with them. This domestic nature, together with a very acute sense of direction and distance, is what enables carrier pigeons to return home long distances, even when taken away from home at night, or across trackless oceans and seas.—The Watchword.

EFFICIENCY RULES

Stop talking. Learn to speak only in such a way that you and your friends will somehow profit thereby.

Stop worrying. When you can handle the present as well as God will handle the future, you will laugh at your worries.

Stop wishing. A wish is a confession of weakness. Want what you want hard enough to get it, or else feel superior to the need.

Stop criticising. Only an ass wastes energy in braying.

Stop hesitating. It is the plunger who goes to the bottom of things. And whether gold or mud is at the bottom, the man who has found it rests.

Stop imitating. A real ruby is worth more than an artificial diamond.

Stop idling. Either work or play, sleep or travel; in short, make even your rest period a thing of volition, system.

Stop hurrying. When you teach your brain to outrun your body, your body will stay quiet.

Sit up straight, walk with your chest out, look every man in the eye. Humility is not hump-shoulderedness.

Go to the open window and take a dozen huge breaths, deeply and slowly, stretching your legs and arms at the same time, and feeling the purified blood leap through your veins and arteries. Do this whenever you have a headache or a grouch.

Read books that build, not the mush in the six "best sellers." Read the writings of men who produced food for the minds of real men. And of all literature of action, biography is the best. You can judge the progress of your neighbor on the achievement path by the heroes whose lives he studies.

Eliminate idlers from your acquaintance. This includes all who enjoy play more than work.

Lose yourself in your work. Come early and stay late. Use every spare moment in developing methods, first to work better and then faster. If there is a man higher up in the same business, devote an evening a week to studying how he got there.

Analyze your average day, and find how many hours a week you waste. Then consider that your time outside of working hours is worth twice as much, because that belongs to you, while the other is only your employer's. Thus, if you earn ten dollars a day, every hour outside the office routine is worth at least three dollars—too much to squander.

Line your walls with portraits. Traits of character map themselves on the face. The countenance of a winning pioneer is of itself a heaven-born stimulus.

Picture yourself in absolute command of the place you aspire to, in permanent possession of the thing you want, with every ambition satisfied and every aspiration met. Failure is a fool's name for lack of grit; not being a fool, you will not talk of failure.

Face to the front, unceasingly and unqualifiedly. Consider that the past never was, except in the lessons it has brought. No man regrets while he marches on.

Attack the hardest job in sight. Do this first. A little reflection will show what it is—probably a slipshod habit or ugly propensity or chronic weakness that needs handling without gloves. The man of might is he who was merciless to himself.

If you have done all these things, and whatever else occurs in the doing, then look for a chance to help somebody who is down, lift a burden that has grown too heavy, whisper a word of love and sympathy to the lonely, the forlorn, the misunderstood. For the sad and poor and helpless can most appreciate, and will most bless, the prompt and generous nature of the Man Who Acts.—C. E. Purinton in Youth's Instructor.

PERIODIC PHYSICAL EXAMINATIONS

The old adage, "a stitch in time saves nine," applies with particular truth to one's health. Prevention is becoming more and more the watchword of the medical fraternity. And laymen are beginning to learn that it is far better to employ the doctor to help them keep well than to treat them when they get sick. Some of the most serious diseases come on so insidiously that the victim for months or years may suspect nothing wrong. To be on the safe side the bodily machine should be gone over thoroughly about once a year by a competent doctor just as an auto engine should be given periodic overhauls by mechanics.

If the examination reveals nothing wrong so much the better; that knowledge is worth far more than the cost of the examination. If trouble is found anywhere the discovery gives you a tremendous advantage because corrective measures and treatment can begin at once while chances for a cure are still good. So if you would enjoy health and increase your "expectancy" of life, especially if you have reached middle age, go to your doctor and ask for a physical examination. Don't be satisfied with any cursory looking over but insist on a thorough overhauling.—Selected.

Going to God with all the doings of this day is the best preparation for a noble tomorrow.

MONUMENT TO STOP SWEARING

A monument to Christ is being raised on the public square of Florence as an atonement for blasphemy. Every person who has used a "cuss word" has been asked to make a contribution and at the same time to take a pledge never to swear again. The monument, sponsored by the United Catholic League, is to be a perpetual reminder that swearing is forbidden. Florentines in 1529 expelled the Medici and elected Christ as their perpetual king.—Pathfinder.

Asia Minor has sent abroad the largest crop of nuts harvested since 1914. Most of these nuts are filberts, and one gets a good idea of the cost of getting them delivered to the people when it is learned that in Constantinople, where the nuts are shipped, shelled filberts are worth three cents a pound, and here they sell for seventy-five cents.—Boy Life.

We wish European premiers were as sensitive about the paying of their national debts as they are about resenting national insults.—Columbus Dispatch.

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NINE WORDS

There was a certain caravan crossing, I think, the north of India, and numbering in its company a godly and devoted missionary. As the caravan passed along, a poor old man was overcome by the heat and labor of the journey, and sinking down, was left to perish on the road.

The missionary saw him, and when the others had passed along, he knelt down by his side and whispered in his ear, "Brother, what is your hope?"

The dying man raised himself a little to reply, and with great effort, answered, "The blood of Jesus Christ cleanseth from all sin," and soon expired.

The missionary was greatly astonished at the answer and the calm and peaceful appearance of the man. He felt assured he had died in Christ. "How or when," he thought, "could this man hope?"

As he thought of it he observed a piece of paper grasped tightly in the hand of the dead man. He succeeded in getting it out. What do you think was his surprise and delight, when he found it was a single leaf of the Bible, containing the first chapter of the First Epistle of John, in which these words occur! In that one page the man had found the gospel of salvation.—Gospel Banner.

HE SMASHED THE GLASS

An African chief was once presented a mirror by a missionary. The African looked into it and for the first time saw his face, and it was an ugly face. He had sense enough to know that it was ugly. He threw the mirror to the ground, smashing it to pieces. Smashing the looking glass did not make the chief's face any more beautiful, but he couldn't see it.

In like manner some people treat the Bible. J. Campbell White says. They look into the Bible and see themselves, and because the heart looks ugly in the heart of the Bible, they throw the Bible away. Maybe they just put it on the shelf and leave it there unread. Some smash the Bible for themselves by denying its Divine authority; they seem to think that thus they get rid of their moral ugliness.—Selected.

Junking battle ships in time of peace may save an enemy from trying to junk them in time of war.

If de Valera loves Ireland so well, he ought to be willing to stay in jail for the sake of her peace.

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I THESSALONIANS, 1, 2.

Continuance in prayer.

loved brother, who is *one* of you. They shall make known unto you all things which are done here.

10 Ar-is-tar'chus my fellowprisoner saluteth you, and Mar'cus, sister's son to Bar'na-bas, (touching whom ye received commandments; if he come unto you, receive him.)

11 And Jē'sus, which is called Jūs'tus; who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Ep'a-phrās, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath

a great zeal for you, and them that are in La-ōd-i-cē'a, and them in Hi-e-rāp'o-lis.

14 Luke, the beloved physician, and Dē'mas, greet you.

15 Salute the brethren which are in La-ōd-i-cē'a, and Nym'phas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the La-ōd-i-cē'ans; and that ye likewise read the epistle from La-ōd-i-cē'a.

17 And say to Ar-chip'pus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

Written from Rōme to the Co-lōs-si-ans, by Tych'i-cūs and O-nēs'i-mūs.

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John W. Hershey,
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CHRISTIAN MONITOR

DECEMBER, 1923

Merry Christmas Through Christ



Happy New Year From God

SELECT READING

ECHOES OF LIFE Christmas Back Home

C. F. Yake

The Little Old House In The Little Old Town
Well, Christmas is coming, and all the day long
My thots have been running away,
With an echoing laugh and the lilt of a song
To an old-fashioned Christmas day—
To a little old house in a little old town,
Where you and the others and I
Made merry together, with never a frown
And never a thought of a sigh.

The little old house in the little old town,
Oh, how it would rock with our mirth,
And gather us gladly and cuddle us down,
The homiest place on the earth.
It wasn't upholstered in tapestries rare,
(I can see the old window-seat yet)
It may have been shabby a bit here and there—
Well those are the things we forget.

But, oh! the mysterious secrets it knew,
That old house, when Christmas was coming,
And the laughter and fun ringing thru it and thru,
And the voices and somebody humming;
And the hour when around the piano we'd meet,
Yes, even in busy December,
For an old Christmas hymn with its harmony sweet—
Ah, those are the things we remember.

And then you recall how the midnight train down
Would bring back a sister or brothers
To the little old house in the little old town,
Where Christmas meant home and the others;
And the old house was looking its holiday best,
And the table all spread for the feast,
With an extra chair set for the holiday guest,
Some stranger, "one of the least."

The little old house in the little old town—
They tell me the years are unkind,
It looks bare and neglected, its fence tumbles down,
Since we scattered and left it behind.
No, I haven't been back; I would rather recall
The days of the glory gone by,
When we fled to its arms for the best day of all,
You and the others and I.

—Grace Strickler Dawson.

Yes, Christmas is coming—it has been coming ever since the last one was here—only it is coming faster now than it did then because we are a bit nearer to it. And we have been thinking about it—not all the day long in the past but quite often here and there in our spare moments. It even started on last Christmas day. We well remember, at the close of the day while sitting before the fireside, how we wondered what the next Christmas would have in store for us—what time and tide would bring to us thruout the year and we closed the day with a kind of hallowed feeling that the Lord had been very near to us and with the hope and trust that He would always be so, whatever betide, thruout the year to come—even until next Christmas-tide.

And so it has been thus far—He has been very near to us thruout the year. He has not discontinued His loving kindnesses and tender mercies, even tho we may not have been worthy of them. Yes, "Hitherto the Lord hath helped us." And so with the approach of another Christmas, we rejoice for the coming festal day, and like the poet herewith, our thoughts have been running away with joy and happiness, not only to the day that

is coming, but also to the old-fashioned Christmas years ago in an old-fashioned house in a little old town.

Everyone remembers the Christmas back home. We have Christmas in our present home and enjoy the happy festal season but it differs from the Christmas we had back home with father and mother and grandfather and grandmother, with nephews and nieces. Yes, that was a different kind from the one we have now, even tho we enjoy this one just the same.

In the first place the preparation was different, for we were the onlookers—now we are the doers. Then we were the helpers; now we are the commanders. Quite a bit of difference—yes, indeed! Then we were free from responsibility; now we have the planning to do and the cares of the occasion. Then we could enter hilariously into the preparation, for our tasks were the kind that did not bring fatigue—they brought only joy.

Of course the preparation included the baking of Christmas cookies long before Christmas and storing them away for the coming of the big day. Certainly we were glad they were baked and glad that we would have such delicious things on Christmas day, but that Christmas day was so very slow coming then—and we liked the cookies now. Do you blame the boys and girls if they get next to the cookie basket before Christmas? Indeed not!—if you remember how pleasant that was years ago.

But the great day was coming and the nearer it came the better it looked and the more anxious we were for it. We could hardly wait. Decorations from the nearby woods were brought in and arranged by grandmother and the children and gave the living room a Christmasy appearance and an evergreen fragrance. Perhaps the holly and the mistletoe were missing. But then we did not care so much about it—the peppermint candy canes were more interesting to us. How glad we were when one fell down, for of course it could not be replaced—it just naturally was ready for the custody of a boy then. And the way it all was done did not seem wrong—there was no extravagance. It was a really joyous holy-day.

And the day eventually came—Christmas with its snow to make it beautifully white—for it would not seem quite like Christmas unless there were snow on the ground. The big turkey gobbler was prepared the day before for the big feast. And what joy on Christmas day as he was eventually placed into the oven and with all the other good things gave a savory odor to the house. How the appetite was whetted.

And then the gathering about the Christmas board—what a happy bunch. Brothers and sisters and nephews and nieces and all—the whole family. That was a great day! Nothing to equal it, no indeed.

But the gifts had their place too and a large one at that, even tho they were not expensive. How Christmas morning brought them for the younger ones and the Christmas evening, spent in singing Christmas hymns and social chats, was especially enjoyed as one by one the gifts were handed out to each other. Yes, it was a great time, that. And the Christmas stories ever linger in our memories.

That little old house resounded with the jollity and mirth of childhood and youth. The memories linger in our minds now. To some of you it is still a reality, but to others of us it is like

(Concluded on page 381)

CHRISTIAN MONITOR

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TRAVELING BY FAITH

It was in the far north. The night was growing dark. Here and there a star shone out. All was still and quiet save for a soft breeze that ever and anon rustled the trees.

"I'm done! I'm done! I'm helpless! Every bit of power has gone out of my legs."

The exclamation came from a man on a long, high railroad bridge. His companion, who was a little in advance, turned and looked back. The speaker had sunk down on all fours, and seemed apparently unable to rise.

"What's the matter?" inquired the other as he took a step toward him.

"Don't know. No power in my legs. Can't stand," responded the first, trying hard to get up.

"Well, can you go back then?" They had come about a third of the way across.

"Why, yes, I can," he answered in a surprised tone of voice as he found himself able to return.

Scarcely had they taken the last step when suddenly they heard the roar of an engine, and in another moment it had rounded the curve and was almost upon them. One, however, was already safe, while the other sprang back and rolled down the bank and out of danger. They then crossed the bridge without any difficulty whatever, while a prayer of thanksgiving burst simultaneously from their lips at their miraculous escape.

Such was the providential preservation. The night before a young man had been cut in two by a train on that very bridge, and they had just left the home where they had gone to comfort his widowed mother when their miraculous escape, as narrated, took place. Thus the Lord under varying circumstances and impending dangers takes care of His own.

On they went, tramping mile after mile, giving away their tracts and preaching the Gospel among the settlers in the high-ways and hedges of the north. But at last, one day, their money was gone with the exception of just enough to purchase a cup of tea each. Tired and hungry they entered a wayside eating house, and ordered two cups of tea. What they would do after that they did not know. But they knew God, and their trust was in Him.

Sitting at their table was a man with

whom they dealt regarding the question of his soul's salvation. He turned out to be a free-thinker. He had no faith in Christianity, and insisted that all religions were the same, nor would he yield to Christ.

At last, having finished their tea, they rose to go, when to their astonishment, the free-thinker reached over and handed them a ten-dollar bill. With grateful hearts for their heavenly Father's care, they once

WHEN CHRIST CAME

He is the likeness of the unseen God, born first before all the creation,—for it was by him that all things were created, both in heaven and on earth, both the seen and the unseen, including thrones, angelic lords, celestial powers and rulers; all things have been created by him and for him; he is prior to all, and all coheres in him. Colossians 1: 15-17 (Moffatt).

Never deeper darkness mantled

All the earth than when CHRIST came,
But the wonder of His coming
Set the souls of men aflame:

Touched the builder, and he builded
Noblest fanes beneath the skies;
Touched the artist, and he painted
With the hues of Paradise;

Thrilling through the soul of music
Chords that angels might enthrall;
And the great thoughts of the ages,—
Witness,—he inspired them all!

Clad in peasant's seamless vesture,
Crownless,—scepterless,—unknown,—
Earth and air and sea obey Him,
Life and death His mastery own!

CHRIST,—the lowly—the majestic!

Christ,—incarnate deity!

In Him grace and beauty flaming
Into visibility! —Edwin Botham.

more sallied forth to proclaim the Gospel message. How wonderfully the Lord met their need! Who but He knew when their last cent was gone? Little did the free-thinker know what he was doing, for they had given no hint of their circumstances. But God knew, and man's extremity is God's opportunity.—Wesleyan Methodist.

"Take care of your character and your reputation will take care of itself."

"STRENGTH FOR ANYTHING"

A. E. Bishop

"I have strength for anything through Him who gives me power" (Phil. 4:13—Weymouth Trans.).

Strength to rejoice, to pray, or to psalm,
Strength to be holy, quiet and calm;
Strength to exult in the Blood of the Cross,
Strength to count refuse self-righteousness—
dross;

Strength to think kindly, speak harshly to none,

Strength to love enemies—love every one.
Strength for my soul—needs Christ reigning within,

Strength for my body, in triumph o'er sin;
Strength, while the flesh and the devil exist,—
Strength to gain victory as I resist.

Strength every shortcoming sin to confess,
Strength to abide in His fellowship blest;
Strength to know freedom from worry and care,

Strength to live cheerfully, upright and fair.
Strength to be fearless, yes, noble and brave;
Strength to be nothing—a servant, a slave.

Strength not to criticise, murmur, complain;
Strength to praise others,—from self-praise refrain,

Strength to be thoughtful, kind, gentle and meek;

Strength to feel sorrow with souls that we seek.

Strength to toil ceaselessly, in labor spent,
Strength for each service, when by the Lord sent.

Strength to be yielding, submissive and sweet;
Strength to be strong in the face of defeat.
Strength to bide harvest time, sowing the seed.

Strength to seek naught, as His merit we plead.

Strength to be honored, applauded, well-famed,

Strength to be set at naught, censured, or blamed.

Strength for prosperity, riches and health,
Strength too for poverty, pain, and lost wealth.

Strength to await His descent from the skies,
Strength, if He wills, from the grave to arise.

Strength in His glorious will to abide,
Strength to know VICTORY whate'er betide.

—Archwood Reminder.

THE CHRISTMAS PERPETUAL

Jennie Ebersole

We are again nearing the Christmas season. What shall it mean to us? A time of excitement and consequent weariness,—a time of foolish extravagance followed by vain regrets? A time many of us have come to dread because of our wrong interpretation of it? Or shall we remember that we are commemorating the birth of Christ and make it a time of holy rejoicing? (Concluded on page 367)

CHANG AND THE TWO BRIGANDS

By G. M. Thomas

"P'u fei!"—Robbers! The word strikes terror into the heart of our otherwise stoical farmer. Armed terrors, banded malefactors. They levy blackmail, which none dare ignore or disobey. They steal through the night, and leave a burning farm, or a mother bereft of her children.

What tales the dalesmen tell! Stories of fear and flight, violence and fury, gunshot and pike-thrust, capture and escape! Li the Learned and Sen the Glorious, tho not dalesmen, have adventures of their own to retail. So, too, has Chang the Righteous.

A fine, rustic character, Chang! He lives on the land, as his father lived before him. His farm lies in a sequestered valley, bounded by the everlasting hills. Since joining the Church he has prospered as never before. He has added field to field, and stock to stock. In his material well-being he urges his neighbors to believe the Gospel. In the midst of perils he centers his confidence in God: "The Almighty shall be thy defence."

Then the robbers came, and Chang was seized and bound. With his arms secured to his sides, and his eyes blindfolded, he was led away with a rope around his neck. He was a Christian, and therefore to be evil-entreated; he was a thriving farmer, and therefore to be held up to ransom.

Ill news flies fast. Within a day or two it had reached us in the city. Enough! It was a call to prayer. Letters were sent to the nearer country places invoking their aid. At morning and evening worship petitions were framed with one definite end in view—the release of Chang the Righteous. So direct and concrete was the intercession as to focus the faith of our people on a single issue.

In the darkness and silence of night, when the world was a-sleeping, Chang the Righteous was hurried away. In such circumstances the sense of wonderment has been known to cast out the sense of fear. . . . So it was with Chang. Dragged along by a cord, his mind was at peace. He noted, by a sense of direction, the point of the compass toward which they were tending. He observed, as they splashed through a stream, that they were crossing the ancient Huai near its source. He reflected, as the night-march lengthened, that they were entering the province of Honan.

At length he began to throw out feelers. He asked a question and was ignored. He tried again, and elicited a growl. He persevered, and was rewarded with a jerk of the cord that chafed his neck. "Deal kindly with me," protested the simple farmer, "and God will deal kindly with you. With the merciful He will show Himself merciful. If you do good" But the man that held the cord pulled him up—literally. "Good!" he said scornfully, "what have

we to do with good? We have put it away from us. Wrongdoing is our trade!" And he gave the cord another jerk.

But Chang was not discouraged. "The God whom I serve—" he ventured. "The God whom you serve!" retorted the robber. "Here you are, carried away captive, pinioned and blindfolded, and you talk of the God whom you serve! Tell me, what can He do for you now?" Chang paused. The robber had brought his religion to the test of a crucial moment. Not what his faith meant for him at other times, but what it meant for him now, was the question. "The God whom I serve," he responded, "can loose the cords that bind me, and take me home across the Huai."

By dawn the party had reached its destination. For several days Chang was a closely guarded prisoner. Fearing pursuit, the robbers posted sentries at strategic points. Coveting wealth, they sent a middleman to demand a ransom. So far from dealing kindly with the helpless farmer, they adopted a policy of frightfulness. One day they led him out as to execution, forcing him to kneel, baring his neck, brandishing a sword, and doing all but cut off his head. Another day he was placed against a wall, face to face with a file of evil-looking gun-men, who covered him with their rifles and did everything but fire. Of this we knew nothing at Suichow, though we feared the worst. And we prayed, morning and evening, for the release of Chang the Righteous.

And one evening—no one knew how it began—a change passed over the aspect of things. The robbers—without knowing why—became restless. A sense of impending trouble pervaded the hold. It was said that the walls of Chu Lin Tsung were held by armed forces. The armed forces were as immaterial as the angels of Mons; but the hearts of the brigands failed them. Nor was this all. Rumor had it that another band of robbers—whose strength was told in hundreds—had been scattered by the soldiers. Troops were marching north, it was said; and their assurance vanished, and their faces fell. Then came the middleman, sent to collect the expected ransom for Chang the Righteous, but without a ransom in his hands. "Your names are known," he cried, "every one of you! Your names are known! Old Ee has told men who you are! You, and you, and you—he has you all! 'Tell them,' he says, 'the mist may hide the skies today, but the sun will shine tomorrow!'"

And then their fears possessed them. They looked at Chang. They exchanged counsels in agitated whispers. They determined their line of action. Their captive was bound again, but with gentler hands than before. He was blindfolded, but their touch was kindlier. They led him forth into the gathering darkness, guided him along the roads that it was well he should not know, and piloted him across the historic stream, their numbers dwindling, dwindling, dwindling as they

went. At last the hands fell from his arms. He took the bandage from his eyes. He looked abroad, in the light of the stars, upon hill and field, and saw, afar off, the dear old farm. The retreating footsteps of robbers still echoed in his ears. The prisoner was free.

And to us at Suichow there came the news, almost too wonderful to be credible, almost too good to be true—"Chang the Righteous has been released! The God whom he serves has loosed the cords that bound him, and brought him home across the Huai!"

It is an old story in a Chinese setting—a story of simple faith and simple prayer. God is as near to Chang as He was to David. The farmer is taken away captive, but it matters not. He is compassed about with songs of deliverance.—The Foreign Field.

BIBLE INSTITUTES AND CORRESPONDENCE COURSES

A great volume of praise may well go up to God for the sound theological seminaries whose faculties continue to teach the historic Christian faith, and yet it is a sad fact that many of the theological seminaries have departed from the faith, and are preaching some other gospel. In his discussion in "The Survey of Religious Life and Thought," in this issue of The Sunday School Times, of the menace to the church of organized liberal education, Mr Ernest Gordon shows that the Bible training schools which have sprung up all over America and Great Britain, and elsewhere, are a disturbing element to the Modernists. God will always find His witnesses, and he has provided them educationally in the form of sound Bible training schools. Having raised them up, he will certainly take care of them in supplying their needs. It is to be hoped that Christian people will be praying for these schools.

Thousands of soul-winning Christian workers in the pulpit and out of it have been trained at these schools, and yet there are other thousands who wish to know the Word of God, so that they can teach it, and for these too God has made provision. Some of these schools themselves, and also able Christian workers and Bible students outside of these schools, have provided correspondence courses, which the hurried business man, the mother held down to her domestic duties, the clerk behind the counter, the stenographer in the office, and others, may study at leisure moments, and in this way furnish themselves with a splendid knowledge of the Bible. It is better, of course, to attend a Bible institute or a sound theological seminary, if possible, and yet, if this is not feasible, the Bible correspondence course is available at the most moderate rates.—The Sunday School Times.

THREE KINDS OF SHOES AND HUMAN CHARACTERISTICS

S. D. Gordon

Shoes divide themselves into three classes. Some men wear their fathers' shoes. They make no decisions of their own.

Some are shod by the crowd. They unthinkingly decide to follow the throng. The strong man is his own cobbler. He insists on making his own choices. He walks in his own shoes.

Every man makes his own choices. And his choices make his character, and reveal it. This is the image in which man is made, this power of choice. This is man's distinctive characteristic. Every man is an absolute sovereign in his power of choice.

This explains why there is such a tense moral battle on. It's a battle for man's choice. The powers of evil lay siege to every man's will to win his choice. The Man on the throne is ever wooing man to choose His way.

If that Man be in, the Evil One is besieging to get in, if only by a hair. If the Evil One be in, that Man is warmly wooing to be allowed in, not by a hair, but all the way. And man decides.

Commonly, a decisive victory ends the conflict. That's history. When the daring Drake drove back the Spanish armada, that settled Philip's ambitions to dominate England and Europe. When Nelson downed the French boats at Trafalgar, that settled the emperor on the water. And when Wellington faced Napoleon himself at Waterloo, that settled him on land, and for good and all.

But here is an exception. Calvary was a pitched battle in the unseen spirit world. The third morning after was the decisive victory. The Man of Calvary was the Victor. The unseen spirit power was stingingly defeated. Yet the decisive victory has not ended the conflict.

That Man wasn't fighting His own fight. He was fighting our fight and our foe. He offers us His victory, if we'll take and use it. But each man must decide.

We can't win alone. Long years have proven that. Two things must be tied together, that Man's victory and—our choice. But these two, Jesus and a set will—these are invincible. And the decisive factor humanly is our choice.

This is the biggest story of the old Book. Here is the first page. In a garden God says to His human companion: "Eat freely of all these trees. But here is one, the tree of choice. Please don't eat of it. I ask you not to, so that you may have the opportunity of showing your love by choosing what I prefer.

"But you choose. You may eat of it if you choose. You're free. Do you as you will. But, please, for love of Me, use your power to keep in sweet touch. But you're free." That's the first page.

Now, the last page. A free translation makes the thought clearer. Listen: "He that is set in his choice on doing the thing

that isn't right, still let him be utterly free to follow the bent of his choice, even though it be against the way I want him to go."

Then the same thing regarding the gutter stage of doing wrong. And then the same thing regarding choosing right. That's the last page.

Now, turn the leaves of the book, slowly, thinkingly. And, on every page, practically, is this: Choose; choose right; don't choose wrong; choose now. But—you choose. Either the word, or illustration of good choice or bad—that really is the Book.

There's only one knob on the door of a man's heart. * * God won't come in until the door opens freely to Him.

Choice makes the man. Right choice strengthens the man. It lets his friendly God in. It defeats the Evil One.

Wrong choice weakens the man. It shuts God out. It lets the Evil One in.

BE A LIFTER

Mary M'Kinnon M'Swain

Just a little love here, just a little help there,
Makes this world go better everywhere
Just a little smile here, just a little tear
there,

Help somebody else his load to bear.
Just a little word here just a little song
there,

Lifts from heavy hearts their weight of
care;

Just a little cheer here, just a little hope
there,

Drives away the cloud of dark despair.
Just a little trust here, just a little faith
there,

And the world a brighter face shall wear;
Just a little day here, just a little night
there,

And eternal life with God we'll share.
—Girlhood Days.

It stiffens up the joints of the choosing power. It's tougher work choosing right than wrong.

And it is striking that wobbling decision practically results as wrong decision does. The tempter is strengthened in his approach. God is still out. The door is not open to Him. The will weakens. A wobbling will is a weakening will. Not choosing is choosing not to.

It is striking that, as a bit of mere psychology, choice of the Christ includes all moral choices. By common consent He stands for the purest and strongest and humanest.

Choice of Him opens the door for a new power to come into one's life. That power re-knits all the moral fiber of character. No conflicting choice can be made as long as one remains true to that one choice.

And life becomes a succession of choos-

ings. Choice stares in at every window-pane. It knocks at every door. It rings the bell unceasingly. Its wireless cries come on the wings of every wind. The darkness intensifies the call, and the light brings it sharper and closer home.

And peace of heart, without which there is no strength, comes only in right choice made and unwobblingly persisted in.

Leigh Hunt was right. A friend looking at his new painting, since so famous, of Christ knocking at the vine-clad door, said: "There's a mistake. You put no knob on the door."

And the painter quietly said: "There is only one knob to the door of a man's heart, and that's on the inside." Every man makes his character by the use of that knob.—The Lookout.

CHRISTMAS GIVING

Ada Orendorf

The Christmas season is one of good cheer, gladness and rejoicing; a time when people think of bestowing gifts of love and good will. But it is a pity that for many the Christmas celebration means only the giving and receiving of material gifts. For even if the gifts are prompted by love, they should not be of the greatest concern.

It is of more importance, that we do not forget to give ourselves and our service to the One who has made this season of rejoicing possible. And while we share our gifts with others may we also give to those who will not be able to repay us. It is not alone the gift, but the spirit in which we give it, which is a test of character.

Our giving should be prompted by the same motive that made possible the beautiful story of Christmas. "For God so loved the world that he gave his only begotten Son." And Jesus, being willing to give Himself, said, "I, if I be lifted up from the earth, will draw all men unto me." So God's great gift of salvation brings us the opportunity to be not only partakers of the divine nature, but also workers together with Him.

Christmas is also the time for forgiveness and forgetfulness of cherished wrong. "Peace on earth, good will to men," embody the very heart of Christmas. It is impossible to properly keep the day of Christ's coming, except in the spirit in which He came. While we cherish a grudge, nourish bitterness, criticise every thing which we do not heartily approve, and worry about the morrow, there is evidence that the most important part of getting ready for Christmas has been neglected.

May we pray that God may grant us the real spirit of giving not only of the material things, but of ourselves a living sacrifice unto God, so that in the coming days we may be able to live in the spirit which the Christmas season renews within us.

Flanagan, Ill.

CHRISTIAN MONITOR PULPIT

JESUS CHRIST, THE GIFT OF GOD

H. R. Schertz

For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life.—Jno. 3:16.

Recently several ladies were standing at the counter in a grocery store; one of the number bought some choice, delicious, fruit, which she with her lady friends arranged very neatly in an attractive box. After the box was filled the purchaser remarked, "I just love to do this." The box was to be sent to bring cheer and happiness to some needy person. When our giving is done with the proper motive, and our motives are rightly understood, the giver as well as the recipient is greatly blessed.

The season of the year is here when a great many folks are beginning to do their Christmas shopping; no doubt many of these gifts will be sent to those not in need and perhaps the motives, on the part of some of the donors, will not be such that will add weight to the gift. At this season of the year we are again reminded of the greatest gift that was ever given to the human family, namely, the Christ of Bethlehem. The motive on the part of God was **Love**, which added much weight to His great gift.

Our text is sometimes called the "**Golden Text of the Bible**," and should be to us one of the most precious passages of the entire New Testament, and fully deserves (if it were possible), to be engraved with golden letters upon our hearts. The sum and substance of this glorious text is this, that God loved the world so dearly that He gave His only begotten Son to save men from eternal destruction, and give them eternal life.

If we consider the Giver of this gift we find that the text says nothing of the great and mighty men of the world, but it speaks of God the Omnipotent and the Omniscient, the One from whom flows every good and perfect gift. It was God who took the initiative in seeking fallen man after sin entered the world. Man, in his depraved and fallen condition, had no desire to meet God, but the guilt of sin that was resting upon him drove him away from a loving Father, and caused him to hide among the bushes of the garden, and as a result of sin, man in his sinful condition has been trying to find something to hide behind ever since.

Why should God be so concerned about such insignificant beings as we are? What was there about man that drew forth

God's love? The question is asked and answered in Heb. 2:6,7, "What is man that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of thy hands." Man was created in the image of God, created a living soul, and it is contrary to God's plan for a single soul to perish. This God who is infinite and infallible manifests His loving kindness in a degree beyond all measure. What He gives, He gives not as something merited, or because it is His duty to give, but simply through love. He is a Giver who begrudges not His gifts, but delights in bestowing them; He gives on account of endless, divine love, as Christ says, "For God so loved the world." There is no other virtue so glorious as

The Virgin Birth

The virgin birth of our Lord Jesus Christ is today the focal point of the Adversary's attacks. But the people of God need not fear. The Bible which contains that record has triumphantly withstood all the attacks upon it hitherto, and the evidence of its truth is today stronger than ever before. All that the Church needs is a knowledge of the facts which are abundant and convincing.

—James M. Gray.

love. I Cor. 13:13, "Now abideth faith, hope and charity, these three but the greatest of these is charity." It is love that makes sacrifice a real joy, that converts duty into a blessed privilege and places a far greater estimate upon others than upon self.

Some years past there lived in one of the Western states a widowed mother who was struggling along trying to rear a family of five boys. Her burden was greatly increased by a serious drouth that came upon that section of the state. Their means were very limited and with the total failure of their crops they were driven to extreme poverty. The mother prepared the meals as sparingly as the appetites of five growing boys in their teen age would permit; being aware that the meal in the barrel was almost exhausted, she would prepare the meal, see

that the boys were all served and then declined to satisfy her own appetite, in order that there would be something left for the next meal. The mother continued to do this day after day until she grew weaker and weaker and finally was forced to retire to her bed, where she lingered for a short time and then passed to her eternal reward. It was love that prompted this mother to deny herself of her physical needs and to sacrifice her own life for her five sons. So it was love that prompted God to offer such a wonderful gift to the world and it was love that prompted Jesus to leave His home in glory, take upon Himself the form of man and ultimately give His life a ransom for sinners. In creation God gave the product of the earth for our bodies; in redemption He gave His only begotten Son for our souls.

The fact that true love is the motive in the giving of a gift, makes the gift itself greater and more precious. God was under no obligation to mankind, neither did He seek gain for Himself, therefore He surely gave in order that we might be saved and blessed. How we should appreciate this wonderful gift, and how our gratitude should find expression in obedience to His word; the Psalmist gave evidence of true appreciation, when he said, "What shall I render to the Lord for all His benefits?"

This fact also magnifies the gift; God does not regard the sins and crimes of the world, nor the harsh criticism of His Word, nor the irreverence with which His Son is treated, sufficient to justify Himself in withholding His gift. As God looks down upon a sinful generation His great heart is touched, and He offers in the face of opposition, His marvelous gift; yea He not only offers to give but He has sent the Holy Spirit to plead with men and women to accept Him for their own eternal good. God is no respecter of persons, therefore He does not only offer salvation to those who are favorable to His cause, but whosoever will may come and partake of the water of life freely.

Have you ever given a gift and afterward had the unpleasant experience of seeing the receiver belittle your gift? That is just what is happening in this world today; God's great gift is being belittled. Instead of Jesus being exalted as the Son of God, He is placed on a level with man. A young man, who was about to receive his Bachelor's degree from a seminary in one of our large cities, made this statement when questioned relative to his belief in the divinity of Christ, "I am willing to accept Christ's own statement when He said, 'I am the Son of God,' but I

am not quite certain what He meant when He made that assertion." The devil had succeeded in deluding the mind of this young man as he has the minds of many other well meaning men and women. The general belief among this class is, that we are all the sons and daughters of God and Jesus was no more divine than we may be. This is shamefully belittling God's great gift, and will surely arouse the wrath of a just God.

The gift of the only begotten Son is granted unto us to this end, that "who-soever believeth in Him should not perish but have everlasting life." This gift does not bring to us money, honor, or power in this world, for all such gifts are transitory, and can only be enjoyed in this life for a few days. It is possible to enjoy all these things and still be under the dominion of the devil. Since the Son has been given through the Father's love toward us, it is our privilege to be freed from sin, death and hell, by simply believing and accepting Him as our Savior; for He crushed the head of the serpent and despoiled him of his power; He slew sin, devoured death and extinguished the fire of hell, so that they are all vanquished for evermore, and have no more supremacy over us. **It is really too good to be true, but God's promises are positive.** The attitude of some people is pointed out in the following illustration. A poor, ragged urchin came to the door of a wealthy lady asking for food; the good lady not only gave him a good meal but told him he might remain for the night. When time came to retire the lad was shown to a neatly kept room with a nice, soft bed to sleep in, but the next morning when the lady called the boy for breakfast she received no response, and upon going to the room she found that the bed had not been used and the boy was nowhere to be seen. After a diligent search she found him under the bed fast asleep. The good lady asked why he had slept under the bed instead of in it; he replied, "I have never slept in such a nice bed, and I couldn't believe that you intended that I should. I thought it was too good to be true." So many souls are outside the kingdom because they fail to comprehend God's great love, and consequently remain outside the door, and fail to enjoy God's great gift.

Surely we have reasons to rejoice, especially at this season of the year when we are about to celebrate the day upon which God presented His gift to the world.

Honor, praise and glory be unto God, the merciful Giver of this blessing, for ever and ever, Amen.

Metamora, Illinois.

The rainiest place in the world is said to be at Cherrapunji, on the north slope of the Himalayas. A forty-year record of the rainfall shows that it averages five hundred and twenty-six inches per year. —Author Unknown.

WHAT I OWE MY MINISTER

Lillian E. Andrews

Respect. I owe my minister respect as the ambassador of God sent to teach me a better way of living than the selfish, sordid existence I might be guilty of but for his trained guidance.

Affection. I owe my minister affection that he may be strengthened by the knowledge that the members of the church he is trying to serve are knit with him in the bonds of holy love and unity.

Trust. I owe my minister trust that he may be free to serve the church unhampered by criticism and faultfinding.

Generosity. I owe my minister generosity that if his methods seem a little strange or a little sensational to my conservative nature, I may not be narrow enough to insist that he shall change them, but may, instead, rejoice in the good that he is doing.

Prayer. I owe it to my minister to pray for him each day that God may bless him and make his service a blessing to everyone with whom he comes in contact.

Protection. I owe to my minister the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would worry him and prevent him from doing his best work.

Time. I owe to my minister enough of my time to help him in his work, when and where he needs me.

Encouragement. I owe my minister encouragement when vexations and annoyances make his work difficult, or when he feels that his work is not progressing as it should.

Appreciation. I owe my minister a kindly word of appreciation when his sermons are especially helpful to me.

Consideration. I owe it to my minister not to interrupt and hinder his work with petty and unnecessary calls upon his time and sympathy.

Attention. I owe my minister the courtesy of attention when I go to church that he may not be annoyed and troubled by seeing from my careless, inattentive actions that he is not holding my interest.

Charity. I owe it to my minister to overlook any trivial flaw or little personal peculiarity that is merely a mannerism of speech or action, and in no way hinders his work.

Gratitude. I owe it to my minister to remember gratefully the many times he has helped me to bear some trial, and the precious outpouring of his sympathy that strengthened and helped me when some loved one entered the Valley of the Shadow.

Financial Support. I owe my minister my portion of his support, that he may not be hindered in his work.

Remembering the nobility of the Christ-like men who have ministered unto me, I feel that my debt to them can never be fully paid. It is too great.—Selected.

WHY A CHURCH?

First the man and woman, then the children, the family, the group of families, the tribe, the group of tribes, the little states, consolidation of states, government.

Now again, peoples of these governments can be subdivided along social, intellectual, and other lines. For instance, those interested in music, art, literature, athletics, or what not, tend to associate from time to time at least, with people of similar interests.

It has also been advantageous to have associations of business men to talk over business conditions, to have meetings or conventions at more or less frequent intervals for the exchange of ideas or ideals, and for the stimulation of interest in their line. It seems to be generally conceded that it is advantageous for people or peoples to meet at stated times and places for the mutual exposition of ideas. Now this does not mean that every one of those present at these meetings is one hundred per cent in accord with all the points at issue; but it does mean that they are at least interested and broad-minded enough to go where they can hear various propositions discussed, even if they do not agree.

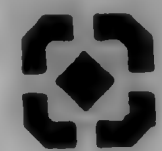
In order to emphasize the importance of an organization, a permanent place of meeting is desired, if possible this meeting-place of itself tends to dignify the association meeting there. Now if the above discussion is accepted as a normal and true statement of the ways and means of associated groups, how about religion and its meeting-places, the church or synagogue? The church may not be more than seventy-five per cent religiously effective; yet are other organizations more effective? If other bodies are entitled to their ideals and meeting-places for discussion, why are not the religious entitled to their organizations and places of worship? The mere fact that every one who attends is not perfect proves in itself, to a great degree, the need of religion and a place to hold the discussion thereof.—Robert R. Boyce.

If the Bible is the Truth of God, Science can not harm it. There can be no contradiction between scientific truth and religious truth. All truth comes out of the same source. The first chapter of Genesis is as scientific in its declaration of the Divine creation of the world and of man as the first chapter of a treatise on Geology which explains the composition of the earth. The Bible treats of the creation of matter, Geology treats of the composition of matter after it has been created. One is personal, the other impersonal. But the facts in the case can not contradict, because they are dealing with entirely different aspects of creation.

The feet of truth are slow, but they never slip.—The Youth's Visitor.



EDITORIALS



The Two Turrets of the Christian Monitor

According to the dictionary the word monitor means to advise or caution, consequently this magazine should be a **Christian Adviser**, as well as give **Faithful Warning**. It likewise states that a monitor is an iron-clad vessel, with a flat deck, sharp stern, and with one or two turrets, carrying heavy guns. The editor is not so sure of the heavy guns, but is willing to fire whatever guns we do have. For one of the turrets we would say with the apostle Paul, "I am set for the defence of the Gospel." The other turret we want to turn on the enemies of that Gospel.

The late mail brought us a letter of God speed from a young man in one of the leading colleges of America. In it he also stated that it looks as if the Monitor is true to its name. He said: "You know the original Monitor (even though its enemies called it a cheese-box on a raft) did some pretty sturdy fighting down on Hampton Roads; may the guns be handled as effectively as the name demands."

The Finished Work of the Cross

"It is finished"—so the Lord declared when He bowed His head and died on the cross. He finished a perfect life—He met all of God's holy requirements—He triumphed over Satan—He honored God at every turn—He officially took man's place and died for his sins. Now the flood gates of **Grace** stand ajar for every sinner, from Adam down to the last creature born. Satan lost that high day. Man gained tremendously that day through the second Adam. Now we are sons around the Father's table, with bread and to spare.

This salvation someone has well defined, "**Salvation**, God thought it, Jesus Christ bought it, the Holy Ghost wrought it, the Bible taught it, the devil fought it, and thank God, **I got it.**" Let us be up and doing to help others through this gate of the "**OLD RUGGED CROSS.**"

Triple Methods of Bible Study

There are at least three ways of approaching the Bible. Every Christian should in a measure make use of the three ways. The **Devotional Study**, to enrich the soul;—**Practical Bible Study**, for the immediate use in any mode of service;—**Systematic Bible Study** with an enlarged method, for future good, and general results. In devotional Bible study the reader thinks of God and himself; in practical Bible study the student thinks of others, such as an audience, a Sunday school class, or a young people's meeting crowd; in systematic Bible study the best method possible should be used so that the whole Bible will be covered during the span of some years. For this some good correspondence courses are possible

for those who can not go to Bible Schools. Get ready for service and keep ready. The apostle Peter writes thus on the same matter: "**Be ready always to give an answer to every man.**"

Those Errors We Make

"To err is human, to forgive is divine." While we were considering the possibility to err and make mistakes in judgment in the work of editing the Monitor, we came across this very helpful poem; and as it expresses our sentiment, we pass it on. Likewise, when your paper fails to reach you, or your label has not been changed since you paid last, send that letter to the Scottsdale office of the Christian Monitor. At this time I also want to say, "**Thank you,**" for the many letters of appreciation of the November Monitor, also for the counsel and promised prayers. We want the constituency served in the best way possible. This paper is the property of the church at large.

If I knew you and you knew me,
'Tis seldom we would disagree;
But, never having yet clasped hands
Neither fully understands
That each intends to do what's right,
And treat the other "honor bright."
How little cause for "kicks" there'd be
If I knew you and you knew me.

"When we're guilty of some slight mistake,
Or in our bill some error make,
From irritation you'd be free
If I knew you and you knew me;
Or, when renewals are behind
And friends don't even "drop a line,"
We might wait without anxiety
If I knew you and you knew me.

"With readers many thousand strong,
Things occasionally will go wrong—
Sometimes our fault, sometimes not;
But kindness always helps a lot.
Then let no doubting thoughts abide
Of firm good-faith on either side.
Good friends, how pleasant things would be
If I knew you and you knew me."

—Evangelical Visitor.

A Miniature Library

Preserve your Christian Monitors, for they will be a small reference library for future use. They are quite thoroughly indexed at the end of each year, and this will guide you to the material you are wanting. If you do not like to preserve them in this form clip out the material you most desire and file in an envelope or a filing cabinet.

One-half of the powers of a well trained man in Christian service, consist in knowing where to get what he needs, as well as that which he has at his tongue's end.

The editors, past and present, sought and still seek to make the contents of permanent value for those who

write essays, or speak in any public religious gathering. Reading and failing to retain in some way is one of the curses of modern reading.

The Nail Pierced Hand Passes the Plate

"Offerings! Collections! Money needed here and money needed there, always wanting money," so we heard some one say. Let us stop to think. Whose money does the Christian handle? Most certainly what they have belongs to the Lord. What did we bring into this world? Nothing! What shall we carry away? Nothing! Then why not use it to the glory of God, and contribute some of it to the good of humanity and reap rewards after awhile? There are no pockets in our shrouds. Our hands will not hold our coin always, then why not cast some of it into the **Nail Pierced Hand**? He offered Himself to die for us, can not we give Him some cold cash?

"A pastor was taking a missionary collection recently when he said, 'I want each of you to give today as though you were putting your money right into the pierced hand of Jesus Christ.' A lady came up afterward, and said, 'I was going to give a half-dollar, but I did not do so.'"

"Why did you not do it?" the preacher asked. "Oh, you think I would put a half-dollar into His pierced hand? I have ten dollars at home; and I am going to give that." If we were putting our money into the pierced hand of our Lord our contributions would amount to millions, and the world would be evangelized in ten years."

The Christian Monitor Pilot

The December Monitor abounds with **Christmas Inspiration** from many pens. If God seems far removed from your life, read "**Chang and the Two Brigands**." If you want to know what shoes you are wearing read Gordon's "**Three Kinds of Shoes**." "**Traveling by Faith**" comes home to the Editor for he has often traveled on a like faith.

The sermon for this Christmas number by H. R. Shertz has an exceptional grip to it. May God bless it to all readers. "**What I Owe my Minister**" may help some to pay their obligation to their pastors.

In the editorial Department we seek to discuss shortly, long subjects. "**The Parable in Poetry**" is by an earnest young man in college down east. If you need a smile you'll get it reading the interesting article, "**Improvement in India**" by Brother Lapp. J. W. Shank introduces very helpfully the various classes of men in Argentine. L. J. Heatwole, one of our lovable aged overseers of Virginia graphically pictures "**Airship**" experiences in the beautiful Shenandoah Valley.

"**Collapse of Evolution**" by fifteen Professors will pay for its reading manifold. Brother Eash closes his series with this issue. "Thank you, Brother, for the hard work done." Brother Orie Miller gives a write-up of the "**Russian Immigrants**." Keep in touch with that unfortunate company. Brother Harnish contributes a unique article. See it for yourselves. The month contains thirty-one days, read the paper through entirely, then file the contents.

The Unused Twenty-four Hours

Every morning when the sun peeps in at your eastern windows you possess twenty-four golden hours, unless that day is your final day. These hours are your wealth. They are the true riches of your life. None can steal the hours fraught with good possibilities. However we may squander the todays, God will not let us throw away the tomorrows. Plan diligently how to make the days score most for time and eternity. They will never come back. They say good-bye at the close of the day forever.

From the twenty-four take eight for sleep, eight to ten for labor, and yet six to eight remain. What do you do with these hours daily? In a year these amount to about three thousand hours; in a life time of three score years and ten about **two hundred thousand hours**. What we do with these hours makes or unmakes our entire career. Don't squander time; it's costly. "Redeeming the time," is the way the Apostle Paul states the same fact.

Leading Higher Critic Comes Back

In a recent address delivered at Columbus, Ohio, by Sir George Adam Smith, he publicly acknowledged his departure from the Bible through Higher Criticism, and that he has now renounced its false position and accepted the Bible views. He said among other things:

"I have come back to the faith of my covenanting forefathers, to the Gospel of salvation by grace, to the God who died for me on Calvary's cross."

We are glad to scatter this fact, but what about those he led away with him in his error? He came back but we had better stay by God's safe way and avoid the sorrow of misleading souls who may never come back.

Another noted critic who came back to the old Gospel gave an address at Toronto, Ontario, in which he said: "Yesterday I received a telegram that my college chum died who forsook the ministry for a career in law, because I sowed doubts in his life. Last night was the darkest night in my life, I led him astray, but I was never able to lead him back. Now it is too late." Sad! Sad!!

Association of Orthodox Colleges

There is a strong movement on foot for the uniting of the forces of orthodox colleges, so as to curb the powers of state universities that are seeking to eliminate the smaller religious colleges in America. In the state of Indiana alone only five out of fifteen colleges are recognized as standard schools on account of the enormous endowment. In many of these schools the best type of scholars come forth, but that does not seem to matter with those who have charge of educational affairs in the states. Wherever the Bible is given first place, you may expect intelligent students. It would be a step in the right direction if these schools in America would bring their case to those in authority in the land. We do not plead for a lower educational standard, but for fairplay to the religious schools, who cannot use and betimes squander State money. W. J. Bryan has lately given his hearty endorsement to the movement for a national conference to talk it over.

CHRISTIAN LIFE

THE MESSAGE CHRISTMAS BRINGS

William T. Manning

Christmas comes each year and fills our hearts, and our homes, with joy and gladness. It speaks to us of the most wonderful event in the world's history. It is a day on which the door of heaven stands wide open to us. On Christmas Day we look into the very heart of God. It is the Divine Light which shines about that stable at Bethlehem. And at Christmas, something of that light shines in all our lives.

On Christmas Day we listen to the song of the Angels, we hear that great chorus singing in the midnight sky, "Glory to God in the highest, on earth peace, good will toward men;" our hearts follow the wondering shepherds into the presence of the Virgin Mother and the Holy Child. And as we stand in spirit before that manger, we hear the sublime words of John telling us what Christmas means: "In the beginning was the Word, and the Word was with God, and the Word was God" "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Christmas reminds us that Jesus Christ who was born in Bethlehem is still present with us here on earth. The Word who was made flesh still dwells among us, and gives us His help through prayer and sacrament. If we seek Him with believing hearts, as the shepherds did, we also shall see in Him "the glory as of the only begotten of the Father."

In Jesus Christ, the life and character of God Himself are unveiled to us. We see the holiness, the goodness, the glory of God in the face of Jesus Christ. If we realize who Jesus Christ is, if we grasp the true message of the Gospel, we shall find no real difficulty in believing in the Virgin Birth of our Lord and in His actual resurrection from the grave, as declared by the Scriptures.

There is nothing inherently impossible or unreasonable in these two great facts of the Gospel. Men find difficulty in believing them only because they have not thought deeply and clearly enough about them, and have not grasped the full message of the Gospel. There is no difficulty about belief in these articles of the Christian Faith which cannot be fully met and answered.

It all comes back to the supreme ques-

tion, "What think ye of Christ?" "Whose Son is He?"

Do we believe what the Scriptures and the whole experience of the Christian Church tell us about Jesus Christ? Do we believe that the Incarnation is a reality? If we believe that the Incarnation is a reality, there is nothing unreasonable in the Birth at Bethlehem as recorded in the Scriptures. On the contrary, there is a divine and manifest fitness in it. If we believe that, in the person of Jesus Christ, God Himself came down to this earth to dwell among us, it is most reasonable that He should enter into our human life, and take upon Himself our nature, by divine act of His own power.

And if we do not believe that in the person of Jesus Christ God Himself came down to this earth, we have not grasped the first rudiments of the Gospel.

We Christians must believe not only with our hearts, but with our minds. We must think more deeply of all that the Christmas message means to us. We must be able to give a reason for the faith that is in us. We must welcome every discovery of science and every true development of scholarship, because we believe in Christ who is the Truth. We must believe in Jesus Christ as God, born of the Virgin Mary, risen and ascended into heaven, because, using our minds fully, we find in Him, and in the fact of His Incarnation, the highest conceivable satisfaction for our intellects, as well as the deepest comfort for our hearts, and the only sufficient light to guide us through this life and into that which is to come.

Christmas speaks to us of the place which belongs to Jesus Christ in the home. Christmas is the day of the family. It reminds us that the Son of God entered into the life of an earthly home, and sanctified forever our human ties and relationships. The most sacred and beautiful thing on this earth is the Christian home, the home in which Jesus Christ is recognized and has His rightful place.

We do not want gloom, and repression, and constraint in our homes. That is not the effect of Christ's presence anywhere. We want homes in which there is love and joy and freedom and sympathy, and strength to meet trials and sorrows when

they come, because Jesus Christ is there and has His place in that family.

If Jesus Christ had His true place in our homes, there would be fewer homes in our land without children, and the tragedy of divorce and remarriage, which today threatens the very fabric of our life as a nation, would not exist.

Neither the Church nor any other organization can take the place of the open recognition and expression of religion in the family. For our own sakes, and for the sake of our country, we must bring Jesus Christ who was born in Bethlehem back into His true place in our American homes.

And may the holy joy of Christmas, the thought of our Lord's coming to this earth, help us to realize something more of the joy that awaits us in our Eternal Home with Him in heaven.

This life is but for a little time; its joys how soon ended; its glorious noon how quickly passed. Christmas comes to tell us that our life here shall not end, but that it shall continue forever. The ties and friendships which have blessed us here shall not be lost; they shall be ours, hallowed and glorified in our Home with Christ above.

Christmas speaks to us of the place which belongs to Jesus Christ in all human life. We must bring the spirit and the law of Christ into all departments of our life: social, industrial, economic, as well as religious. Christ must be our Master and Guide in all things.

We are all thinking now of the persecutions and trials of our Christian brethren in the Near East. Their unspeakable suffering and need must appeal to us, especially at Christmas time. May the Christmas message of peace and brotherhood remind us that, as a nation, we share responsibility for the condition of these people; that it is our duty as Christians, not only to send them relief and assistance, but to do everything we consistently can to prevent further outrages.

One thing let us all keep in mind. The Christmas spirit which brings so much joy and happiness into the world is only the true Christian spirit. The thing that makes Christmas so wonderful is that for a few hours we all try to be real Christians. As someone has said: Christmas simply lifts us up into the atmosphere of brotherliness and good will in which we ought to live always.

Why not be real Christians all the

time? Why not carry the Christmas spirit with us all the year through? If we will do this, the coming year, whatever our age or our circumstances, will be the best, the happiest and the most worth while that we have ever lived.—Christian Herald.

A PARABLE IN POETRY

Once an angel in his might
Left awhile the Realm of Light,
And descended to this earth to make a tour,
And he journeyed far and near,
Things of men to see and hear,
To determine how they fared in Satan's lure.

First they told how they progressed
From the better to the best;
How that war and crime and evil soon should
cease;
And they talked of brotherhood—
"All of which," he said, "are good,
But come only with the coming Prince of
Peace."

Then they told what else they knew:
How that human beings grew
And developed upward from the primal cell,
And continued to ascend,
Till at last as gods they'd end—
"It sounds clever," he replied, "but leads to
hell."

Then they tried to make him gay
With the movie and the play,
With their dances and their revellings at
night.
"Social animals are we
Therefore sociable must be."
"It's attractive," he allowed, "but is it right?"

And they showed their fine machines,
And their goddess Fashion's queens,
And their homes built and bedecked with
many a show.
And then spoke with eloquence
To excuse extravagance
"It looks logical," he said, "but is it so?"

When he asked about the Book
They replied, "That we forsook
Long ago, for all can see it's out of date.
It will pass as literature,
But its rules we won't endure."
"Men," the angel cried, "your sins are truly
great."

All the vanities of men
Could not half be told by pen—
How they worshipped Self and Mammon did
extol;
How they closed their eyes to Truth
And grew rich in goods, forsooth.
Fat in body, fat in mind, but lean in soul.

Everywhere the angel went
Money seemed omnipotent,
They were greatest who possessed the great-
est wad
This he sorrowed to behold
For for it their souls they sold.
"Almighty gold they sought, but not Almighty
God."

To the churches too he went,
But found strife there and dissent,
And men hiring men to sing and preach and
pray,
While themselves slept in the pews;
From the heathen kept the news,
And made no attempt the Master to obey.

To the pulpit then he strode,
And their sins and follies showed,
And implored them on the Savior to believe.

But they mocked him to the face—
Simply drove him from the place—
And continued to help Satan to deceive.

Sadly Home he turned his face
Through the corridors of space
And reported to the King upon His Throne.
"Woe is man! Oh, woe is man!
For he scorneth, Lord, thy Plan
And he seeks to tread the wilderness alone."
Lancaster, Pa.

SIN, WHEN IT IS FINISHED

C. H. Brunner

At the recent trial at Easton, Pa., of
Walter Moline of Wilkesbarre who shot
and killed an Easton policeman Rush Steh-
lin was found guilty of murder in the first
degree. When Judge Stoltz sentenced the

O LITTLE TOWN OF BETHLEHEM

By Phillips Brooks

O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep,
The silent stars go by.

Yet, in the dark street shineth
The everlasting Light;
The hopes and fears of all the years,
Are met in thee, tonight.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts,
The blessings of His Heaven.

No ear may hear His coming,
But in this world of sin,
When meek souls will receive Him still,
The dear Christ enters in.

Oh holy Child of Bethlehem!
Descend to us, we pray,
Cast out our sin and enter in,
Be born in us today.

We hear the Christmas angels
The great glad-tidings tell;
Oh come to us, abide with us,
Our Lord Emmanuel.

condemned criminal to die in the electric chair he said in his address, among other things:—"The jury was not persuaded that when you shot down this officer in uniform you did not know, because of mental derangement, the difference between right and wrong." * Your act was due to wickedness of disposition and recklessness of consequences, not to insanity as the law defines that term. I followed all of the evidence as to your mental condition closely, and I observed you from day to day as you sat before me throughout the trial, and I feel with the jury, that it was a bad heart and not a diseased mind that prompted the deed. You were persistently bad as a boy and pursued a criminal course as a young man. You chose to defy the rules of conduct which society has set up for itself, and no one can do that indefinitely with success. Sooner or later society will strike down the transgressor. * Let me suggest to you a ray of hope. It is not an earthly

hope. Put aside all earthly hopes if you still entertain them and look to God for aid. While the law which has caught you is inexorable, He is merciful and will forgive you, if you truly repent and ask Him."

"A bad heart," not a "diseased mind," the judge said. To this agree the words of the wise man: "Keep thy heart with all diligence for out of it are the issues of life." Listen to the record of this young man "persistently bad as a boy," rejecting good advice and counsel, turning his back to the Sunday School, the Church, the Bible, what can be expected from such a young man but that he would pursue "a criminal course as a young man."

"The way of the transgressor is hard" is again proved in this case. "The wages of sin is death." "Sin, when it is finished, bringeth forth death." "When it is finished!" Sin when it is permitted to run its course, when it is not arrested, curbed, checked and radically stopped will bring its victim to ruin, disgrace, and shame. When a young person swings away from the paths of righteousness, truth and holiness, no man can tell how and where that person will end. Parents, fathers and mothers, do your duty in time. Be an example.—Eastern Gospel Banner.

A QUAKER COSMETIC

An elderly Quaker woman with a beautiful complexion was asked what kind of cosmetic she used. In reply she is said to have offered this splendid prescription: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, love." Who that has tried it has ever found it to fail?—East and West.

SIN, THE SAINTS' SORROW

"Oh," says Pharaoh, "take away these filthy frogs, this dreadful thunder." * But what says the Psalmist David, "Lord, take away the iniquity of Thy servant." The one would be freed from the punishment, the effect of sin; the other from sin, the cause of the punishment. And it is most true that a true Christian is more troubled at sin, than at frogs and thunder; he sees more filthiness in sin than in loathsome reptiles;—more horror in iniquity than in thunder and lightning.—Publisher Unknown.

Prayer is talking with God. Yes, but too many times we do all of the talking; it is just as essential to "be still and know that I am God."—The Youth's Visitor.

I would not enter on my list of friends,
Though graced with polished manners and
fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm.
Cowper.

• MISSIONS •

IMPROVEMENT IN INDIA.

Geo. J. Lapp

Will you permit me to ramblingly give you some of the ways in which our Indian people have improved? In looking back over eighteen years of close association with them we cannot help but note how they have taken hold of such improvements as were adapted to their simple manner of living.

We notice improvement in the matter of clothing. Those who were indifferent as to whether they were sufficiently clothed or not are much more careful to dress decently, partly due to a desire to appear better and partly due to having been repeatedly reminded by their own Indian brethren. Now they cut down or remodel any shirts, coats, trousers, vests, skirts, waists, etc., which they either buy or receive as gifts from the missionaries, so they fit after a fashion at least. This was not so in the early day. One could generally tell when a recent disposition had been made by someone by the ill fitting pajama suits, night shirts, hats, or other articles of clothing which either came walking around the bungalow or into a meeting. One Indian brother came into meeting with a bosom shirt on but the bosom was on the back. In this, time has very much improved their taste. We continue to encourage them to retain their Indian style of dress which is much more becoming to their life, so we generally confine our gifts of clothing to the poor.

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Bicycles, motor-cycles, and motor-cars have all come into use during these years. Bro. Burkhard had the first bicycle in the Mission. The writer well remembers being taken for Satan when he overtook an old Indian woman who had never seen such a combination before. People, you know, generally attribute new improvement to the lower regions. Now we meet bicycles on almost any road ridden by Indians of all ranks.

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replaced with the more convenient and less nerve-racking motor cars. Only recently the writer had the privilege of acting as sale agent for a motorcycle. The purchaser was an Indian Assistant Engineer who came, saw the machine, and was ready to pay the price. We demonstrated the machine to him by taking him for a ride before he took possession. After he had paid the money he said, "Now I want to run my machine." After fair warning and more explanation he insisted on mounting it in the yard and upon my getting into the rear attachment, which I politely declined. The engine started, it moved off with the throttle on full and the driver excited. He whirled the machine around, became confused and ran it over a pile of rocks, turned turtle, and escaped uninjured a wiser but a very humiliated man. After a few days he became accustomed to running it and in a recent letter expressed his satisfaction with his purchase.

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The roads have been improved. The village roads are kept in better repair, while many main roads are being graded and finished with a Murum (a red earth) or crushed stone. The Dhamtari-Sihawa road has been much improved by removing large boulders and sand, and by grading the low places. This year there are a number of miles of the road being repaired, and we like to think that our motoring back and forth had something to do with it. We also hope to improve the two and one-half miles of the Ghatula-Sihawa road. Cars and trucks for touring will soon become more practicable.

An Old Style Singer

We are also able to notice a great improvement in the matter of household conveniences. In 1911 one of our families bought an old style Singer hand sewing machine. Only yesterday we passed

their house and found the father teaching his fourteen-year-old son how to run it. The wife told us it had saved them many a rupee. It is still in good working condition. We have some Christian tailors but in a number of families the sewing machine will be found. Generally the man runs it and the wife plies the needle. The village women do not sew but most of our Christian women learned it in the orphanage when they were girls, and others have learned it from them. They are also good at other kinds of hand work.

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One day one of our teachers saw the missionary's safety razor. He became curious about it and asked all kinds of questions. He finally said, "I wish I had one." When asked why, he said it was so hard for him to shave himself with an ordinary razor. We can testify to that for he often came out with gashes on his face. He, with most of the other Indian people, depends on the village barber who shaves with a piece of steel which has been sharpened on a stone and whetted on the calf of his leg with which he then literally scrapes the face at one cent a "scrape." The village barbers will not "scrape" our Christians (fortunately) so they are compelled to get razors for themselves. The missionary knew of another missionary who had an Auto-strop safety razor for sale so he ordered it for him at a very reasonable price. The Indian brother was glad for it and says he has no trouble in shaving and that it doesn't pull a bit.

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Timepieces are always an attraction. Even the village people, who have none, like to tell you about 4, 9, 12, or 3 o'clock even though they have little conception of time and are perhaps careless about the hours. Tell one to come at 8 o'clock for medicine and he is just as liable to come at noon. But the punctuality of the missionaries and the more systematized methods of working have led many to see the value of having something which gives them the accurate time of day or night. Many of our Christians have watches, a few have alarm clocks, and one or two others have clocks. Not long ago we ordered five watches for those of our Bible School, who had ordered them on their own account. They were very happy to get them but they could not let them alone. Consequently the crystal of one became loose, the stem set of another became fast, the stem-wind of another came out, the hairspring of another ceased to,

function properly and so it made a tinkering time for the missionary. He adjusted what he could and sent the others to the factory. The company had guaranteed them for a year and kindly repaired them free of charge although it was not the watches' fault. They seem to be doing well now and all are happy. We are supposed to know how to properly repair or adjust every mechanical contrivance about the station.

Many have good breechloading shotguns and know how to use them to good advantage. We have a mounted tiger-skin in our possession which is the result of a successful shot by the deacon of our Maradev congregation. We know of none who are careless about infringing upon the game laws of the land.

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The First Aid Class

We have a First Aid Class in the Bible School twice a week in which the whole school and Staff meet. Our trained nurse is a great help to us in this work. Many false notions and much gross ignorance is expressed but instead of deriding them for what they never had a chance to learn, truth is substituted for falsehood and they are taught to help the sick and wounded in an emergency and also the facts regarding illness, sanitation, general value of foods, and the need of sympathetic help in cases of physical need. They learned to make a stretcher by inserting two bamboos through the sleeves of two coats or by rolling a blanket on two bamboos. They learned to lift a wounded man from the ground and carry him on their backs.

They learned how to tie one leg to another in case of a broken bone or how to make and tie on splints in case of necessity, or how to stop the bleeding of a limb by tying different kinds of knots on ligatures, how to apply different kinds of bandages and improvise them from pieces of cloth, handkerchiefs, etc. They learned how to make a sling for a man out of his own coat while he has it on, how to produce artificial breathing, how to tell from what one has become unconscious, how to treat snake-bites and a number of things which will help them to be good Samaritans to many an unfortunate whom they may meet

of family or social concern. How needful to be awake to their highest interests and to seriously consider their smallest requests and not only give them Gospel teaching but by sound advice help them to make practical the Christian principles in their lives and relationships. There is no end of opportunity for service if one is willing to apply himself.

Dhamtari, India.

MISSION OR OMISSION

The following people are excused from giving to missions:

The man who believes that the world is not lost and does not need a Savior.

The man who believes that Jesus Christ made a mistake when He said: "Go ye into all the world, and preach the gospel to every creature."

The man who believes the gospel is not the power of God, and can not save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

The man who believes that it is "every man for himself" in this world and who with Cain, asks, "Am I my brother's keeper?"

The man who wants no share in the final victory.

The man who believes he is not accountable to God for the money entrusted to him.

The man who is prepared to accept the final sentence "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Do you belong to the Mission or to the Omission Band?—Horace Bushnell.

WHICH IS THE BEST INVESTMENT?

Roger W. Babson, the financial expert, says that one dollar spent for a lunch lasts five hours; one dollar spent for a necktie lasts five weeks; one dollar spent for a cap lasts five months; one dollar spent for an automobile lasts five years; one dollar spent for water power or a railroad lasts five generations; one dollar spent in service for God lasts for eternity!

A minister who has been with his people over fifty years was asked by a young man just entering the ministry what was the secret of his long pastorate. His reply is worth noting by the young preachers: "I blew my people up once a year, and cheered them up the rest of the time!"

"Go"

Hear your commission, O Church of the Master;
Friends and disciples of Jesus, take heed.
How are ye doing the work of the Father?
How are ye caring for hunger and need?

Useless to stay in your doorway and beckon;
Those who most need you will never come in.
Fighting the devil with art and with culture,
How he must laugh in his stronghold of sin!

Vainly ye stand in the market-place, piping;
Vainly ye cry to the outcast, "Behold!"
Loud-sounding brass and the tinkling of cymbals
Never will draw the lost lambs to the fold.

Go—to the sheep that are scattered and fainting,
Having no shepherds, and tell them to come;
Go to the highways and tell every creature
Still the feast waiteth and yet there is room.

Go—the time shortens the night is approaching,
Harvests are whit'ning and reapers are few.
Somewhere, perhaps, in the darkness are dying.
Souls that might enter the Kingdom with you.

Go—for the Foe goeth, tireless, cunning;
Body and soul he is holding in fee.
Go lift his gauge in the midst of the Stronger,
And in that power declare the slaves free.

Go—our Lord goeth to man's petty judgment,
Bearing His cross in the midst of His foes;
Let us go forth to Him, mocked and derided,
Bear His reproaches and share in His woes.

Go—Church of Christ, for He goeth before you,
And all the way that ye take He doth know.
On the bright morrow He'll say, "Come, ye blessed;"
But till the dawning the message is, "Go!"

—Annie Johnson Flint

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during their career as Christian workers.

The Christian community is coming to the realization of the need of more careful and better trained midwives, the value of going to the doctor as soon as any one is ill, and of seeking to prevent many of the well known diseases such as malaria, smallpox, cholera, etc.

Missionaries as Social Advisers

The above will suffice to show you not only improvement but also the vital part a missionary can play in the social and economical life of the people. They often come for advice in matters of buying property, or investing their small earnings, or in matters

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They are ridding themselves of superstitions and false notions regarding sickness, famines, etc. Many of them are now very much amused when they hear a village man or woman calling a whirlwind a demon, or a falling star the soul of some departed, leaving for parts unknown, or that a witch has cast a spell over some paralytic. They give their unanimous consent to church legislation to suppress witchcraft, resort to charms, and attempts to engage their children to be married when they are yet small. Only two days ago one of the women students of the Bible School told of another Christian woman who had asked her to promise her little daughter to them for a wife for their son when both should grow to marriageable age. She said, "I answered, No, and that I wanted my daughter to grow up first, make her own choice and marry the young man she loves rather than to be bound from childhood." She showed much better sense than her own parents had and is an improvement as a result of Christian teaching.

The First Aid Class

We have a First Aid Class in the Bible School twice a week in which the whole school and Staff meet. Our trained nurse is a great help to us in this work. Many false notions and much gross ignorance is expressed but instead of deriding them for what they never had a chance to learn, truth is substituted for falsehood and they are taught to help the sick and wounded in an emergency and also the facts regarding illness, sanitation, general value of foods, and the need of sympathetic help in cases of physical need. They learned to make a stretcher by inserting two bamboos through the sleeves of two coats or by rolling a blanket on two bamboos. They learned to lift a wounded man from the ground and carry him on their backs.

They learned how to tie one leg to another in case of a broken bone or how to make and tie on splints in case of necessity, or how to stop the bleeding of a limb by tying different kinds of knots on ligatures, how to apply different kinds of bandages and improvise them from pieces of cloth, handkerchiefs, etc. They learned how to make a sling for a man out of his own coat while he has it on, how to produce artificial breathing, how to tell from what one has become unconscious, how to treat snake-bites and a number of things which will help them to be good Samaritans to many an unfortunate whom they may meet

of family or social concern. How needful to be awake to their highest interests and to seriously consider their smallest requests and not only give them Gospel teaching but by sound advice help them to make practical the Christian principles in their lives and relationships. There is no end of opportunity for service if one is willing to apply himself.

Dhamtari, India.

MISSION OR OMISSION

The following people are excused from giving to missions:

The man who believes that the world is not lost and does not need a Savior.

The man who believes that Jesus Christ made a mistake when He said: "Go ye into all the world, and preach the gospel to every creature."

The man who believes the gospel is not the power of God, and can not save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

The man who believes that it is "every man for himself" in this world and who with Cain, asks, "Am I my brother's keeper?"

The man who wants no share in the final victory.

The man who believes he is not accountable to God for the money entrusted to him.

The man who is prepared to accept the final sentence "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Do you belong to the Mission or to the Omission Band?—Horace Bushnell.

WHICH IS THE BEST INVESTMENT?

Roger W. Babson, the financial expert, says that one dollar spent for a lunch lasts five hours; one dollar spent for a necktie lasts five weeks; one dollar spent for a cap lasts five months; one dollar spent for an automobile lasts five years; one dollar spent for water power or a railroad lasts five generations; one dollar spent in service for God lasts for eternity!

A minister who has been with his people over fifty years was asked by a young man just entering the ministry what was the secret of his long pastorate. His reply is worth noting by the young preachers: "I blew my people up once a year, and cheered them up the rest of the time!"

"Go"

Hear your commission, O Church of the Master;
Friends and disciples of Jesus, take heed.
How are ye doing the work of the Father?
How are ye caring for hunger and need?

Useless to stay in your doorway and beckon;
Those who most need you will never come in.
Fighting the devil with art and with culture,
How he must laugh in his stronghold of sin!

Vainly ye stand in the market-place, piping;
Vainly ye cry to the outcast, "Behold!"
Loud-sounding brass and the tinkling of cymbals
Never will draw the lost lambs to the fold.

Go—to the sheep that are scattered and fainting,
Having no shepherds, and tell them to come;
Go to the highways and tell every creature
Still the feast waiteth and yet there is room.

Go—the time shortens the night is approaching,
Harvests are whit'ning and reapers are few.
Somewhere, perhaps, in the darkness are dying.
Souls that might enter the Kingdom with you.

Go—for the Foe goeth, tireless, cunning;
Body and soul he is holding in fee.
Go lift his gauge in the midst of the Stronger,
And in that power declare the slaves free.

Go—our Lord goeth to man's petty judgment,
Bearing His cross in the midst of His foes;
Let us go forth to Him, mocked and derided,
Bear His reproaches and share in His woes.

Go—Church of Christ, for He goeth before you,
And all the way that ye take He doth know.
On the bright morrow He'll say, "Come, ye blessed;"
But till the dawning the message is, "Go!"

—Annie Johnson Flint

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during their career as Christian workers.

The Christian community is coming to the realization of the need of more careful and better trained midwives, the value of going to the doctor as soon as any one is ill, and of seeking to prevent many of the well known diseases such as malaria, smallpox, cholera, etc.

Missionaries as Social Advisers

The above will suffice to show you not only improvement but also the vital part a missionary can play in the social and economical life of the people. They often come for advice in matters of buying property, or investing their small earnings, or in matters

MEN WE HAVE MET IN THE ARGENTINE

J. W. Shank

The missionary comes in contact with all classes of people. Many of them purposely express themselves to him, as it were, boasting of their ideas. Others merely by accident allow the missionary to get glimpses of their real character. The Argentines have, by nature, an air of gentility and it often happens that the man who at first appears to be a perfect gentleman, turns out to be one of the most vulgar and brutal of men. We shall now study some of the most outstanding types of men whom we have met.

The common Catholic man is everywhere to be found. If you ask him about his religion he will tell you frankly that he is a Catholic, at least that he was baptized into the church, but when that is said you have all of his religion in a nutshell. Only on the rarest occasions will he attend church. He recognizes no religious restrictions in his life. He is free to do as he pleases and is willing to let the other fellow do the same. He respects religion in a way, but it is a very passive respect, for he does not think of his religion as being of more importance than the kind of fruit he eats for dinner. Indifference is the word that applies to him. It takes a force like dynamite to arouse such a man from his spiritual lethargy. Sometimes the tactful missionary can accomplish this wonderful feat, but it is a rare accomplishment.

The sincere Catholic man is hard to find in Argentine but such does exist. He goes to the church faithfully when he is expected to go. He believes in the church, respects her highly and helps to keep her in a state of progress. But even the sincere Catholic man is not deeply saturated with the religion of Jesus. Religion is, to him, a thing of tradition. His forefathers believed and lived as Catholics, therefore he must do the same. His being a church member does not materially affect his way of doing things. His religious advisers are not so much concerned about teaching him to be morally upright as to see that he continues to follow their beck and call in everything and to make him believe that his good works are winning him a place of eternal rest. It is rare indeed that the missionary can get into close enough relationship with this type of man to influence him to become a real Christian. He is hedged in by too many traditions and prejudices to listen to the message from a Protestant.

The anti-Catholic men are very numerous. They are the men who have studied conditions in their country and have not Catholic machinery as shrewd cheats and allowed blind allegiance to the church to conceal her terrible faults. They rail upon the priests and the whole corruptors of the people. They can not find words bitter enough nor gross enough

to characterize the wickedness they see. Anything that savors of allegiance to the church is treated by them with the utmost scorn and repugnance. Out with it! they say, it is not fit to exist on the earth! While these men despise and bitterly oppose the Catholic church they are not always opposed to religion. They may say that they have deep respect for true religion, but it is the garbage of religious pretense that they despise so utterly. Sometimes men of this class will accept Christianity, but they are very hard to reach because they are distrustful and have been so terribly embittered against sham. They are afraid to take hold of anything religious because they know that deception is possible from all sides.

The pure atheists also are numerous. Their belief in religion, if they ever had any, was shattered by the cruel shams they have seen under the garb of religion. In some moment of passionate disgust they have thrown it all to the winds. Perhaps they arrived at such a conclusion by reading atheistic philosophy, perhaps they came to it by their conversations with other men who were capable of showing up religion to scorn as being a system of hypocrisy. The atheist in Argentine differs from the atheist in our country mainly in this, that he has less knowledge of religion in general and less knowledge of the Bible. He has seen only one thing, Catholicism, and he supposes that he knows it all. He does not concern himself generally to study atheistic principles deeply. It is enough to declare himself free from silly religious notions for he believes that there is no argument fit for an intelligent man on the other side. He pretends to be respectful of other men's notions, but if you will observe carefully you will see the wink of scorn in his eye. Rarer still is the case of conversion from atheism to Christ in the Argentine. But it is altogether possible. We have seen some genuine cases.

The totally ignorant man is to be found in every city, town and country district. He knows nothing about religion. He has rarely come into contact with sincere Catholics, Protestants, or any intelligent thinkers. His life is like that of the beast, concerned only about an existence. He drinks, gambles and quarrels with his rude fellows. He has no ideals and no conception of goodness or purity. Life is only an ugly existence where bitterness and injustice are mingled with occasional fleeting joys. He has settled himself into a cold lethargy of mental inactivity. How can he do anything good or believe anything good until that cloud of ignorance is removed from his eyes? Such men, while they remain in such a condition, can do nothing more than to turn their faces toward the light. It takes much time for the

principles of Jesus to penetrate into their hearts. But, thanks to God for His wonderful plan! even the most ignorant and brutal of men can find the Light. Some of this class have found Him and are growing in newness of life.

The truly cultured business man who sees and admits the truth of Christianity, but is bound by social customs and ties, belongs to another class not infrequently found. We have met personally many of these. They admit practically all of our religious principles and are ready to offer their help in any way possible. They promise their hearty moral support of the work and are able to present all kinds of argument to show that your work is just the right thing for the town and their country. But not a step farther do they go. They have a social position to maintain; their life is bound up in certain conventionalities that preclude association with the Protestant people in a religious way. If you approach them personally with the offer of salvation for their souls, a chill seems to come over them which they try to hide. With beautiful grace they bow out such a suggestion as impossible for them. They say, it would not do; but the explanations seem vague and worthless to the missionary. There are a few of this class who have actually found the courage to take the great step and bravely have they lived up to their convictions, but few indeed are those of this class who find Him.

The spiritualist is another type of man with whom we often meet. He has a religious philosophy of his own which he boasts of as being far superior to Christianity. He pretends to accept Christianity in the main, but a little conversation with him soon reveals the fact that Jesus has a very small place in his system. To him, Jesus was a good man but nothing more. He was only one of many fine-spirited men who have helped to make the world better. The spiritualist claims that his creed is partly based upon the Christian religion but that it goes far beyond it and is far superior to it. He has his heart closed to anything so old-fashioned and dogmatic as Christianity, but he will argue about the value of spiritual mediums in revealing truth. A man of this class is very hard to reach. He who has only a small knowledge of it, may be convinced of his error, but the man who has given himself over to the power of evil spirits for a long time, has a wall about him that is very difficult to penetrate.

The sincere seeker of truth belongs to a nobler class. It is with boundless joy that the missionary finds men of this class. Sometimes, after having a conversation with some of the classes of men mentioned above, the missionary feels almost sick at heart because of the coldness, the hypocrisy, the indifference and even scorn toward the missionary's message. What a joyful relief it is to find a man who is

really seeking after God! In spite of the fact that there are all too many who belong to the other classes, there are yet many thousands whose minds are open to the truth. The real seeker after truth may be very reserved and unwilling to accept the new Gospel without due consideration, but when that is the case, he is to be respected all the more. He may have been a seeker for a long time and, of himself, has discovered some of the basic principles of Christianity, and when he gets more light, the great truths come upon him with overwhelming power. He may be very ignorant and have only a vague feeling that there is a greater truth to be known, and in such a case he will have to be taught as a child until he gets full of the heavenly message. How lonely and wearisome would be the work of the missionary

West. Many have settled from fifty to seventy-five miles from a railroad.

Aside from homesteaders, there are many farmers in more thickly-settled valleys; cattle men and sheep-herders scattered over the sand-hill grazing lands in lonely seclusion, and new settlers following the lumbermen on to the cut-over lands of the Northwest.

The spiritual neglect of these hardy pioneers is alarming. Without a knowledge of God many are falling a prey to bolshevist agitators, promoters of Mormonism and other soul-destroying cults. It is imperative that these scores of thousands of homes be reached with the Gospel at once.

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody has undertaken to reach these spiritually

(Concluded from page 355)

ing, that we may hear as of old "Fear not; for behold I bring you good tidings of great joy." Can we feel that the day we celebrate is the day of days, overflowing with joy, happiness and song. The Christ child came into the world while angels sang, men rejoiced and the world was filled with happiness. But, was the Christ only sent for that day? Ah no, He is our abiding Saviour forever and ever. Praise His name!

With the word Christmas we think of giving. Christ gave and that unselfishly. The wise men gave, not expecting returns, but satisfied in seeing the new born babe. Thus we should give gifts in memory of the love that gave freely and looked for no returns.

The UnChristlike Spirit

A little girl was watching her mother addressing a number of packages to be sent away as Christmas gifts. She laid them aside saying "This is for grandma, this for Cousin Alice, this for Aunt Maud's baby, this for Randall and just think," she concluded, "we'll get a package back for every one of these." This really is often the case, altho we may not frame it in words, our purchases are made according as we have been recipients. Giving without love in our hearts is wrong, at all times.

The Permanent Christmas

A little woman, weak and weary, sat considering the Christmas question. Her hands seemed unable to make the love tokens she formerly considered necessary at this season. While thinking thus a little child passing by her window lifted her sweet voice to sing "Scatter Sunshine." The listener aroused and exclaimed, "I know, I know, I'll scatter sunshine the whole year round." With a quiet prayer, that she might not forget what her Christmas giving was to be, she settled back in contentment. Following out her resolutions she made smiles do what sometimes she expected cold words to do. Whenever she asked a favor she did so with a smile on her lips. When little difficulties arose she smiled them away. Even when she had to reprove she smiled and said, "I know you want to do better." Such opportunities can be found by all of us and are counted for "love's sake" as truly as costly gifts, and we will have a perpetual Christmas making bright the whole year.

Souderton, Pa.

150,000 children in our Mission district are without schools.

95 per cent of the men and 99 per cent of the women have never learned the first letter of the alphabet.

A Christian community of 2,000 are already directly dependent upon the Mennonite church for the blessings that come from being able to read and write.



Mission Friends and Converts, Pehuajo

were it not for this class of people who really want to know Him!

It would be possible to continue naming other types of people like the Socialists, the Theosophists, the Jews, and others, but we will leave the subject with what we have already described. It is a joy for the missionary to work with all classes of men. The greatest joy comes when dealing with those who are sincere in their motives. Since we must deal with such a great variety of minds, it behooves us to be well prepared with a knowledge of God's Word, and a deep infilling of the Holy Spirit. Nothing is more important than that the missionary be full to overflowing with the divine message and that his whole life be in harmony with his belief. Reader, don't forget to pray for the missionaries in this work.

La Junta, Colo.

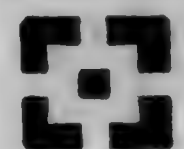
NOTES & COMMENTS

The Gospel for Spiritually Neglected:—Tens of thousands of homesteaders are scattered over the vast rolling plains of the

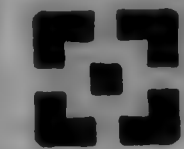
destitute families with Colportage Library books adapted for both old and young, also emphasized gospels and Testaments. This Association reports that during the past year nearly 600 shipments of this gospel literature have been sent for careful placing in these out-of-the-way communities. Already some definite conversions have been reported; former church members revived and much interest manifested by children. Those desiring to may secure further information by addressing the Association.

WHAT IT DOESN'T AND DOES

Tobacco does not aid digestion, prevent lean people from getting too lean, nor stout people from getting stouter. It does not preserve the teeth, does not cure asthma, indigestion or any other disease. It does not do any of the beneficent things it is popularly believed to do. But we positively know that it causes heart disease, disease of the nerves and mucous membrane, and that it diminishes the possibilities of recovery from any disease."—Dr. Matthew Woods, Philadelphia.



BIBLE STUDY



FAITH AND PRACTICE—ACTS

XXX

The experiences of Paul at Corinth were followed by new experiences in Ephesus. He and his company were on their return journey to Antioch and Jerusalem. This journey was undertaken by them as a mission of ministry to the needy brethren in Jerusalem, yet they continued to labor in the Master's service, tarrying as the Lord required their ministry.

The journey was undertaken, partly as a result of the opposition of the Jews, who made insurrection against Paul and his preaching—Acts 18:12-17. It is evident that these efforts were incited by the previous persecutions of the Jews in other districts, because they partook much of the same nature. The success of their efforts was rather disappointing since their own leader was chastised by the deputy, Gallio. No fault was found with Paul and the believers, because the plea brought against them was one of religion. The Roman government was at this time neutral in religious matters and the present attitude of Governments seems to be patterned after Rome in this, as in many other principles. Government is a principle ordained of God. Governments are carried on by men in many different forms, and may be of any complexion. But governments seldom partake of a religious nature. Liberty of religious thought and practice seems to be the desired attitude. The believer is urged to pray for rulers and all in authority, that he may lead a quiet and peaceable life. Gallio beat the Jewish leaders, or allowed them to be beaten, on account of the failure of the charge against the Christians.

Priscilla and Aquila accompanied Paul across the sea to Ephesus and the districts of Asia. His companions tarried in Ephesus, while he, himself, met with the Jews in their synagogue for a brief time and expounded to them the faith of Christ. It is rather peculiar that because of this event the Jews invited Paul to tarry with them longer. He always had access to the synagogues when he entered new cities, but he was never invited to stay with them. After a brief period of teaching in their synagogues Paul was usually obliged to separate himself from Jewish fellowship. In Ephesus he reasoned in the synagogue for the space of three months.—Acts 19:8, 9. But this was upon his return from Jerusalem. The particularly friendly attitude which the Jews in

Ephesus had toward Paul may be accounted for in part by the fact that previous to his coming to Ephesus he had taken a vow and had shorn his head at Cenchrea.—Acts 18:18. The keeping of the Jewish traditions or customs by one who was reputed to have denounced the law and customs of the Jews would have gone far towards dispelling accusations.

There is nothing in the account of Paul's having taken a vow that would indicate the nature of such a vow. The Nazarite vow required the abstinence from the fruit of the vine and all of its products; and required the growing of the hair until the end of the period of the vow. It also required a week of separation and purification, with proper sacrifices on the altar at the end of the week, the shaving of the head and the burning of the hair under the fire of a particular sacrifice. This does not correspond with the nature of Paul's vow. No restrictions were placed upon the Jews concerning the nature of their vows. All vows were to be voluntary, and anything that was clean could be included in a vow of consecration to God. The later vow which Paul made with the four brethren at Jerusalem.—Acts 21:23-27,—was one of only a few days, yet it required the offering of purification at the end of seven days. It is possible that the four men had taken the Nazarite Vow while Paul had only taken a purification vow. Paul's vow at Cenchrea may have begun when at that place and the shearing of his head might have been included as a part of a vow which was consummated when he arrived at Jerusalem. But the keeping of any vow was considered by the Jews as being sacred and honorable, and would have added to Paul's credit among the Jews, and would account for his favorable reception at Ephesus.

In the Christian dispensation vows are not much in evidence, if at all. A vow was much of the same nature as an oath. It was binding upon the person who made it, and that person who failed to keep his vow was as guilty as the person who broke his oath. Irresponsible persons could not make vows if the one to whom they were responsible forbade it. A father could void the vow of a daughter, the husband the vow of the wife if he heard such a vow made. So also Christ, who is the head of the Church shields us from the obligations of vows and consecrations

which He Himself undertakes for us, to a sufficient degree and kind, in the presence of God. Anything that was vowed could be changed, by a proper estimation of the value and kind exchanged and the addition of sufficient value to insure a proper equivalent of the thing vowed. God does not bind His people to unchangeable conditions and impossible demands. He is merciful to all those who love and would serve Him. He would rather have the love and devotion of the possible thank offering than to impose upon His children and His Bride the hardships often required and the suffering often endured in the keeping of vows. On the part of the Lord, He says, "I will have mercy and not sacrifice." On the part of man, He says, "To obey is better than sacrifice." To the extent of our ability should we obey the Lord, in love and devotion. The sacrifice that we would often make for the Lord becomes a burden that robs us of pleasure and destroys the spirit of devotion, for too often we make our offerings without consideration and without knowledge, and the grace of God must make up our great deficiencies in fulfillment of our intentions.

From Ephesus Paul proceeded to Jerusalem, purposing to return after he had fulfilled his mission there. The feast of Pentecost was the occasion of the offering of the first fruits, and it was the privilege of Paul to present to the Jewish brethren at Jerusalem some of the first fruits of the love of Gentile believers. It must have been an occasion of rejoicing to those who had been instrumental in giving to the Gentiles some of the spiritual blessings which the Lord had brought to them first, and now their joy was increased by the natural gifts which the Gentiles returned to them as a thank offering. Also in the case of Paul it was a joy to him to bring to the notice of the believers there, the fact that he brought to the Lord other first fruits of the Spirit among the Gentiles by the ministry of the Gospel and the shedding abroad of the Holy Spirit. Such must have been the nature of his salutation to the Church in Jerusalem.—Acts 18:22.

After a brief visit at Jerusalem the apostle journeyed to Antioch, in Syria, the headquarters of the missionary movement among the Gentiles. The "some time" which he spent with the brotherhood there is neither defined nor explained. It was a necessary pause in his labors for the Lord. It made no change in his purposes to continue His work among the Gentiles. Passing on from thence he made a tour

of confirmation among the congregations in Galatia and Phrygia. The work which had been begun there was continuing under the blessing of the Word and Holy Spirit. Men were occupying those fields who were able to carry on the work. Other fields lay beyond the limits of his former labors and he was anxious to enter those fields, for he was "debtor" to those whom he had not as yet seen.

The Workers' Column

The Conversion of Conscience.—Acts 24. December 9.

- I. Conscience depends upon instruction.
 1. Those who are instructed alike will believe alike.
 - a. Paul believed the law and the prophets.—v. 14.
 - b. The Jews who accused him believed the same law and prophets.—v. 15.
 2. Before conversion Paul believed and acted in good conscience as did others of the Jews.—Acts 26:9-12.
 3. Further instruction led Paul to change his life and belief.—Acts 26:19-21.
- II. Men are not justified by living according to conscience.
 1. Paul lived the life of a Pharisee.—Acts 26:4, 5.
 2. His conscience was offended by the life of the Christians.—26:9.
 3. He thought it right to oppose the work of Jesus.—26:9.
 4. In good conscience he assisted in destroying the believers.—26:10.
 5. He was reproved by the Lord for his conscientious deeds.—26:14-18.
- III. Conscience needs conversion in those who do not believe on Christ.
 1. It needs to be right before God, by
 - a. Worship of God.—24:14.
 - b. Believing the Scriptures.—v. 14.
 - c. Hope in the resurrection through Christ.—vv. 15, 24.
 2. It needs conversion from the opinions of men.
 - a. From the methods of worship approved by men.—v. 14.
 - b. From beliefs common among men.—v. 14.
 - c. From the fear of judgments by men.—v. 18.
 3. It needs conversion to righteousness toward men.
 - a. To do good to men.—v. 17.
 - b. To conform to common practices which do not conflict with the faith of God.—v. 18.
 - c. To stand for the truth before all men.—vv. 20, 21.

The Cross of Glory.—Galatians 6. December 16.

- I. The cross the glory of believers.
 1. Because it is the cross of Christ.—v. 14.
 2. Because the cross is Christ.—v. 14. ("By whom." Mar.—"Whereby.")
 3. Because of its benefits.—v. 14.
 - II. The Blessings of the Cross.
 1. The world is crucified unto the believer.—v. 14.
 2. The believer is crucified unto the world.—
- Note—The crucifixion spoken of in this connection refers to the judgment of death for sin which the world and sinners will

suffer from the hands of God, and which Christ bore for the world—for all those who believe and accept by faith. The iniquity was laid upon Him.

III. The reason for glorying in the cross.

1. The judgment of death for sin was born there.—v. 14.
 2. Death to the world removed the obligation of man to the world.—v. 14.
 3. Death by the cross removed the obligation of righteousness by the works of the law.—v. 15.
 4. The cross makes all men equal and alike in respect to righteousness and becomes beneficial to all.—v. 15.
 5. The cross of Christ makes possible the essential newness of life.—v. 15.
- IV. It affords a divine and worthy object for delight and praise.
1. It is the nature of men to make a fair show of the flesh.—v. 12.
 2. Men delight in the manifestation of the nature and works of the flesh.—v. 12.
 3. Men do not delight in conditions which obligate their own suffering.
 4. The pleasure of men is to have others please them.—v. 13.
 5. The pleasure of the cross is found in the escape of the obligation to please men.—v. 14, Cf. v. 13.
 6. The delight in the cross arises from the fact that men cannot keep the law of works, but may possess the blessings of the cross by faith.—vv. 13, 14.

God's Perpetual Gift.—Romans 11. December 23.

- I. "The gifts and calling of God are without repentance."—v. 29.
 1. They are like God—unchanging.
 2. The promises of God will never fail.
 3. What God has said He will do.—See marginal references, etc.
- II. God's promises to Israel.
 1. He gave His covenant to Abraham, forever.—v. 1; see Gen. 12:2, 3.
 2. He never wholly cast off His people Israel.—vv. 2, 4.
 3. A remnant believed and were saved in the days of Paul.—v. 5.
 - a. Paul was of the tribe of Benjamin.—v. 1.
 - b. The apostles were all Jews.
 - c. The early Church was among the Jews.
- III. Israel not totally forsaken even under the dispensation of the Gentiles.
 1. Blindness in part is happened to Israel in order to permit the salvation of the Gentiles.—v. 25.
 2. There will be a return of the Jews to their own relation with the Lord.—v. 26.
 3. Jewish believers are restored to their relation with the Lord.—vv. 17, 23.
- IV. The Gentiles included in God's gift.
 1. They were included in the promise to Abraham.—Gen. 12:2, 3.
 2. Through their faith in Christ they have taken the place of the Jews.—Rom. 11:12, 15.
 3. As wild olives they are grafted into the tame olive tree.—v. 17.
 4. By faith and continuance in the goodness of God they continue in possession of God's gift.—vv. 20, 22.
 5. Unbelief was and will continue to be a barrier to the blessing of God to the Gentiles.—v. 30.
- V. Salvation is a gift to men through the mercy of God.—vv. 6, 31.
 1. Salvation cannot be obtained by works.—v. 6.

2. It cannot be obtained by grace and works, because the election is of grace alone.—vv. 5, 6.

a. If by works, then grace must also be a work and not grace.

b. If by grace alone, then works must also be grace and not works.

c. If works are not grace and grace is not works, salvation must come by the eternal method of God—by grace.

3. It is God's gift to men through all ages.

a. To Israel, the election, by grace through all ages.

b. To the Gentiles from and to all ages, by grace and mercy.

c. All are included under sin that God might have mercy upon all.—v. 32.

A New Life Plan.—Acts 9. December 30.

- I. The plans of a young man.
 1. Brought up under the teaching of Gamaliel.—Acts 22:3.
 2. Lived the life of a Pharisee.—Acts 26:5.
 3. Among the judges and elders of Israel.—Acts 7:58; 8:1.
 4. Receiving commissions from the high priests.—Acts 9:2; 26:10, 11.
 5. A leader among men in religious persecutions.—Acts 8:3; 9:1, 2.
- II. A young man's standing.—Phil 3:4-6.
 1. Faultless in religious life—circumcised the eighth day.
 2. Best ancestry—the stock of Israel.
 3. Clear and connected genealogy—the tribe of Benjamin.
 4. A good reputation—an Hebrew of the Hebrews.
 5. Unblemished character—blameless as touching the law.
 6. An incomparable life.—v. 4.
- III. A higher calling.
 1. Called through a light from heaven.—Acts 9:3.
 2. Warned by a voice from heaven.—v. 4.
 3. Admonished by Jesus from heaven.—v. 5.
 4. Directed by the Lord from heaven.—v. 6.
 5. Assisted by a servant of Christ and the Church.—vv. 10-16.
- IV. A new service.
 1. Obeying the ordinances of Christ.—v. 18.
 2. Fellowshiping with believers.—v. 19.
 3. Preaching Christ.—v. 20.
 4. A chosen vessel to carry the Gospel to all the world.—v. 15.

A Christian Standard.—I Timothy 6:11. January 6, 1924.

- "Follow after righteousness, godliness, faith, love, patience, meekness."
- I. Following righteousness, because
 1. It is God's law.—Deut. 6:25; Rom. 10:5.
 2. It is the nature of the kingdom of Christ.—Heb. 1:8.
 3. It is the blessing of the saints.—Matt. 5:6.
 4. It is acceptable with God.—Acts 10:35.
 - II. Attaining godliness, because
 1. It is desirable in believers.—I Tim. 4:7.
 2. There is great gain in it.—I Tim. 6:6.
 3. It leads to an abundant entrance into the Kingdom of God.—I Pet. 1:6, 7.
 - III. Exercise faith, because
 1. It pleases God.—Heb. 11:6.
 2. It is the character of the just.—Gal. 3:11.

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EDUCATIONAL

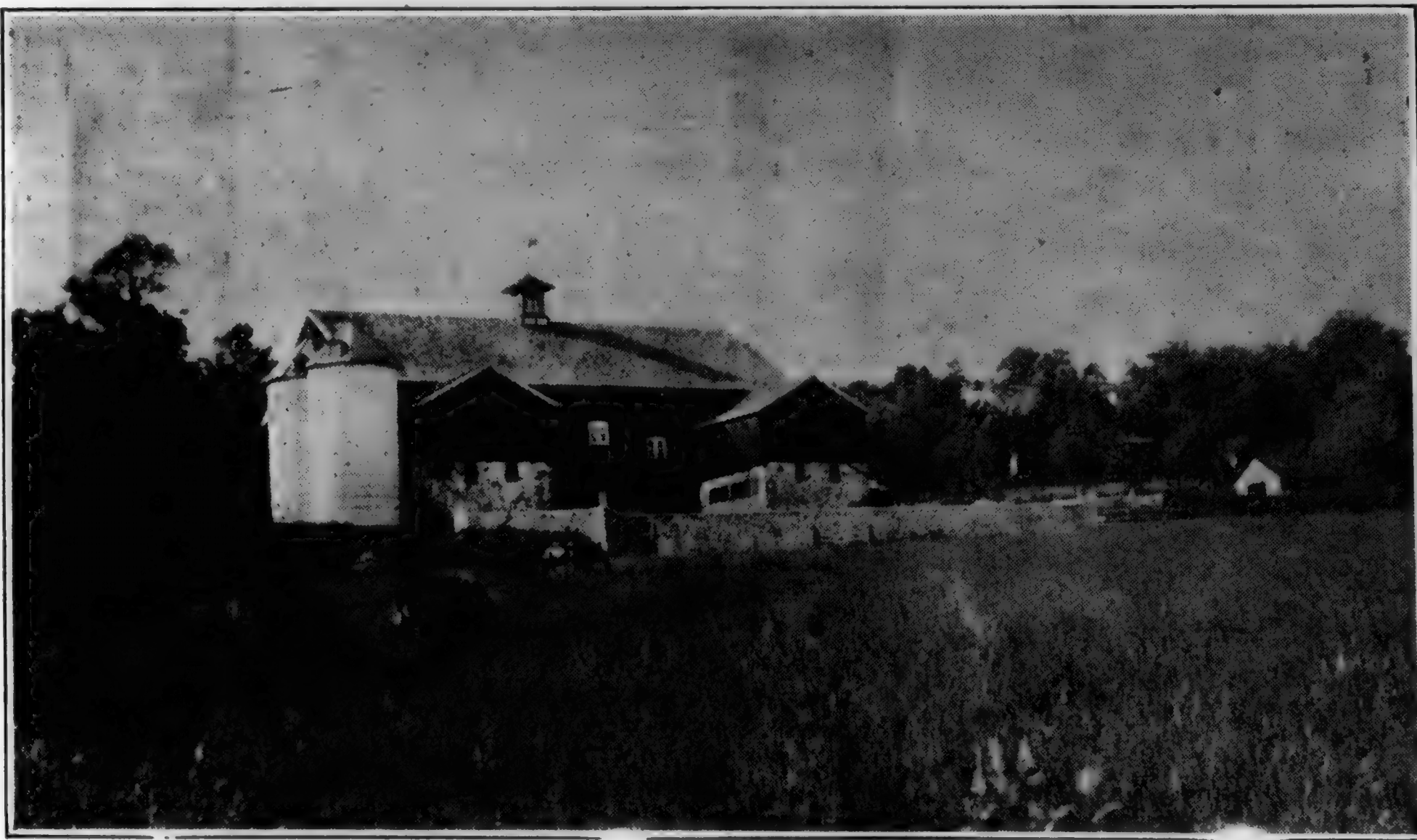
RUSSIAN MENNONITE IMMIGRATION INTO AMERICA

Orie O. Miller

In June of this year the report was first made in some of our church papers that about 3,000 of our people had left Russia and were enroute to Canada. By August 1 the word came that most of these had safely arrived in western Canada. A little later our Relief Commissions and Mission Boards were advised concerning the details of the contract made by the Mennonites of Canada with the Canadian Pacific Railroad for bringing over these people. An appeal also came with this information for financial help in meeting

Newton, Kansas. A meeting had been called at this place to which representatives of nearly all the Mennonite bodies in the United States were invited. Between twenty and thirty individuals were in attendance. The meeting discussed the immigration problem from a church-wide angle. All felt that there should be some sort of mutual understanding and co-operation among Mennonite bodies in working on this problem. As a result a new Colonization Board was organized representing all the United States Menno-

at the home of Brother Herman Neufeld, the new editor of the Rundschau. To his home came the two Manitoba members of the Canadian Committee and also several members of the immigrant group. About 500 individuals of this group were in Manitoba. They arrived from Russia on a Monday forenoon in August. This month is harvest time in this province. On Monday afternoon most of them were already at work in the harvest fields. Thru harvest time and threshing there was plenty of work for all and at good wages. As a result these 500 paid back until October 1, over \$3,000.00 of their transportation expenses. At the time of our meet-



We fondly hope that a scene of like tranquility may result from the work of the brethren in providing for the immigrants. May God bless to this end is our prayer.

—Editor.

the obligations to the Canadian Pacific Railway.

The Eastern Mennonite Board of Missions worked out a plan thru which it was felt the church in Eastern Pennsylvania could help. The Lancaster County Conference approved this plan, and a delegation consisting of Bro. John H. Mellinger and the writer was appointed to visit the sections in western Canada where these immigrants are located; to get a first-hand personal knowledge of the situation there and to work out the details for carrying forward the plan at that end.

We left home on the above trip the evening of October 14. Our first stop was

nites. This Board then elected an Executive Committee. This Committee will bear the same relation to the immigration movement as the Mennonite Central Committee has taken to Russian Relief. This Board also felt the need of a closer personal touch with the situation in Canada before feeling able to carry forward definite plans for helping. Brother Levi Mumaw, Brother Mellinger and the writer were appointed a delegation to make this investigation. Immediately after this meeting our committee of three proceeded to Canada.

Working the First Day of Arrival

Our first stop in the Dominion was in Winnipeg, Manitoba. We spent the day

ing, however, farm work was at an end for the year. During the winter months there is very little work to be had. But the Mennonite settlers in Manitoba have taken these immigrants into their homes and have agreed to provide them with food and shelter until spring free of charge.

Happy in America

In conversation with the immigrants we found them very happy to be in their new homeland and very thankful to the church for having made their coming possible. With tears streaming down their faces they begged that it might also be made possible for those others to come who are still

in Russia. They feel confident that they can make good in Canada and are well pleased with the prospects there for immigrants. On the other hand the Mennonites of Canada are well pleased with the type, attitude and character of the newcomers. They feel that by spring new homes can be found and that from then on these people will be able to provide for themselves.

American Clothing Comes Back

After a day in Winnipeg our committee proceeded to Saskatchewan. There our first stop was at Guernsey. Brother Clemens Hallman met us and took us to the home of Bishop Eli Hallman. Brother Hallman has two of the immigrants in his home. On Sunday morning we were happy to have a part in the communion services with the Sharon congregation. Immediately after the services, Brother Hallman accompanying us, we left by train for Rosthern. At Saskatchewan Brother Gerbrant (also a member of the Canadian Committee) met us and took us by auto to Rosthern. We reached there just in time for Young People's Meeting. An interesting feature of the program was the part taken by some of the newly arrived immigrants. Quite a number were in the audience, and when those were asked to stand who had been fed in the Relief Kitchens in Russia, eight got up. The clothes they wore at the meeting had also in most part come to them through our relief workers. After the services we met a few. All the immigrants whom we met during the whole Canadian visit remembered the story of Brother Clayton Kratz and were impressed with the sacrifice he had made for them. I reminded one of them that many of their own people also had to die because of conditions in Russia. "Yes, but that was different," he said;

"our people suffered and many died because of conditions over which they had no control; but Brother Kratz left a good home and friends and willingly came to help us and then had to lose his life." Altho very few of the Mennonites in Russia met Brother Kratz personally his act of devotion will be remembered as long as they live.

Twelve Hundred in One Locality

On Monday, October 22, we met in Rosthern with the resident members of the committee as well as with three of the Immigrants General Committee and some others close to this work. In Rosthern is the office of the committee and here lives Brother David Toews, the chairman, on whom the brunt of the responsibility rests.

About 1200 of the newcomers are in the Rosthern vicinity. We found the attitude and character of the immigrants much as we had found it at Winnipeg. The harvest coming somewhat later than in Manitoba, meant that they had a longer time to earn money and consequently could pay a larger portion of their debt. During our meeting a cable came from Russia, begging the church in America to provide the way for another thousand to come, who have sold out everything and have a most difficult winter before them there. Naturally our hearts were sad as we cabled the answer and said it could not be done now.

Having gotten the information and worked out the details, for which the trip was taken, we proceeded to Herbert. Here we had our headquarters at the home of Bro. A. C. Kolb. In the evening we had a meeting with the two resident members of the Committee and a dozen or so other interested brethren. In the Herbert vicinity about 600 immigrants are located.

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THE GREAT AMERICAN AIRSHIP—"SHENANDOAH"

L. J. Heatwole

The musical term, "Shenandoah," which has the soul-touch of meaning, "Daughter of the Stars," sprung from the intellect of the aborigines of our country. By reason of this lofty and high sounding sentiment it seemed befitting by members of the Department of the U. S. Navy, to christen the first of the great Zeppelins it set afloat in the upper deep as Shenandoah, or "Daughter of the Sky."

Two Hundred Thousand Look Up

It seems remarkable that after the lapse of sixty years, when the bitter fortunes of war had been laid upon the people, and had greatly despoiled all prospects for their future prosperity, this beautiful valley between the mountains, should be among the first to be traversed by the great aerial monster. It remains to be stated that the spectacular sight of airship ZR-1 of the U. S. Navy, flying centrally for one-hundred and seventy-five miles over the Shenandoah Valley of Virginia,

was witnessed with unbounded interest by possibly 200,000 of its people, on Saturday near noon on the 27th of October, 1923.

A custom long held by the priests of Israel, who in their days stood on the watch towers and higher ramparts of the Holy city to note the first appearance in the western sky of the silver cusp of the New Moon was to announce its advent from month to month by a multitudinous commingling of blasts from many rams' horns. Somewhat in keeping with this custom the coming of the "Shenandoah" was announced from city to city by the ringing of church bells and the shrill blasts from factory whistles and fire-alarms.

As the great dirigible, which is nearly one-eighth of a mile in length, hove in sight at a certain point, it was estimated to be at an altitude of almost a mile above the earth, and at which time also,

it presented the appearance of a huge silver-coated fish with the nose-end gilded in snow-white. Suspended from cable ends hung the series of power plants, each with its propeller wheels flipping at such speed that the great ship was driven forward at a rate of from forty to fifty miles an hour. Aside from the droning and humming of its motors, which could be distinctly heard, the dirigible moved along silently and noiselessly with the splendor and majesty of a silver-lined cloud.

Over the countryside, men, women and children left home to collect in clusters on the hilltops, while every available space on the housetops and open streets of the cities and towns, was occupied in the effort to get a better view of the passing wonder. All had their necks craned and faces turned sky-ward in a manner that bespoke the great and coming day when all eyes shall behold the advent of the King of Kings who shall appear in the clouds, announced with a shout from the Archangel and the sounding of the trump of God.

Fainting Because of the Sight

Not knowing of the approach of so large a body in our heavens as the "Shenandoah," the minds of some of our people may have been filled with uncontrollable fright and consternation, at least such was the case with a twelve-year old negro boy in one of the sections of the state over which the great airship passed. At the sight of the approaching monster, he fainted away, and even after being revived, he again lapsed into unconsciousness, and the attendance of a physician was necessary to arouse him from the state of coma into which he had fallen.

Another Grander Sight Coming

If such a preponderant piece of machinery, whose structural weight is estimated by tons, and its dimensions and capacity of measure be counted in fractions of a mile, as to length and breadth, is made by the ingenuity of man to balance and propel itself through mid-air, at an altitude and rate of speed that fills the ordinary mind with consternation and confusion, may not such events in our present day history serve as the vestibules and entrance ways leading to the final fulfillment of the great prophecy that declares, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up,"** "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved," and when, the last page in human history shall be "graven with a pen of iron," and inscribed on pages of flaming fire!

"Nevertheless we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness."

Dale Enterprise, Va.

IN THE LAND OF SACRED STORY

XVII. The Temple Area in Jerusalem

(Concluded)

As stated in the preceding article, more sacred history centers about the Temple Area than about any other Holy Place. To it Christian, Moslem and Jew turn with reverence and appreciation. It is a sad fact, however, that a location with such common religious interest should be in the hands of fanatical Mohammedans and have associated with it so many absurd traditions. It is the purpose of this article to give the story of the Temple Area largely as one sees it today and hears it described by the wily Moslem guide. You will recognize many of the traditions as quite foolish and beyond belief. The guide, however, tells them in a manner that often convinces the unsophisticated and assures himself of more liberal tips for his services. His corrupt English would be difficult to imitate and the strong emphatic Eastern oaths I should not care to repeat, but aside from these I shall abide as nearly to the story as given by the guide as I am able. Frequent reference to the accompanying sketch of the Temple grounds will aid in the reading.

You will notice in the northwest corner of the illustration a spot marked, "Site of the Tower of Antonio." It was from a minaret standing in this site that the photograph in the preceding article was taken. This is believed to be the site of the Roman fort in the days of Christ. No doubt Jesus was held prisoner here for short periods of time during and between his several trials. When the mob sought to tear Paul to pieces it was from this same place that the soldiers rushed to his rescue. Some of the old citadel stones can still be seen.

Via Doloroso along the north side is the route followed by the arrested suffering Savior. The gate in the northeast corner is called "St. Stephen's Gate," since it is believed that it was through this gate that the martyr Stephen was dragged to his death. The Arabic name of the gate is, "Bab Sitti Miryam," the Gate of Saint Mary. Toward the west, Via Doloroso leads to Pilate's Judgment Hall and then on to Calvary and the Tomb. The various stations of the cross observed in Catholic worship are marked along this route and in the Church of the Holy Sepulcher which is built over Calvary. The barracks were used in Turkish days but not at present. The Pool of Bethesda site is uncertain. Many authorities believe it to be several hundred yards farther to the north.

Passing down on the east side of the Temple grounds, the first structure we see is known as the "Throne of Solomon." His tomb is shown in the structure. Many strips of cloth can be seen tied to the window bars. These are placed there by devout Mohammedan worshipers as acts of devotion. The story goes some-

thing as follows: "The Throne of Solomon stood on this spot. Here he used to sit in his old age with his hand resting on a staff. The people came to tell him their tales of trouble and woe and to receive justice and help. It so happened that he died while sitting on his throne leaning on the staff and for an entire year the simple folks did not know he was dead. Finally, however, ants ate away the end of the staff and his corpse fell over showing him to be dead." A little farther to the south is the closed Golden Gate. This is an old and beautiful structure and has been closed for centuries. It is probably on the site of the Beautiful Gate of the Temple. The Mohammedans believe that it was through this gate that Jesus came in the triumphal entry. Outside and just north of the gate they show stones in the wall in the act of laughing because the children were silenced by the priests. They also believe that whenever the gate is again opened the end of time will be at hand. When Jerusalem was captured by the British, it was first thought that this gate should be opened and the victorious Allenby enter the city through it. The Mohammedans, however, raised decided objections to this part of the program. They were not ready for the world to come to an end.

Outside this east wall—which is both the wall of the city and Temple grounds—there is a steep slope down to the Kidron. This slope is covered with Mohammedan tombs. The corpses are brought here in rough coffins and then removed from the coffin for burial, making it possible to use the coffin again in the future. Near the southeast corner you will notice a pillar projecting out from the wall. The Mohammedans believe that when the end of time comes both Jesus and Mohammed will return to earth. On the Judgment day Jesus will stand on the minaret of a mosque on the top of Olivet on the opposite side of the Valley of Jehoshaphat while Mohammed will stand on this pillar. The distance between the two points is about three-fourths of a mile and will be spanned by several hairs from Mohammed's beard. These are at present kept in a carefully guarded box in the Dome of the Rock. They grow a little every year and are almost long enough to reach across the above mentioned space. As quickly as they are the required length the end will come. All the people will then be required to walk across these suspended hairs. Those crossing successfully will be saved and those falling off are lost. The Mohammedan firmly believes this is a part of God's program.

In the southeast corner are the Stables of Solomon. This is a large cavity under the artificial top of Moriah. There are

evidences that at some time in the dim past—possibly Crusader times—this was used as a stable but it is not large enough to have housed the thousands of horses of Solomon's stable. The wall at the southeast corner measures over one hundred and fifty feet in height from the top to the bottom of the foundation. One can still see in the south wall the locations of the Double, Single and Triple gates which were entrances to the Temple grounds in early days. It was probably through Double Gate that the Jewish pilgrims entered when they came to Jerusalem for worship. The site of this former opening can only be seen from a large cavern under the Mosque el Aksa and permission to enter this is rarely given by the Custodian.

The Mosque el Aksa is the largest Mohammedan place of worship in Jerusalem. In the days of Justinian a large Christian church was built here in the shape of a cross, the head of the cross projecting south of the city wall line. When the Mohammedans captured the city this church was converted into a mosque. To remove the cross appearance the head of the church was torn away. Additions have been built to it since so that it has little resemblance to the original structure. There is one point inside this mosque where two pillars stand about six inches apart. The good Moslems believed that in order to enter heaven it was necessary first to pass through between these pillars. Certain heavy Moslems had difficulty in accomplishing the feat, some even being seriously injured in the effort, so the space was finally closed. The pillars are shown to the visitor. At another point in the mosque there is an opening in the floor similar to a cistern head, covered with a small iron barred door. Through this opening come strange rushing noises which the guide assures you come from Paradise. In this connection the following story is told: "There is a cistern underneath and at an earlier time a stairway led down to the water. At one time a man accidentally dropped his pitcher into the water and then went down the stairway to recover it. He discovered a doorway in one side of the cistern and his curiosity led him to open it. Imagine his surprise when it opened directly into Paradise. To prove to his friends that he had really been in Paradise he plucked several olive leaves from the trees growing there and brought them back with him."

Between the Mosque el Aksa and the Dome of the Rock stands a fountain. The water of the fountain comes from the Pools of Solomon south of Bethlehem and is used for bathing of head, hands and feet of worshipers before they go to prayer.

The west wall of the enclosure has four gates to city streets. The second from the south opens into a wide covered street with shops on either side. This was formerly called the Cotton Market but is

Rock. At the last day, they believe the Kaaba (the sacred stone of Mecca) will come here to the Sakhra (the Rock), for here will sound the trumpet announcing the Judgment. God's throne will then be established upon the rock. So the stories are told. Some tourists believe everything the guide says while others believe very little. As the years pass by new stories are invented and told the unsuspecting tourist.

Would that one might know the truth

about these places which are so closely associated with Bible history! Could they speak, they would be able to impart to us wonderful tales of olden times! As it is, we look upon them with awe and reverence, listen to the absurd tales of those who would be our guides, and then go on in our Christian endeavor strengthened in the belief that the men of our Bible were real characters and the places associated with their lives and works are actual locations. Chicago, Ill.

COLLAPSE OF EVOLUTION

L. T. Townsend

Professor L. T. Townsend has just issued a revised edition of his well-known booklet, "The Collapse of Evolution," which should be given the widest possible circulation among Christians at the present time.

"From what is heard repeated over and over again," says Professor Townsend, "one might be led to think that scholarly men, men of science and the world's philosophers, are all evolutionists, and that those who question the hypothesis are afflicted 'with the leprosy of incompetence,' or are 'the mental slaves of effete traditions,' or, 'a howling pack of ante-diluvians,' terms of reproach that have been flung by evolutionists at those who do not agree with them.

"The saying that the scholarship of the world is arrayed on the side of evolution we do not hesitate to brand as a falsehood whether spoken by a canon, professor or clergyman. Yet this saying is the bugaboo that has made more men duck than almost any other words spoken. Those who speak such things are, however, amazingly belated, though holding high positions in church and college. Hence from the assertion that scholarly men and others of high standing are all evolutionists, we not only dissent, but affirm that the exact opposite is nearer the truth. The most thorough scholars, the world's ablest philosophers and scientists, with few exceptions, are at the present time not supporters, but many of them are assailants of evolution."

The following quotations from twenty eminent scientists are selected from the many in Professor Townsend's book:

Dr. N. S. Shaler, professor of geology in Harvard University, eminent as a scientist: "It begins to be evident to naturalists that the Darwinian hypothesis is still essentially unverified. Notwithstanding the evidence derived from the study of animals and plants under domestication, it is not yet proved that a single species of the two or three millions now inhabiting the earth had been established solely or mainly, by the operation of natural selection."

Professor C. C. Everett, also of Harvard: "If in the past those ranks of

beings ever rose and moved in procession along the upward slope, each passing, by no matter how slow a step, out of its own limitations, and in itself, or in its posterity entered upon a larger life, it was before the eyes of man were opened to them. No searching of his awakened powers can detect, even among the remains of unknown antiquity, any glimpses of the great movement while in progress of accomplishment. All, as he looks upon it, is as fixed as the sphinx that slumbers on the Egyptian sands. All this story of transformation and activity is a dream."

The late **Professor Agassiz**, who still ranks second to no man in his mastery of the scientific method: "As a paleontologist I have from the beginning stood aloof from this new theory of the transmutation of species now so widely admitted by the scientific world. Its doctrines in fact contradict what the animal forms buried in the rocky strata of the earth tell us of their own introduction and succession on the surface of the globe. The theory is a scientific mistake, untrue in its facts, unscientific in its methods, and mischievous in its tendency." There is not a fact known to science tending to show that any being in the natural process of reproduction and multiplication has ever diverged from the course natural to its kind, or that a single kind has even been transmuted into any other."

Dr. Joseph Henry, late secretary of the Smithsonian Institution, and **Professor Arnold Henry Guyot**, of Princeton University, names that rank with those of any American scientist of late date, emphatically discredited the theory of evolution and are to be classed with Professors Agassiz, Shaler, Dwight and Everett.

Dr. William Hanna Thompson, former president of the New York Academy of Medicine: "The Darwinian theory is now rejected by the majority of biologists as absurdly inadequate, owing to its principle being wholly negative. Selection of any kind does not produce anything, but only chooses between that which already exists. Evolution never was a cause of anything. It is almost pathetic to read how Huxley and Darwin, in their day, fancied that because the primate homo-man was so well

in keeping with the evolution of the other primates, therefore they had scientifically accounted for man. It is absurd to rank man among the animals. His so-called fellow-animals, the primates—gorilla, orang and chimpanzee—can do nothing truly human."

Dr. Leavitt, Ex-President of Lehigh University: "All the facts of the past cycles of the earth are against Darwinism. Protoplasm evolving a universe is a superstition more pitiable than the paganism which worshiped the image of Diana as the mother of creation."

The Canadian geologist, **Sir William Dawson**: "The record of the rocks is decidedly against evolutionists, especially in the abrupt appearance of new forms under separate specific types, and without apparent predecessors." So we shall find in the progress of organic being, that every grade of life was in its highest and best estate when first introduced, and before it was made subordinate to some higher type. This is in short one of the great general laws of creation suggested in Genesis and worked out in detail by geology." No case is certainly known in human experience where any species of animal or plant has been so changed as to assure all the characteristics of a new species." In tracing back animals and groups of animals in geologic times we find that they always end without any link of connection with previous being, and under circumstances which render any connection highly improbable." Nothing is known about the origin of man except what we are told in Scripture—that God created him with a rational and moral nature, of which there is no trace in the animal kingdom."

Dr. Etheridge, of the British Museum, famous expert of fossilology: "In all this great museum there is not a particle of evidence of transmutation of species. Nineteenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views."

Professor Lionel S. Beale, Physiologist, and professor of anatomy and pathology in King's College, London: "The idea of any relation having been established between the non-living and living, by a gradual advance from lifeless matter to the lowest forms of life and so onwards to the higher and more complex, has not the slightest evidence from the facts of any section of living nature of which anything is known. There is no evidence that man has descended from, or is, or was, in any way specially related to, any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Professor John Tyndal: "If asked whether science has solved or is likely in our day to solve the problem of the uni-

verse, I shake my head in doubt. Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data and they only yield to it a provisional assent."

Francis M. Balfour, a biologist and professor of animal morphology, at Cambridge: "All scientific facts contradict the crude ideas of those so-called naturalists who state that one species can be transmuted into another in the course of generations."

St. George Mivert, late professor of biology in the University College, at Kensington: "With regard to the conception as put forth by Mr. Darwin I cannot truly characterize it except by an epithet I employ with great reluctance. I weigh my words and have present in my mind the many distinguished naturalists who have accepted the notion, and yet I cannot call it anything but a puerile hypothesis."

Sir Charles Bell, professor of the University College of London: "Everything declares the species to have their origin in a distinct creation not in a gradual variation from some original type."

Stanislas Meunier, of the Paris Museum: "Doubtless we cannot usefully risk any hypothesis on the mechanism of the production of living things; but it is perhaps a step in advance to come to the conclusion that the cause of life and its manifestations on the earth is exterior to the earth and that it is anterior to our world."

M. Gaston Bonnier, French scientist: "As for transmutation it is not scientifically demonstrated either as concerns the passage of one species to another or as concerns the inheritance of acquired characteristics."

Dr. Traas, the Paleontologist: "The idea that mankind is descended from any Simian species whatever, is certainly the most foolish ever put forth by man writing on the history of man. It should be handed down to posterity as a new edition of the Memorial on Human Follies. No proof of this baroque theory can be given from discovered fossils."

Professor Elie de Cyon, University of St. Petersburg: "The theory that marvelous operations involved in the transmutation of species, are to be explained solely by the accidents for the struggle for existence is the most preposterous conception that has been brought forward since the days of Empedocles. ** Let us have the courage to confess that we have not up to the present time advanced a single step toward the solution of this problem."

The late Professor Virchow, of Berlin, the highest German authority in physiology: "The attempt to find the transition from animal to man has ended in total failure. The middle link has not been found and never will be. It has been proved beyond doubt that during the last five thousand years there has been no noticeable change in mankind."

Professor Fleischmann, of Erlangen: The Darwinian theory of descent has in

the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."

Professor Haeckel, Germany's greatest biologist, the rankest naturalistic evolutionist, bewailed the fact that he was standing almost alone: "Most modern investigators of science have come to the conclusion that the doctrine of evolution and particularly Darwinism is an error and cannot be maintained."—Publisher Unknown.

THE VIRGIN BIRTH

D. M. Paton

There is, it may be said, but one miracle in the Christian faith, comprehending and involving all others, and that miracle is the coming of a supernatural person into the world; and it was inevitable that

The first professed Christian teacher to deny the virgin birth was Cerinthus, the deadly Gnostic opponent of John.

It is contended that "only" Matthew and Luke assert the virgin birth.

How often must God say a thing before it becomes true?—One utterance of the Holy Ghost is decisive. Moreover, only Matthew and Luke record anything about our Lord's infancy at all.

For Messiah Had to be the Son of a Virgin

"The Lord Himself shall give you a sign,"—a miracle,—a natural conception would be no miracle; "behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14), which Matthew is careful to explain (see 1:23) means "God with us."

If from stones God could raise up children to Abraham,—and the Scripture says so,—miraculous conception cannot be impossible; for, as Gabriel assures Mary,

"No word from God shall be void of power" (Luke 1:35), that is, every utterance of God carries in it the dynamic of its own fulfillment.

"God can form man in four ways: from a man and a woman, as constant custom shows; from neither man nor woman, as Adam; from a man without a woman, as Eve; or from a woman without a man, as the Son of God" (Anselm). Jehovah's interdict had irrevocably barred the ancestry of Joseph from producing the Messiah (Jeremiah 22:30; Matthew 1:11). If Jesus was Joseph's son, he was not the Messiah.

Messiah also had to be the Son of God

"For unto us a child is born, and his name shall be called Wonderful, Counselor, the Mighty God" (Isaiah 9:6). So Gabriel says to Mary: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called

(1) holy. (2) the Son of God" (Luke 1:35); that is, both the sinlessness and the deity of Jesus spring wholly and exclusively from the virgin birth. Not, "shall be holy, the Son of God," for these he always was; but for the first time on human lips and in the human arena, "shall be called holy, the Son of God." The Branch of God was grafted into human stock from without: so, in the manner of all grafts, it bore its own fruit, not the fruit of the stock.

The alleged heathen "virgin births" are not virgin births at all, but angelic forni-

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"Behold I bring you good tidings of great joy"

the entrance of such a person, like his exit, should be supernatural too. Thus the whole church held the virgin birth of Christ until challenged by the Ebionites and the Gnostics; and for another fifteen hundred years it was held by the entire church, until the modern denial, springing from Paine and Voltaire, was reinforced by Strauss and Renan.

Ignatius, a disciple of the Apostle John, says: "Stop your ears when any one speaks to you at variance with the truth that Jesus Christ was conceived by the Virgin Mary, of the seed of David, but by the Holy Ghost."

THE SUNDAY SCHOOL

THE CHRISTMAS MESSAGE IN THE SUNDAY SCHOOL

John L. Harnish

We are glad for the Christmas time in which we can, with joyful hearts, commemorate the Christ Child's lowly birth, and thank God for the manger-cradle in which He slept; for the open heavens and the angelic proclamation: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Since the Sunday school is the Church at work, teaching the Word of God, to the Sunday school perhaps more than to any other institution is given the privilege and the responsibility of proclaiming the Christmas message to the world. And since in so-called Christian lands today the giving of gifts, feasting, entertainment, and Santa Claus, has crowded out the Christ, the Gift of gifts, the Sunday school is doubly responsible for making known the true message and spirit of

Cheerful Giving.

Honoring the Christ.

Remembering the Poor.

Inviting Others.

Singing Praises to God.

Thanksgiving.

Making Christ Known to the World.

Accepting the Gift.

Sacrificing for Others.

Cheerful Giving

As Christmas draws near, we should be made to realize, more and more, God's great love in giving HIS GREAT GIFT to this sin-cursed world. The spirit of Christmas is giving. In the Sunday school the Bible way of giving should be taught. The needs of the mission fields should be presented and all encouraged to give, not merely because of the actual need for the money, but because of the need of the individual to give it, for the development of his own character. The sense of stewardship should be early instilled in the child's mind. The Christmas season is a splendid time for the Sunday school to present this plan to the juniors.

Honoring the Christ

Certainly at Christmas, the Christ, whose birthday we celebrate, should be honored. But such is not the case, throughout Christendom today. Even in many Sunday schools the mythical impostor, Santa Claus, is allowed to crowd out the Christ, while the Gift from heaven is forgotten in the lavishing of gifts upon friends. Let our Sunday schools honor the

Christ, that it may not be true of us as in the following illustration:

"In a faraway land there was great rejoicing. Throughout the realm the message was passed: 'The birthday of the king draweth near. On the king's birthday he himself will visit the land. Let the hearts of all the people be glad. Make ready for the coming of the king.'"

"Immediately everyone in the realm began to prepare for the king's coming. All of his loyal subjects thought first of presents for their king. Then so great was the rejoicing that every man began to make presents to his fellowman and every woman to her neighbor. Fathers and mothers prepared gifts for their children and children made gifts to their parents.

"Feasts of rejoicing were prepared and neighbors invited neighbors to join them in their feasts. The shops were filled with eager purchasers searching for gifts. So busy were the people with their preparations that they worked far into the night. So intent did they become on their gifts one to another, and on their celebrations, and on their feasts, that the king was forgotten.

"When he came on his birthday he found his people feasting and making merry and giving many presents one to another and some among them said, 'Would that the king had chosen some other time, for we are all busy now with many things that call us.'

"Among all the people of the land there was none who remembered the birthday of the king."

Remembering the Poor

In every Sunday school community there are poor people who need material help. Then there are the orphanages and homes for the aged, and from across the waters are coming the cries for help from thousands, whose hands are outstretched toward America. There should not be a Sunday school throughout the land, which is not helping the needy at home, and supporting one or more needy ones across the waters. May our Sunday schools teach as the little boy was taught, who was sent to the home of a poor sick member, where a number of the church people had gathered to pray for the recovery and for material blessings upon this needy household. When the door was opened, the boy greeted them with the news that he had brought his father's prayers and they were out in the wagon. The "prayers" proved to be, flour, potatoes, butter, and such other things as the family was in need of.

Inviting Others

Let ours not be a selfish spirit, that seeks to keep to ourselves the glorious news of the Saviour's birth, that was heralded by the angels. But let it be the Christ-like spirit that reaches out to tell others of the "tidings of great joy, which shall be to all people." Fellow Sunday school superintendent, teacher, or pupil, are there not those in your community who need this message, and will you not endeavor to bring them into the Sunday school where they may learn of the blessed Saviour?

Singing Praises to God

The angelic host of heaven sang the first Christmas song: "Glory to God in the highest, and on earth peace, good will toward men." From our Sunday schools throughout the land, may our songs of praise be so instilled in the minds and hearts of the young that they will ever remember to praise God, who gave the first Great Christmas Gift.

Thanksgiving

"Thanks be unto God for his unspeakable gift." All our Christmas thought should contain thanks to God for the gift of His Son, and the gifts He is continually showering upon us. One of the best ways of getting each pupil into the right spirit of thanksgiving is to encourage him to make a list of things for which he is thankful. It is impossible to ponder over one's blessings and to write down those which are most obvious without feeling that God has, indeed, been kind and generous and that it is good to "enter into his gates with thanksgiving and into his courts with praise." This list should be placed in his own Bible to mark some verse which contains the word "thanks," "thanksgiving" or "praise" and, when that passage has been memorized, the marker moved to another passage, while the book and verse of the first is noted on the back of the marker. By the end of the year many passages would thus be memorized.

Making Christ Known to the World

"Wait until after Christmas." Tens of thousands of times will these words be spoken in the days of December. The real tragedy is that we "wait until after Christmas" for the real message and meaning of Christmas. "Behold I bring you good tidings of great joy which shall be to all people"—and half the world waits yet for the Christmas message. We feast and make merry and shower gifts upon our friends. We are busy with many things so that we have no time for the

realities of Christmas. Let us have time for our children at Christmas, time for our Church, time for the poor and needy, time to center our thoughts and activities on giving "to all people" the message of Christmas.

Accepting the Gift

Around the Christmas season many churches will be holding revival meetings and putting forth special efforts for the ingathering of souls. May the Sunday schools throughout the land enlist their forces to help in this great work, and through the efforts put forth may many of our Sunday school pupils accept Christ, the Gift of gifts.

Sacrificing for Others

"OTHERS"

By C. D. Meigs

Lord help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—OTHERS.

Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you
Must needs be done for—OTHERS.

Let "Self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again
Unless to live for—OTHERS.

And when my work on earth is done
And my new work in heaven's begun
May I forget the crown I've won
While thinking still of—OTHERS.

Others, Lord, yes, others
Let this my motto be
Help me to live for OTHERS
That I may live like THEE.

Tell the story; tell of His love; tell of His cross; tell of the new life He gives; tell of its joys and of its fruitage; tell the children; tell the adults; tell the world that the Babe of Bethlehem, the Man of Galilee, the sin-bearing Saviour, the resurrected Son of God, the coming King—is the One who makes Christmas the greatest of all days of the year and who will make eternity one glad, glorious "holiday" for all who now receive and follow Him.

Peoria, Ill.

RUSSIAN IMMIGRATION

(Concluded from page 371)

The plan of caring for them, their attitude, and happiness in being in Canada is the same as we found it in the other places visited. After a day spent here we started homeward.

Leaving Fine Homes for Liberty of Conscience

We feel that we got a good general knowledge of the problem presented by those people. We heard from their own lips expressions of their deep gratitude in being here. They told us first hand about conditions in Russia and why they

felt they could not stay. We had met some of these in Russia a few years ago and remembered the fine homes they have left and with them we could see how much time and hard work would be required to get a start here but with them felt glad that they could come and that the Lord's hand was in the movement. We heard their pitiful and heart touching appeal that the church in America make the same thing possible for those still in Russia. We saw with what a kindly and Christian-like feeling the Canadian Men-nonites have opened their homes and hearts to these wanderers. We were impressed with the bright prospects for their Colonization in Canada. We met personally all the members of the Canadian Committee that have the work in charge and we are in harmony with the motive and spirit in which their work is done. While a number of things connected with the work and movement are not ideal and the workers, themselves are and have been subject to ordinary course of human mistakes, we feel that Providence is directing the movement and that our people in the United States want a part in it. We hope that the plans now being put into operation will make this possible for every one.

Akron, Penna.

THE VIRGIN BIRTH

(Concluded from page 375)

cations which brought the old world to ruin (Genesis 6:2,4), and form the basis of all heathen mythology.

Vital and momentous is the truth; for if the birth was not of the Holy Ghost, since it was also not of Joseph, himself being witness (Matthew 1:19), Jesus was base-born, bastard-born. There is but one step between belief and blasphemy.

And Messiah had to be the Legal Heir of Joseph

All requirements of Messiahship mingled, as only God could blend them, in our Lord.

Messiah had to be the legal heir of Joseph. Both Joseph and Mary were in unbroken descent from David, Joseph through Solomon, Mary through Nathan; but Joseph was heir of the elder branch. No Jew, therefore, could accept Jesus as Messiah unless, in the eyes of the Law, he was son of Joseph. Betrothal, under the Law, involved the legal status of wedlock (Deuteronomy 22:23,24); so, after the espousal and before the marriage the conception by the Holy Ghost took place. So also God's angel said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife" (Matthew 1:20); and Gabriel could say, with the Law on his side, "The Lord God shall give unto him the throne of his Father David" (Luke 1:32). For Jesus was the legal heir of the head of the eldest branch of the royal house.

All Claims Meet.

So all competing claims of Scripture coalesce in the virgin birth, with which the Christian faith is established, without which it is destroyed.

In Joseph, the legal heir (Luke 3:23, "supposed," regarded legally); in Mary, the Son of man; in the Holy Ghost, the Son of God.

In Joseph, heir of Israel (Matthew 21:38); in Mary, heir of the world (Romans 4:13); in the Holy Ghost, heir of all things (Hebrews 1:2).

The Supreme Reason.

But where lay the supreme reason of the virgin birth?

Messiah's body had to be the sole burnt offering. The reason for Bethlehem is in Calvary.

"It is impossible that the blood of bulls and goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body didst thou prepare for me; in whole burnt offerings and sacrifices for sin thou hadst no pleasure: then said I, Lo, I,"—with a body prepared not so much for the birth as for the bruising (Genesis 3:15),—"am come to do thy will, O God!" (Hebrews 10:4-7).

God could not die, for He only hath immortality. God could not be a sacrifice for human sin, for the sacrifice must be in the nature that sinned. God could not be bruised for our iniquities. But God incarnate could be, and was; for "the Word was God, and the Word became flesh" (John 1:1,18).

It was impossible for the blood of bulls and goats to take away sin; it is impossible for the blood of the Son of God not to take away sin. "Feed the flock of God, which he purchased with his own blood" (Acts 20:28).—"Jewish Era."

WORKERS' COLUMN

(Concluded from page 369)

3. It gives the only access to God, through Christ.—Eph. 3:12.
4. It sustains the eternal hope.—Gal. 5:5.
- IV. Possess the proper love, because
 1. It comes from God.—I Jno. 4:7.
 2. It is commendable in believers.—Col. 1:4; Heb. 6:10.
 3. It is an evidence of the Christian life.—I Jno. 3:14.
 4. Because it is the greatest abiding grace.—I Cor. 13:13.
- V. Patience necessary, because
 1. It is a Christian virtue.—Tit. 2:2.
 2. It is a commendable quality.—Jas. 5:10,11.
 3. It is Christlike.—II Thes. 3:5.
 4. It receives eternal reward.—Heb. 12:1.
- VI. Be meek, because
 1. It is a source of blessing and happiness.—Matt. 5:5.
 4. It is effective with men.—Tit. 3:2.
 2. It is like, and partakes of, the nature of Christ.—Matt. 11:29.
 3. It is becoming to believers.—Eph. 4:2; I Pet. 3:4.

"Jesus takes all the selfishness out of us, and puts love in like Himself."

THE YOUNG PEOPLE'S MEETING

HAVING A GOOD CONSCIENCE.—
Heb. 9:14; I Tim. 3:9; Acts 24:16.

Topic for December 9

MOTTO

"Having our heart sprinkled from an evil conscience."

MEDITATIONS ON THE TOPIC

I. The Conscience.—How well known and yet how little considered is that faithful monitor of our lives called conscience. It is that sense of inward feeling which feels the touch of evil doing and cries out against the possessor with earnest protest. It is that sense also which sends its approving emotion through our inward feelings and gives us peace, when the possessor does what is right. We see it in the little child who comes into our presence and has learned a few commandments of "You must not touch," and other forms of "don't." How its little eyes show the guilty sudden glance of looking for rebuke when it reaches beyond the bound of privilege! On the other hand, how it comes with its sweet smile of confidence, when in response to some request of authority, it obeys or refrains from evil doing! We see it, too, in children of a larger growth, after they have outgrown the fear of having fingers tapped or a switch applied, and have become conscious of public opinion and censure and the correction of law.

Of deeper significance is the development of that sense of the presence and authority of the All-seeing God. And when the life becomes conscious of transgression of His law and of being under His disfavor, how much deeper burns the sense of spiritual condemnation and how restless becomes the soul as it feels its sense of sinfulness. How happy is that soul who has honestly met this situation in all humility before God, has been instructed in the love of God through Jesus Christ and has received His forgiveness because of true faith in His atoning blood. The life that has a conscience alive toward God is living above even public opinion and law because it heeds the higher law of that which is pleasing to God. We cannot be said to possess a "good conscience" if we are simply restrained by the force of public opinion and the power of fear of earthly loss, and have no fear of God.

But fear of God alone does not guarantee that we are right in conscience because "devils also believe and tremble." Our fear of God must be of the saving kind which brings us to serve and obey Him with all reverence and to love Him because of His mercy and grace by which He has made us His beloved children.

II. Text.—Heb. 9:14.—This speaks of the effective purging of the conscience by the blood of Jesus. No conscience can be pure until the blood of Christ has been applied.

I Tim. 3:9.—This speaks of the persons, who looking to Jesus in Faith, keep their conduct in harmony with that faith so that their conscience and faith are preserved pure in the sight of God and their conduct blameless before men.

Acts 24:16.—Here was a man who made it the business of life to live out his convictions of the right so that he could look both God and man in the face with a sense of having dealt rightly with all as far as he knew.

OUTLINE STUDY

- I. Conscience Defined.**—Our sense of right and wrong.—Rom. 2:15.
- II. How Conscience Becomes Evil**
 1. By doing contrary to better understanding.—Rom. 1:21-25; Isa. 59:12, 13.
 2. Through the natural result of following ungodliness.—Tit. 1:15, 16; Heb. 3:13.
 3. By ignorant prejudice.—Jno. 16:2; Acts 26:9.
 4. By hardening the heart against continued warning and teaching.—Rom. 1:28-32.
- III. How to Have a Good Conscience.**
 1. By the blood of Jesus.—Heb. 9:14.
 - (a) In repentance.—Acts 3:19.
 - (b) In confession.—I Jno. 1:9.
 - (c) In faith.—Rom. 4:24, 25, 26.
 - (d) In surrender to God.—Lk. 14:27, 33.
 2. By doing all known duty.—II Cor. 1:12; Rom. 14:20-23.
 3. By always being open to teaching and correction.—Acts 24:16; Heb. 13:18.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Conscience"
2. Obeying that Inside Voice.

For Young People

1. A Godly Instructed Conscience.
2. When the Conscience is Good.
3. Ways of Defiling the Conscience.

For Older People

1. The Responsive Conscience.
2. The Seared Conscience.

PERSONAL THOUGHT

Have we learned to respond to a Blood-washed conscience? Or is our Christian experience a dead formal affair in which we still know not God's voice in our souls but live only in the fear of man and for our passions?

God grant that we may have the full assurance of His voice in our conscience which knows its full acceptance of the Savior.

SEED THOUGHTS

A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing Sabbath of the saints.—Augustine.

Cowardice asks, Is it safe? Expediency asks, Is it politic? Vanity asks, Is it popular? But Conscience asks, Is it right?—Punshon.

A man of integrity will never listen to any reason against conscience.—Home.

Conscience tells a man that he ought to do right.—Sel.

THE CROSS OF CHRIST.—Gal. 6:14;
I Cor. 2:2.

Topic for December 16

MOTTO

"The blood of Jesus Christ His Son cleanseth us from all sin."

MEDITATIONS ON THE TOPIC

I. The Cross of Christ.—A cross was the invention of the cruelty of the human heart against the object of hatred, and vengeance. It was made of two pieces of wood crossing each other. Upon this the criminal was tied, or nailed, and left to suffer a slow and torturous death. It was supposed to express a payment of penalty for the most heinous crime. If fear of extreme pain and shame could prevent men from crime the cross should have been a sufficient means to keep men back from it. But the fact that it was still possible to find men who justly received the reward of their deeds thereby (Lk. 23:40, 41) proves that the penalty was insufficient to cure men of sin.

God chose to give His only Son as a ransom for the sin of the world. He came at a time when this most torturous method of crucifixion was in use as man's punishment upon his fellow sinner. Human hatred, inspired by Satan, devised that the treatment of the sinless Son of God should be according to the most shameful and torturous methods which the world could invent. Jesus knowing all things beforehand willingly "endured the cross, despising (not shrinking from), the shame." He suffered by the hands of wicked men and let the account go to our credit before the Father. Thus the most cruel invention of the vile and wicked heart of man became a symbol of the greatest glory and power and salvation that has ever been known. He who was numbered with the transgressors bare the sin of many and thereby made intercession with His own blood for all transgressors. Now all, that come to the Father in faith, can be washed from their sins in this blood that was shed upon the cross and can be counted clean in His sight and given an inheritance with the Son. As heirs of glory, they receive the seal of the Holy Spirit and the blessings which attend adopted children of God in the world and the hope of a glorious immortality with heavenly glories in the world to come.

II. The Text.—Gal. 6:14.—This passage tells what estimate Paul, the Apostle, placed upon the instrument used to express the greatest shame which the world could heap upon God's Son. It has turned to the greatest glory that was ever achieved in this world. To share the glory, we must glory in what the world counts the greatest shame and be willing to be counted one with Christ in His reproach.

I Cor. 2:2.—Paul made the Crucified Jesus the central theme of all his preaching.

OUTLINE STUDY

- I. A Cross Defined.**—An instrument of pain and death.

II. The Cross upon which Jesus Died.

1. Laid on Jesus.—Jno. 19:17.
2. Laid on Simon.—Lk. 23:26.
3. Jesus nailed to it.—Ps. 22:16; Jno. 20:25.
4. A Title.—Jno. 19:19-22.
5. Jesus pierced upon it.—Jno. 19:34-37.

III. The Significance of the Cross of Christ.

1. Stands for the sacrificial Atonement.—Col. 1:20-22; Eph. 1:7.
2. Stands as sign of our deliverance from—
 - (a) The power of sin.—Rom. 8:1-4.
 - (b) The power of the world.—Gal. 6:14; Gal. 1:4.
 - (c) The power of Satan.—Heb. 2:14-15; Col. 1:13, 14.
 - (d) The law of ordinances.—Col. 2:14.
3. Represents the dying of the sinful affections and lusts.—Rom. 6:1-6; Col. 3:3-9.
4. Gives us right to adoption and the gift of the Holy Ghost.—Gal. 4:4-6.
5. Takes away all the boasting of the flesh.—I Cor. 1:29-31.
6. Stands as a plea for a life of consecrated service.—Rom. 12:1; I Cor. 6:19, 20; II Cor. 5:14, 15.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Cross"
2. Jesus Suffered on the Cross for Me.

For Young People

1. The Crucifixion of Christ.
2. The Need of an Atonement.
3. Deliverance Brought by the Blood of the Cross.

For Older People

1. Privileges Purchased by the Blood.
2. What We Owe in Love for the Mercies We Receive.

PERSONAL THOUGHT

Why should I be ashamed of one who suffered in my place and bore the shame and pain by the pouring out of blood that I might be free and inherit the greatest glory which was His by inheritance?

SEED THOUGHTS

Jesus and shall it ever be
A mortal man ashamed of Thee?
Ashamed of Thee whom angels praise,
Whose glories shine through endless days?

Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light divine
O'er this benighted soul of mine.

Ashamed of Jesus! that dear friend,
On whom my hopes of heaven depend?
No! when I blush be this my shame
That I no more revere His name.

Ashamed of Jesus! yes I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

Till then, nor is my boasting vain,
Till then, I boast a Savior slain;
And oh, may this my glory be—
That Christ is not ashamed of me."
—Joseph Griggs.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."
—Jno. Bowering.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"
—Watts.

GOD'S GIFT AND MAN'S GIFT.—Isa. 9:6; Lk. 2:10-14; II Cor. 9:8-15.

Topic for December 23

MOTTO

"God loveth a cheerful giver."

MEDITATIONS ON THE TOPIC

I. The Spirit of Giving.—The thought of God's gift to the world in His only begotten Son brings with it the deepest inspiration for true gifts of our own selves. In fact there is no true gift that is not in some manner prompted by the Christian Spirit and connected with the Gift of God's Son. It was love that prompted the Father to make His gift. It is love like the Father's that should prompt our gifts. There is a possibility of selfish giving. Such gifts have a sting to them. They are intended for self interest and to bring gain to the giver and they are not real gifts. There is a custom among some to send flowers to show sympathy when a friend dies. Often have I seen such gifts sent out of a desire to keep up appearances lest the friends of the dead should feel slighted or think one behind others. Thus the real generosity of the deed was made a burdensome custom. But true sympathy is satisfied with the love that a friend expresses without a show of flowers or display of perishable vanity. And Christmas gifts are far too often only a burdensome custom with strings to them. Thank God for a gift like that of His only begotten Son which is what we most need and which the great and loving Father alone could provide out of His treasure.

The smile of love and the tear of sympathy has behind it a sacrificial heart, if it is genuine. Display of material means or earthly vanity does not satisfy our needs. But the knowledge and the assurance of the touch of a true friend who stands by us in sickness or health, in poverty or wealth, in popularity or adversity, in a real sacrificial sharing of joys and sorrows, and a willing outpouring of life and service and means, if necessary, makes their love the treasure that sanctifies every gift, whether great or small, with a real satisfying savor.

II. The Text.—Isa. 9:6.—This prophecy suggests that "a Son is given," and what a priceless blessing comes to a needy world because of the gift.

Lk. 2:10-14.—This announcement is the fulfillment of the above prophecy and shows the interest in heaven concerning the people of earth when the gift of a Savior was made.

II Cor. 9:8-15.—Here is a suggestion giving the thought of doing good to the one to whom we present our gifts. It also shows how that all our gifts are possible by the blessing of God upon our life both temporally and spiritually, and God's gift is an "unspeakable" one, the meaning of which no one can put into words.

OUTLINE STUDY

I. The Gift of God

1. Christ the chief.—Jno. 3:16; 4:10; 6:32, 33.
2. Brings all Spiritual Blessings.—Eph. 1:3.
 - (a) Quickening.—Eph. 2:4-8.
 - (b) Fellowship.—Eph. 2:17-22.
 - (c) Fullness of God.—Eph. 3:16-19.
 - (d) Gifts of Service.—Eph. 4:11-16.
 - (e) Victory over Evil.—Eph. 6:10-20.
 - (f) Eternal Glory.—I Pet. 5:10.

II. Man's Gifts

1. To God
 - (a) A life of service.—Rom. 12:1, 2.
 - (b) Body and spirit.—I Cor. 6:20.
 - (c) Worship.—I Pet. 2:9; Heb. 13:15.

2. To One Another

- (a) As stewards of God's grace.—I Pet. 4:9-11.
- (b) Love.—I Pet. 1:22; Rom. 13:8.
- (c) Service.—Gal. 6:2; 5:13.
- (d) Substance.—Phil. 4:16-18.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textwords, "I will give."
2. What Can I Give to Honor Jesus?

For Young People

1. God's Priceless Gift.
2. How Our Gifts to one another Can Be Made to Glorify God.
3. What We May Give to God.

For Older People

1. The Spiritual Blessings that Come Through Christ Jesus.
2. Spending Christmas in Harmony with God's Goodness.

PERSONAL THOUGHT

What is the treasure that we bestow upon others? "Silver and gold have I none; but such as I have give I thee." Though all earthly possessions are lacking we may still have good gifts to present to others, when we have Jesus.

SEED THOUGHTS

Every gift, though small, is in reality great if given with affection.—Pindar.

Give of your best to the Master; give of the strength of your youth;

Throw your soul's fresh glowing ardour into the battle for truth

Jesus has set the example; dauntless was He, true and brave;

Give Him your loyal devotion, give Him the best that you have.

Give of your best to the Master; give Him first place in your heart;

Give Him first place in your service; consecrate every part

Give, and to you shall be given; God His beloved Son gave;

Gratefully seeking to serve Him, give Him the best that you have.

Give of your best to the Master; nought else is worthy His love;

He gave Himself for your ransom; gave up His glory above.

Laid down His life without murmur, you from sin's ruin to save;

Give Him your heart's adoration, give Him the best that you have

—H. B. G.

PLANNING OUR LIVES UNDER DIVINE GUIDANCE.—Acts 26:12-20;

Heb. 12:1, 2.

Topic for December 30

MOTTO

"He leadeth me in the paths of righteousness for his name's sake."

MEDITATIONS ON THE TOPIC

I. Planning With God.—Our lives are to be God-planned. He desires to be the author of all our ways because He knows for certain what is best for us. And if we are willing to let Him have full right of way, He can make our life of greater usefulness than we can ever by our own efforts and wisdom. But God wants us to use our own personal choice and active will in the working out of His plans for us. He wants to suggest our way by loving counsel and blessed leading, and

(Concluded on page 381)

CURRENT EVENTS

Refuse Soviet Relief Supplies:—The relief ship Lenin sent by the Russian government from Vladivostok carried 69 doctors and nurses with large medical supplies, but when Japanese authorities went aboard at Yokohama they were informed that the assistance was for "laborers only." The Japanese further learned that the Russian mission considered the disaster "providential," affording a chance to carry on revolutionary work in Japan. The Lenin was accordingly requested to sail back to Vladivostok with its supplies.

Greece Ordered to Pay Italy:—The council of ambassadors at Paris decided that the 50,000,000 lire deposited by Greece in Switzerland should be paid to Italy as indemnity for the murder of the Italian commission. Greece was ordered to pay because of its dilatoriness in making a search for the assassins. The council added that Italy was in duty bound to evacuate the island of Corfu at once, and with that considered the incident closed.

Golden Rule Sunday—Sunday, Dec. 2, has been designated as "Golden Rule Sunday." The plan is to have a meal that is substantially the same as that eaten by children in the Near East and other war-stricken countries, and to contribute the difference in the cost of that kind of a meal (about 4 cents) and what a well prepared American Sunday meal would cost, as a thank offering to support the work in the Near East. Whatever you may think of this method of supporting relief work, the plan brings a number of pressing thoughts to mind. It emphasizes the fact that America spends millions of dollars for food that is not only excessive but it were better for American stomachs if it were never eaten. Every Sunday should be a "Golden Rule" Sunday, but this is but one among many ways in which money could be saved for a good purpose.

Whitewashing the Turk:—One of the most extraordinary movements in process of development in the United States and other countries today is the effort to rehabilitate the Turk in the good opinion of the world. In a thousand different ways, most of them entirely indirect, the Turk is being presented to public thought as something quite other than what he really is. Taking advantage of the general desire to forget the horrors of the past decade, those furthering the great Turkish propaganda seek to present the Turk, not only as a reformed character, but as a

greatly misunderstood gentleman. The Turk is still the same Turk that he has been all through the ages. No race in history has changed so little as the Ottoman. A soldier robber in the beginning, he is a soldier robber still.—International Interpreter.

Allies Leave; Turkish Soldiers Enter:—Constantinople is once more in the hands of the Turks. The allies formally took leave when the French, Italian and British detachments lined up in an open square and received their color stands which were replaced by the Turkish flag. After the officers had been received by Prince Hedin Pasha and staff they boarded their vessels with their men and sailed away. Shortly after Turkish troops, banished from the city for four years, made their triumphal entry. The people were almost frenzied in their joy, and the soldiers were showered with flowers and presents. Foreigners who appeared in the streets wore fezzes and kalmaks on the principle of "safety first."

Ambassadors Resign:—Ambassadors George Harvey, at London, and Richard W. Child, at Rome, have resigned. Both ambassadors explained that their positions were becoming burdensome financially and that they wished to give more attention to their private affairs. The state department announced that both Harvey and Child had made agreements with President Harding as to the length of time they would serve.

New Tokyo Springing Up:—Quick work to shelter the homeless in the Japanese capital has produced results. Vast one-story barracks of timber and corrugated iron have been put up by soldiers and workmen in the parks and other open spaces, and family groups have made themselves temporary houses with whatever material was at hand, many of them little larger than piano boxes. Modern office buildings that withstood the fire are being rapidly repaired and put to use while blasts of dynamite are heard all day long as ruins are cleared away. Officials have declared that since the ground has been cleared an improved and modern city will be laid out. It is estimated that more than 1,000,000 persons have left Tokyo for other parts of Japan, but many foreign business men who moved their offices to Kobe have drifted back to the capital. Ambassador Woods declared that the American fleet played a "tremendous part"

in the relief work and that the appreciation of the Japanese of all classes is profound.

China's New \$10,000,000 President:—Just as the world was beginning to forget China, it breaks into the news again with a new President, a new war, a new Constitution, the celebration of its twelfth anniversary as a republic—and an election scandal. The new war, declared by Dr. Sun Yat-Sen, of Canton, "was as inevitable as it is likely to prove harmless." The charge that the new President, Tsao Kun, bought the votes of hundreds of members of the Chinese Parliament, however, is treated more seriously by American editors, since practically all Asiatic correspondents of American papers agree that sufficient basis for the accusation exists. "All Chinese papers in Shanghai bitterly condemn the action of Parliament in electing Tsao Kun, and declare that its members were actuated by bribery."

President Coolidge Platform:—The news gathering agency of the United Press sets it forth thus:

1. Rigorous enforcement of Prohibition, assisted much more actively than at present by the State authorities.
2. A soldiers' bonus only in case practical measures for raising the money are included in the bill.
3. Preservation of the American merchant marine by any plan which is both legal and economically sound.
4. Prompt disposition of Ford's Muscle Shoals offer by the December session of Congress.
5. Economy in government expenditure and department appropriations. No tinkering with the present tax system.
6. No unsettling changes in the tariff, unless absolutely necessary.
7. Probably, relinquishment of compulsory railroad consolidation which Harding had planned to recommend to Congress this December. The railroads seem to be doing nicely.
8. Ratification of the Harding-Hughes plan for membership in the World Court.
9. No recognition of Russia until Communism has been sloughed off, and international debt assumed in good faith.

Toledo Blade—Cartoonists always picture the public as a little sawed-off sort of man who looks ready to apologize for having been born. In reality the public is a strapping big fellow who could get anything he wanted if he were to go after it.

ECHOES OF LIFE

(Concluded from page 354)

the poet says about the little old house, "They tell me the years are unkind, Since we scattered and left it behind." And we too prefer to say, "We would rather recall the days of its glory gone by, When we fled to its arms for the best day of all, You and the others and I."

Truly, it seems a long while since we spent Christmas with the home folks! It would be quite different to spend it with them now than then,—but what a joy it would be! However we are glad that we may recall the glorious Christmas days of the past "when you and I were young." And then in the presence of those memories give our little ones the kind of Christmas that they too will remember when their time comes to have it about their own hearthstones. What a privilege after all to pass on to our posterity the things that money can not buy nor moth and rust corrupt.

Yes, we repeat, the Lord has been good. His mercy and loving kindness has been with us thru the past years and we know He will be with us in the years to come. May it be our glad privilege to glorify His name especially on each Christmas-day as the years go by.

Scottsdale, Pa.

YOUNG PEOPLE'S MEETING

(Concluded from page 379)

then have our glad and willing response in following His divine leading. Paul to the Philippians expresses it thus,— "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." While this refers especially to salvation, it is nevertheless connected with every detail of life. For our whole life has a very definite connection with the welfare of our soul. We note from this Scripture that God works in us "to will and to do," (not our own pleasure), but, "of His good pleasure." And with that working "in" there must also be a working "out." We are responsible for the out-working and should feel it so seriously, that we even have "fear and trembling," knowing that failure means disaster. Being untrue to any of His loving counsels and leadings of providences and convictions of His Holy Spirit, will mar the beautiful plan of life for us and make us like the broken potter's vessel. He may indeed undertake again our spoiled life, but may necessarily make it "another vessel" differing from the first because of our interfering. And if we persistently continue to resist, we may become like the earthen vessels, already hardened, dashed to pieces, and impossible to be "made whole" again.

God uses all the various agencies, the Church, the Word, the Spirit, providence, all in harmony to show us the way. There are no contradictions in God's voices. None speak contrary to the Word. Any voice speaking contrary to the Word is not of God. If not of God, it is not to be heeded. But if it is of God, it will not only harmonize with the Word but with providential openings, the conviction of the Holy Spirit, and the direction of Church leadership.

II. The Text—Acts 26:12-20.—Here we have the call of God to Paul and the leading of His life into the field of action

which God had planned. Paul responded and received the blessing of God and the rich reward of the faithful.

Heb. 12:1, 2.—This passage gives us a hint as to our personal responsibility in following our great leader. Look at the wisdom of the choice. Lay aside everything that hinders. Look to the leader. Study His life and example. Prepare to follow at any cost to the flesh.

OUTLINE STUDY

I. Yield Ourselves to God's Plan for Saints.

1. A foreordained plan.—II Tim. 1:9; Tit. 1:2.
2. Wrought out in dispensations.—Eph. 1:10; Heb. 1:1.
3. For whosoever will.—Rev. 22:17; Jno. 3:16.
4. To those who give heed to what God speaks in their time.—Heb. 2:1-4; 12:25.

II. Yield to God's Plan for Individuals

1. Like in a body each fill an office.—Eph. 4:15, 16; I Cor. 12:27.
2. Like in a building each stone fits.—I Pet. 2:3-5; Eph. 2:20-22.
3. Like vessels of honor, each meet for the Master's use.—II Tim. 2:20, 21.
4. Like in a family each child has a place in the fellowship and service of home.—Eph. 2:19.
5. It is possible to fit or unfit ourselves for God's best plan for us.—Jer. 18:1-10.

II. Points in Our Life Plans that Need Guidance.

1. Where to be.—Gen. 12:1; Ex. 15:13; Acts 13:1-3.
2. Training to receive.—Rom. 8:28; Prov. 3:5-7, 11, 12.
3. Finances.—Matt. 6:33; Prov. 3:9, 10.
4. Life Companionship.—I Cor. 7:17, 28-31, 39.
5. Christian Activity.—Rom. 12:3-16.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Creator"
2. Commit Eccl. 12.

For Young People

1. God's Plan in Christ.
2. Working with God in Every Way of Life.
3. A Divine Plan for Each Individual.

For Older People

1. The Word, Providence, Enlightened Judgment, and God-called counselors as Instruments in planning our Life.

PERSONAL THOUGHT

We should be glad to follow in any path which we know to be God's plan for us, whether that plan be great or small in our eyes, or whether it be pleasant or unpleasant to the flesh.

SEED THOUGHTS

"God's plans, like lilies pure and white unfold—We must not tear the close-shut leaves apart. Time will reveal the calyxes of gold.—M. R. Smith.

If we acknowledge Him in all our ways, He has promised to safely direct our steps, and in our experience we shall find the promise fulfilled.—Payson.

"I will guide thee with mine eye"—a glance, not a blow—a look of directing love that at once heartens to duty, and tells duty. We must be very near to catch that look, and very much in sympathy with Him to understand it; but when we do, we must be swift to obey.—Maclaren.

Guide me, O Thou great Jehovah, pilgrim through this barren land;
I am weak, but Thou art mighty; hold me with Thy powerful hand:
Bread of heaven, Bread of heaven, feed me till I want no more.

Open now the crystal fountain, whence the healing waters flow;
Let the fiery, cloudy pillar, lead me all my journey through:
Strong Deliverer, Strong Deliverer, be Thou still my strength and shield.
—W. Williams.

LIVING TO PLEASE THE LORD.—II

Tim. 2:4; Col. 1:9-18; Heb. 11:5, 6. (Jr.)

Topic for January 6

MOTTO

"Walk worthy of the Lord unto all pleasing."

MEDITATIONS ON THE TOPIC

I. Doing "Always Those Things That Please Him."—Jesus was a perfect example of one who always pleased the Lord in all things which He did. He was at home in glory and was happy in all the works of the Father which He did with Him there. Then as He saw the pitiful condition of men He was willing to come to Earth to help us because it pleased the Father to give Him to us for our salvation (Jno. 3:16). While He was here He was obedient to the will of the Father in all things. He was a perfect and obedient child to His earthly parents because it pleased the heavenly Father. He was ready to work and teach, and do good, and suffer persecution without fighting back, and to die on the cross and be buried and rise again and go back to glory because that was the will of the heavenly Father. Now Jesus is our example as well as our Savior.

We are all sinful by nature and cannot please God without being first made clean by the blood of Jesus. After we have been given a new and tender heart of love by the Spirit of Jesus in our hearts, then we will want to learn all that pleases God, and as fast as we learn, that fast we will live it out in our lives. In Philippians 2:13 we read, "It is God which worketh in you both to will and to do of His good pleasure." But when He works thru the thoughts and desires of our hearts, we must work them out in our lives as we are commanded to do. Oh, how many ways His good pleasure is worked out at home, at school, at church, in company, when we buy and when we sell, when we work and when we play, when we sing and when we speak, when we read and when we write, in our eating, in our drinking, in our pleasures, in our sorrows, when we suffer for Jesus' sake and when we rejoice for His sake, in prayer and in labors everywhere, and in all things!

II. The Text.—Will you read each of the texts in turn and think of what they mean to you? First read,—

2 Tim. 2:4.—It draws a lesson from a soldier, how he leaves all his earthly affairs for the work of a soldier. So it is with the Christian life. We must let nothing but our love for the Lord rule in our lives. We must keep from every entanglement of the world so that we may please God.

The next text you will find in,—

Col. 1:19-18.—In this beautiful letter which Paul wrote to the believers in Colosse he tells how he prays for them and what kind of a walk he prays that they may have. It is a worthy walk of the high calling to which we have been called

in Christ Jesus. Note what God wants us to know and do, and also what God has done for us that we may know and do these things.

Now read the last text found in,—

Heb. 11:6.—Here are two things which we must believe before we can please God at all. What are they?

OUTLINE STUDY

I. Pleasing Him by Believing.

1. That He is God—Isa. 45:22.
2. That He keeps His promises.—Rom. 4:20-22.
3. That He rewards His servants.—Heb. 10:35-39; Jas. 5:16.

II. Pleasing Him by Our Conduct.

1. In things we speak.—Ps. 19:14; Col. 4:6.
2. In things we do.—Col. 3:17, 23.
3. In things we think.—Phil. 4:8.

III. What Pleases the Lord.

1. In Christian soldiers.—II Tim. 2:3, 4.
2. In winners of the mastery.—II Tim. 2:5.
3. In stewards.—I Cor. 4:2.
4. In friends.—Jno. 15:4.

5. In disciples.—Jno. 15:8.
6. In children.—Col. 3:20.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Please."
2. Hard Things I Can Bear, to Please the Lord.
3. Words I Can Speak, to Please the Lord.
4. Things I Can Do, to Please the Lord.
5. Prayers that Please the Lord.

For Older People

1. Faithfulness at All Times.
2. "Fruitful in Every Good Work," Pleases God.

PERSONAL THOUGHT

I will believe what God teaches me and let Him make me His own true child and give me such a heart of love and obedience that I may please Him always in all things.

SEED THOUGHTS

"Dear God, help us to see and know That thoughtful service makes us grow A joy to one another."

"O God give to me, first a heart full of love,
And the power to act it out,
And an implicit faith in the good there is—
To believe and not to doubt,
A deep calm like the blue, unruffled sea,
And a purpose high as heaven,
As pure as stars that shine within
The galaxy at even;
A heart made to suffer at all wrong,
A clear head my heart to fulfill,
A cool hand at the bidding of my head,
And behind the hand a WILL!"—Sel.

"We'll bring him hearts that love Him,
We'll bring Him thankful praise,
And young souls meekly striving
To walk in holy ways;
And these shall be the treasures
We offer to the king;
And these the gifts that even
The poorest child may bring."

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